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Edition May 2026
Published by :NODIA
An Imprint of NODIA EDITIONS LLP

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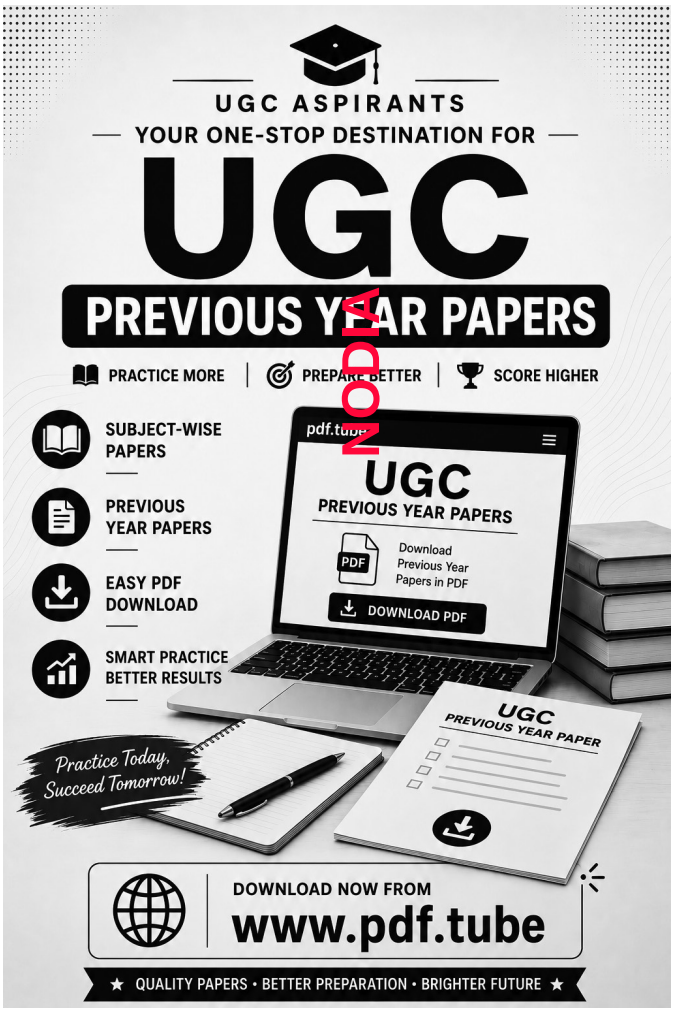

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UNIVERSITY GRANTS COMMISSION
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NET SYLLABUS

Subject: Indian Culture **Code No.: 50**

Unit – I

Meaning and concepts of Culture:

Traditional and Modern concepts of Culture-Notions of Culture in textual tradition, anthropological, archaeological and sociological understanding of the term culture. Elements of Culture, concept of Indianness and value system. Relation between culture and civilization. Historiography and approaches to the study of Indian Culture– Stereotypes, Objectivity and Bias, Imperialist, Nationalist, Marxist and Subaltern. Heritage of India and world's debt to Indian Culture.

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Unit –II

Sources of the Study of Indian Culture

Archaeological: cultural remains, Monuments, Numismatics, Epigraphy; Literary sources and Oral traditions; Foreign Accounts; Archival sources.

Unit – III

Pre-historic and Proto-historic Cultures

Stone age cultures- palaeolithic, mesolithic and neolithic; Proto-historic cultures - chalcolithic horizon, Harappan Culture- current debates on nomenclature and scripts, Town planning and architecture, art, social, religious and economic life. Evolution of India's main language families.

Unit –IV

Vedic and post-Vedic Period

Early Vedic and later Vedic ideas and institutions: social, religious, economic, political and scientific. Post Vedic– Religious Movements and emergence of states, Shramana traditions- Buddhism, Jainism, Ajivikas and other sects. Education system and centres– Taxila and Kashi.

Unit –V

Mauryan and Post-Mauryan period

Ideas and Institutions: Social, Religious, Economic and Political. Ashoka's Dhamma. Scripts- Brahmi and Kharosthi. Impact of Foreign Invasions. Art and Architecture. Literature- Arthasashtra, Manusmriti, Natyashastra, Panchatantra, Buddhacharit and Saundarananda. Scientific Achievements- Nagarjuna, Sushruta and Charaka. Education System and Centres. Sangam Age- Society and Culture. Contacts with outside world.

Unit - VI

Gupta and Post-Gupta period,

Ideas and Institutions: social, religious, philosophical, economic and political. Scientific Achievements- Mathematics, Astronomy, Metallurgy. Art and Architecture- evolution of Temples, Paintings of Ajanta and Bagh. Literature- Kalidasa, Banabhatta, Bharavi, Magha, Bhavabhuti, Dandi. Canonical Texts- Vishnu Dharmottara Purana. Education system and centres- Nalanda, Valabhi. Contacts with outside world.

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Unit –VII

Early Medieval Period

Legacies of Classical ideas and emergence of new trends: Society- Proliferation of castes, outcastes, Vishti, Slavery. Position of women. Polity- feudalism. Economy- de-urbanization and agrarian system. Religion: Vedic-Puranic, Shramana tradition, Tantra, Bhakti movements. Philosophical thoughts- Shaddarshana. Philosophers- Shankara, Ramanuja. Pilgrimmage tradition. Art and Architecture- Nagara, Dravida, Bhumija, Vesara. Education system and centres- Vikramashila, Nalanda etc. Scientific achievements- Mathematics, Astronomy. Literature- Kalhana's Rajatarangini and Al-Birunis' Kitab-ul Hind. Contacts with Islam. Canonical texts- Samaranganasutradhara, Manasara, Bhuvanapradeepa, Sadhanamala.

Unit –VIII

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Sultanate Period

Delhi Sultanate - Ideas and Institutions: Political- Iqta; impact of the new ruling class on society. Economic- market reforms, growth of new urban centres, percolation of Islam in rural areas, resistance and acceptance. Extent of slavery. Religion- Acharya traditions, Bhakti tradition, Kabir and Ravidas, emergence of Sufism - Chishti and Suhrawardy. Art and Architecture- emergence of Sultanate school of architecture and paintings, regional styles. Religious and secular structures. Literature - Sanskrit, Persian, Regional languages and emergence of Hindawi. Amir Khusrau, Chandabardai. Education system. Vijay Nagar Empire: Ideas and Institutions - political - Nayankara. Art and Architecture, Literature. Educational institutions.

Unit – IX

Mughal Period

Ideas and Institutions: Polity – Mansab and Jagir, Watan Jagir, Economy – Zamindari and Zabt. Society – Aristocracy, emergence of middle classes, labourers, Slaves. Position of Women.

Religion and Philosophy - growth of Vaishnava Bhakti, Panthiesm and Sufi traditions. Sulh-i kul, Naqshabandis. Gurunanaka, Chaitanya Mahaprabhu, Meerabai, Narayanabhatta, Raghunandana. Literature-development in Sanskrit, Persian and vernacular languages-Tulasidasa, Suradasa, Abdur Rahim Khan-i-khanan, Abdul Fazl, Faizi, Badauni, Banarasidas (Ardhakathanaka). Translation of religious texts by Akbar and Dara-Shukoh. Art and Architecture– Emergence of Mughal Schools; Temples of Vrindavan– Gobinda Deva and Keshava Das Temple; Four Quarter Gardens. Introduction of new education curricullum from Akbar's period onwards Dars-i-nizami. Religious syncretism in coinage, miniatures and structures. Science and Technology. – Introduction of mechanical devices, pindrum gearing and astrolabe; Sawai Jai Singh's observatories. Arrival of Europeans and their impact – Portuguese, Spanish, Dutch, English, French.

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Unit – X

Modern Period

Emergence of successor states and cultural developments: Awadh, Hyderabad, Mysore, Marathas and Rajputana. Impact of Western ideas and Indian responses: European studies of India; William Jones and Asiatic Society; Fort William College; influence of Christian missionaries. Emergence and Development of New Education System. Indian Cultural Renaissance. Socio-Religious reform movements: Reformists- Brahama Samaja, Aligarh Movement, Ramakrishna Mission and Theosophical Society; Revivalist- Wahabi and Arya Samaj Movement. Dalit Movements; Sikh reform movements. Administrative Measures: legislation on women, education and social evils. Literature: emergence of Shahr Ashob; Urdu– Mirza Ghalib, Allama Iqbal; Hindi- Bhartendu Harishchand, Prem Chand; Bengali-Bankim Chandra Chatterjee, Rabindranath Tagore, Qazi Nazrul Islam. Science and Technology: emergence of modern science and technology.

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CHAPTER 01
Meaning and Concepts of Culture

1. Which of the following best defines the traditional notion of culture in the textual tradition of India?
(A) It is strictly limited to the material artifacts produced by ancient societies.
(B) Cultivation of values, rituals, and cosmic order (Dharma).
(C) It refers exclusively to the political histories of ruling dynasties.
(D) It denotes the mechanical advancement of urban infrastructure.

2. Read the given statements and select the correct option.
Statement I: Civilization generally represents the external, material, and technological advancements of a society.
Statement II: Culture reflects the internal, intellectual, and moral development of a society.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Which sociological perspective views culture as a complex system of shared meanings and symbols that enable social cohesion?
(A) Biological determinism
(B) Evolutionary psychology
(C) Symbolic interactionism
(D) Ecological realism

4. Identify the incorrect statement regarding the anthropological understanding of culture.
(A) Culture is a learned behavior transmitted through socialisation.
(B) Culture includes both material and non-material elements.
(C) Culture is shared among the members of a society.
(D) Culture is genetically inherited and determined by biological traits.

5. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Imperialist historians often characterized ancient Indian society as static and despotic.
Reason (R): Their primary objective was to justify British colonial rule as a necessary civilizing mission.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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6. Which of the following is NOT an element of culture?
(A) Language
(B) Climate
(C) Norms
(D) Values

7. The concept of "Indianness" in a cultural context predominantly implies:
(A) A monolithic linguistic identity uniformly applied across the subcontinent.
(B) The exclusive adherence to one specific religious text.
(C) The rejection of all external or foreign cultural influences.
(D) Syncretic assimilation of diverse traditions bound by shared philosophical ethos.

8. Who among the following is widely regarded as a pioneer in formulating the classical anthropological definition of culture as "that complex whole which includes knowledge, belief, art, morals, law, custom..."?

(A) E.B. Tylor
(B) Max Weber
(C) Karl Marx
(D) Michel Foucault

9. Identify the correct pair representing a historiographical approach and its core focus:
(A) Subaltern approach - Investigating history from the perspective of elite ruling classes.
(B) Imperialist approach - Emphasizing the glorious past and indigenous achievements.
(C) Marxist approach - Analyzing historical events through class struggle and economic factors.
(D) Nationalist approach - Focusing on the administrative brilliance of colonial rulers.

10. Match List I with List II:
List I: (Historiographical Approach)
P. Nationalist
Q. Imperialist
R. Marxist
S. Subaltern
List II: (Core Ideology/Focus)
1. Economic determinism and class relations
2. Voices of the marginalized and peasantry
3. Justification of colonial supremacy
4. Revival of indigenous pride and identity
Choose the correct answer from the options given below:
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-1, Q-3, R-4, S-2

11. Which term is often used to describe the deeply ingrained, standard ideas or images that historians might project onto a culture, potentially leading to bias?
(A) Objectivity
(B) Empiricism
(C) Relativism
(D) Stereotypes

12. In the context of cultural studies, what is the primary consequence of extreme ethnocentrism?
(A) Cultural relativism
(B) Cultural bias and misrepresentation of other societies.
(C) Complete historical objectivity
(D) Scientific validation of ancient texts through modern empirical methods.

13. Which of the following is an example of the archaeological understanding of culture?
(A) Interpreting oral folk tales
(B) Studying kinship terminology
(C) Analyzing pottery types and burial practices
(D) Debating complex philosophical treatises and metaphysical arguments.

14. Which historiographical school heavily criticized the Nationalist historians for ignoring the internal contradictions within Indian society?
(A) Imperialist School
(B) Orientalist School
(C) Neo-Classical School
(D) Subaltern School

15. Consider the following statements regarding the "Elements of Culture":
1. Symbols are the basis of human culture.
2. Norms dictate the standard of behavior.
3. Values are abstract concepts of what is good or bad.
4. Material artifacts are excluded from the definition of culture.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1, 2, 3, and 4

16. The "World's debt to Indian Culture" is most prominently recognized in which of the following fields during antiquity?
(A) The invention of the printing press
(B) Advancements in mathematics, notably the decimal system and zero
(C) The formulation of the Magna Carta
(D) The groundbreaking discovery of the principles of electromagnetic induction.

17. Which of the following correctly describes 'Objectivity' in historiography?
(A) Presenting history strictly through the lens of one's own national pride and identity.
(B) Analyzing historical facts without allowing personal bias to influence interpretation.
(C) Relying solely on oral traditions without cross-verification.

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(D) Shaping historical narratives to support current political ideologies.

18. Which statement best differentiates culture from civilization in sociological terms?
(A) Culture is what we are; civilization is what we use.
(B) Civilization is what we are; culture is what we use.
(C) Culture and civilization are identical and interchangeable terms.
(D) Culture refers to urban centers, while civilization refers to rural traditions.

19. Identify the incorrect pair regarding the understanding of culture:
(A) Anthropological - Focuses on lived practices, kinship, and social structures
(B) Archaeological - Focuses on material remains and stratigraphy
(C) Sociological - Focuses solely on biological evolution
(D) Textual tradition - Focuses on scriptural injunctions and philosophical texts

20. Consider the following statements regarding the Subaltern approach to Indian history:
1. It aims to recover the history of the marginalized classes.
2. It rejects the idea that the elite alone were the makers of history.
3. It was significantly influenced by the writings of Antonio Gramsci.
4. It completely aligns with the Imperialist justification of colonialism.
5. Ranajit Guha was a prominent figure in this school.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5 only
(B) 2, 3, 4, and 5 only
(C) 1, 2, 3, 4, and 5
(D) 1, 2, 3, and 5 only

21. Which approach to Indian history often characterized India as a nation of 'spiritualists' lacking political acumen?
(A) Nationalist approach based on indigenous revivalism.
(B) Subaltern approach.
(C) Imperialist/Orientalist approach.
(D) Marxist approach focusing on class struggle.

22. In the context of value systems, which principle has historically defined the Indian ethos of ecological balance and non-violence?
(A) Manifest Destiny
(B) Ahimsa
(C) Laissez-faire
(D) Realpolitik

23. If an archaeologist is studying the transition from hunting-gathering to agriculture, they are primarily analyzing a shift in:
(A) Textual philosophy and metaphysical treatises.
(B) Nationalist historiography and cultural identity.
(C) Subaltern semantics.
(D) Material culture and subsistence strategy.

24. Which of the following is a key characteristic of the Nationalist historiography of India?
(A) Glorifying the ancient Indian past to build national consciousness.
(B) Highlighting the economic drain caused by indigenous rulers.
(C) Arguing that India was never a nation but merely a geographical expression.
(D) Focusing exclusively on the history of untouchability.

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25. Arrange the following conceptual milestones in the study of culture in a chronologically logical order:
1. Reliance strictly on sacred textual traditions
2. Antiquarianism and early imperialist ethnography
3. Classical Marxist interpretation of history
4. Emergence of Subaltern Studies
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4

26. The concept of "Dharma" in the traditional Indian value system is best understood as:
(A) Cosmic law, duty, and righteous conduct
(B) A strict set of economic rules
(C) A political strategy for conquest
(D) An architectural style of ancient temples

27. Which of the following statements represents a 'bias' in historical writing?

(A) Cross-referencing literary sources with archaeological data.
(B) Acknowledging the limitations of available historical sources.
(C) Presenting multiple perspectives on a single complex historical event.
(D) Deliberately omitting facts that contradict the historian's political ideology.

28. Identify the correct statement about the Marxist approach to Indian history.
(A) It emphasizes the deterministic role of divine intervention in historical changes.
(B) It focuses on the mode of production, economic structures, and class conflict.
(C) It asserts that colonial rule was beneficial for India's economic growth.
(D) It completely ignores the economic exploitation of the peasantry.

29. A researcher studying the impact of colonial land revenue policies on peasant rebellions is most likely applying which historiographical approach?
(A) Imperialist
(B) Romanticist
(C) Marxist/Subaltern
(D) Traditionalist

30. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Nationalist historians downplayed the social inequalities present in ancient India.
Reason (R): They were primarily motivated to counter the Imperialist narrative and unify the masses for the national struggle.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. Which of the following is an example of non-material culture?
(A) Coins and inscriptions
(B) Social norms and belief systems
(C) Fortifications and monuments
(D) Agricultural tools

32. In anthropological terms, when a traditional society adopts modern technology while retaining its core belief systems, this is an example of:
(A) Cultural assimilation
(B) Cultural evolution and adaptation
(C) Cultural extinction
(D) Complete civilization collapse

33. Which of the following best represents the concept of 'Indianness'?
(A) The dominance of a single ethnic group
(B) Unity in diversity and pluralistic traditions
(C) Uniformity in dietary habits across all states
(D) Complete isolation from global cultures

34. Which historian is generally associated with the early Nationalist approach to ancient Indian history, writing extensively to prove the antiquity and greatness of Indian civilization?
(A) James Mill
(B) Vincent Smith
(C) Ranajit Guha
(D) K.P. Jayaswal

35. Match List I with List II:
List I: (Aspect of Culture)
P. Material Culture
Q. Non-Material Culture
R. Textual Tradition
S. Archaeological Evidence
List II: (Examples)
1. Upanishads and Vedas
2. Morals, values, and language
3. Pottery, coins, and tools
4. Architecture and technology
Choose the correct answer from the options given below:
(A) P-4, Q-2, R-1, S-3
(B) P-3, Q-1, R-2, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-4, Q-1, R-3, S-2

36. What is a primary limitation of relying solely on the textual tradition to understand ancient Indian culture?
(A) Texts accurately represent the lives of all social classes.
(B) Texts often represent the normative ideals of

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the elite rather than reality.
(C) Texts are entirely devoid of philosophical thought.
(D) Texts perfectly align with all forms of archaeological evidence without discrepancies.

37. Which of the following concepts refers to the tendency to judge another culture by the standards of one's own culture?
(A) Cultural relativism
(B) Cultural lag
(C) Acculturation
(D) Ethnocentrism

38. The assertion that 'India is a mere geographical expression and not a nation' is a typical stereotype propagated by:
(A) Nationalist historiography
(B) Subaltern historiography
(C) Imperialist historiography
(D) Marxist historiography

39. Identify the incorrect statement regarding the heritage of India.
(A) India has contributed to global knowledge in fields like astronomy and metallurgy.
(B) Indian heritage comprises both tangible monuments and intangible cultural practices.
(C) Indian heritage is exclusively spiritual and lacks any scientific achievements.
(D) The spread of Buddhism is a significant aspect of India's cultural heritage abroad.

40. Consider the following statements about the Imperialist approach to Indian history:
1. It periodized Indian history into Hindu, Muslim, and British periods.
2. It emphasized India's inability to govern itself.
3. It highlighted the indigenous roots of democratic institutions in India.
4. James Mill is a prominent figure in this school.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1, 2, and 3 only
(C) 2, 3, and 4 only
(D) 1, 3, and 4 only

41. According to the Marxist interpretation, the primary driving force behind historical and cultural changes in India is:
(A) The spiritual evolution of the collective soul and individual dharma.
(B) The whims of despotic rulers.
(C) The static nature of the caste system.
(D) Changes in the modes of production and material conditions.

42. Which phenomenon describes the gap that occurs when material culture advances faster than non-material culture?
(A) Cultural relativism
(B) Cultural lag
(C) Cultural diffusion
(D) Cultural shock

43. A historian analyzing a folk song of peasants to understand their resistance against landlords is employing which approach?
(A) Elite historiography
(B) Imperialist historiography
(C) Subaltern historiography
(D) Classical Indology

44. What is the fundamental difference between 'Culture' and 'Civilization' as articulated by many sociologists?
(A) Civilization has a precise standard of measurement (efficiency, output), whereas culture does not.
(B) Culture is always tangible, whereas civilization is purely intellectual and internal.
(C) Civilization cannot be transmitted across generations, but culture can.
(D) Culture is a modern concept, whereas civilization is ancient.

45. Consider the following components related to Indian Culture:
1. The concept of Vasudhaiva Kutumbakam.
2. The rigid enforcement of imperial expansion.
3. The philosophical traditions of Vedanta.
4. The architectural legacy of rock-cut caves.
5. The assimilation of various ethnic groups over millennia.

Which of the above statement(s) is/are correct identifying elements of India's cultural heritage?

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(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 4, and 5

46. Identify the correct pair regarding the elements of culture:
(A) Beliefs - Specific ideas that people hold to be true
(B) Mores - Informal rules with no moral significance
(C) Folkways - Strictly enforced laws by the state
(D) Artifacts - Abstract philosophical concepts

47. Which of the following is a key criticism of the Marxist historiography of India?
(A) It relies too heavily on glorifying the individual lives of ancient kings.
(B) It often applies European models of feudalism forcefully onto the Indian context.
(C) It totally ignores economic factors.
(D) It focuses exclusively on religious doctrines and the interpretation of sacred scriptures.

48. Read the given statements and select the correct option.
Statement I: The Subaltern approach was developed as a critique of both Imperialist and Nationalist elite historiographies.
Statement II: The Subaltern approach focuses on the autonomous domain of the marginalized classes in historical processes.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

49. Which of the following best defines the "Value System" of a culture?
(A) The currency and monetary policies of a society.
(B) The hierarchy of political power.
(C) The set of deeply held beliefs about what is right, good, and desirable.
(D) The complex archival system used to value historical artifacts in national museums.

50. Arrange the following approaches to Indian history in the chronological order of their dominance in academia:
1. Subaltern Studies
2. Colonial/Imperialist Historiography
3. Nationalist Historiography
4. Marxist Historiography
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 1, 4
(D) 3, 4, 2, 1

51. Which assertion that traditional Indian culture lacked an understanding of historical chronology is often attributed to which bias?
(A) Marxist bias.
(B) Nationalist bias.
(C) Subaltern bias.
(D) Eurocentric bias.

52. What does the term 'Historiography' mean in the context of academic studies?
(A) The study of ancient historical monuments.
(B) The study of the history and methodology of historical writing.
(C) The science of dating archaeological artifacts.
(D) The literal translation and linguistic decoding of ancient historical manuscripts.

53. Which of the following highlights the world's debt to Indian Culture in the field of medicine?
(A) The development of the Hippocratic Oath
(B) The treatises of Charaka and Sushruta
(C) The discovery of penicillin
(D) The formulation of the Germ Theory

54. Which concept emphasizes that one's culture should be analyzed and judged based on its own terms rather than the standards of another culture?
(A) Cultural imperialism
(B) Ethnocentrism
(C) Cultural relativism
(D) Assimilation

55. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Archaeological sources are

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often considered more objective than textual sources for ancient history.
Reason (R): Textual sources can be heavily altered by scribes and authors with specific biases, whereas material remains are unedited remnants of the past.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

56. Which of the following correctly identifies an aspect of 'Modern concepts of Culture'?
(A) It views culture as static and unchanging.
(B) It equates culture strictly with high art, classical music, and fine painting.
(C) It sees culture as dynamic, contested, and fluid.
(D) It restricts culture only to religious rituals.

57. The 'Orientalist' approach, often a precursor to the Imperialist approach, initially tended to:
(A) Completely dismiss Indian texts and traditions as being entirely worthless.
(B) Focus exclusively on the peasant struggles.
(C) Promote a Marxist interpretation of Indian society.
(D) Romanticize the ancient Indian past while criticizing the contemporary society.

58. Identify the incorrect statement regarding the concept of Indianness.
(A) It involves an underlying unity amidst immense geographic and linguistic diversity.
(B) It has been shaped by continuous interactions with various migrating groups.
(C) It is reflected in shared cultural values like tolerance and syncretism.
(D) It is a stagnant concept that has not evolved since the Vedic period.

59. Which of the following scholars is most famously associated with the Nationalist interpretation of Indian economic history, specifically highlighting the "Drain of Wealth"?
(A) James Mill
(B) V.A. Smith
(C) Dadabhai Naoroji
(D) D.D. Kosambi

60. Match List I with List II:
List I: (Key Terms)
P. Stereotype
Q. Objectivity
R. Bias
S. Heritage
List II: (Meaning)
1. Preconceived, oversimplified image of a group
2. Legacy, physical artifacts, and intangible attributes of a group
3. Inclination or prejudice for or against something
4. Evaluating facts without personal feelings or prejudices
Choose the correct answer from the options given below:
(A) P-1, Q-4, R-3, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-1, S-2
(D) P-1, Q-2, R-3, S-4

61. If a student analyzes the Indus Valley Civilization solely through the structural layout of its cities, they are heavily relying on:
(A) Textual tradition
(B) Sociological surveys
(C) Subaltern oral histories
(D) Archaeological understanding

62. Which approach introduced the concept of "Asiatic Mode of Production" when analyzing Indian history, though it was later debated within the same school?
(A) Subaltern Approach
(B) Marxist Approach
(C) Imperialist Approach
(D) Nationalist Approach

63. Which among the following is NOT typically considered part of a society's non-material culture?
(A) Ethics
(B) Language
(C) Temples
(D) Superstitions

64. A major focus of the modern sociological understanding of culture is how culture:
(A) Is genetically encoded.
(B) Exists entirely independently of human

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interaction.
(C) Should be evaluated purely by archaeological stratigraphy.
(D) Functions to maintain social order and power dynamics.

65. Consider the following statements about the Imperialist historian James Mill:
1. He wrote "The History of British India".
2. He divided Indian history into Hindu, Muslim, and British periods.
3. He highly praised the scientific achievements of ancient Hindus.
4. He believed Indian society was stagnant and despotic.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, and 3 only

66. How does the study of historiography help in maintaining objectivity in historical research?
(A) By definitively proving that only one specific historical perspective is correct.
(B) By exposing the underlying biases, assumptions, and methodologies of previous historians.
(C) By replacing textual sources with archaeological ones entirely.
(D) By dismissing all nationalist writings as false.

67. Which of the following is an example of the world's debt to Indian Culture in the realm of philosophy and spirituality?
(A) The formulation of Stoicism
(B) The establishment of the Papacy
(C) The political formulation of the medieval concept of the Divine Right of Kings.
(D) The global spread of Yoga and Buddhist meditation

68. The Nationalist historians often exhibited a specific bias; what was it primarily?
(A) A tendency to view ancient India as a "Golden Age" devoid of social evils.
(B) An over-emphasis on the economic deprivation of the working class.
(C) A strong desire to justify the introduction of British institutional reforms.
(D) A rejection of all ancient textual traditions as myths.

69. Read the given statements and select the correct option.
Statement I: Culture is biological and inherited through genes.
Statement II: Civilization represents the accumulated material wealth and technological advancement of humans.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

70. Consider the following characteristics related to the Subaltern School:
1. Shifted focus from elites to the masses.
2. Critiqued the nationalist movement as an elite bourgeois movement.
3. Focused heavily on peasant insurgencies.
4. Aimed to establish the supremacy of colonial records as absolute truth.
5. Emphasized the "politics of the people" as distinct from elite politics.

Which of the above statement(s) is/are correct?
(A) 1, 3, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 4
(D) 1, 2, 3, and 5

71. In terms of value systems, the Indian concept of 'Purusharthas' (aims of human life) includes all of the following EXCEPT:
(A) Dharma (Righteousness)
(B) Artha (Wealth)
(C) Kama (Desire)
(D) Ahankara (Ego)

72. Who is regarded as a pioneering figure of the Marxist historiography of India, significantly contributing to the study of ancient Indian history?
(A) R.C. Majumdar
(B) D.D. Kosambi
(C) V.A. Smith
(D) Bipin Chandra

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73. Which of the following correctly pairs a cultural term with its definition?
(A) Acculturation - The complete loss of one's original culture.
(B) Enculturation - The process of learning one's own culture.
(C) Ethnocentrism - Appreciating all cultures equally.
(D) Cultural relativism - Judging others by one's own cultural standards.

74. An essential element of 'Indianness' is its syncretic culture. What does syncretic mean in this context?
(A) The strict isolation of different cultural groups.
(B) Blending of different cultural traditions into a new harmonious whole.
(C) The systematic destruction of minority cultures.
(D) The forceful imposition of a foreign cultural system through coordinated military action.

75. Arrange the following ancient Indian texts in general chronological order of their compilation:
1. Rig Veda
2. Upanishads
3. Arthashastra
4. Puranas (classical compilation)
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 4, 3, 2, 1

76. Which bias is most apparent when a historian dismisses ancient Indian astronomical texts as merely "mythological" without scientific investigation?
(A) Subaltern bias
(B) Imperialist/Eurocentric bias
(C) Nationalist bias
(D) Marxist bias

77. Which of the following is a primary feature of traditional Indian cultural values?
(A) Hyper-individualism
(B) Unrestricted materialistic consumption
(C) The pursuit of aggressive imperial expansionism and territorial dominance.
(D) Deep respect for nature and interconnectedness of life

78. Identify the incorrect statement concerning 'Civilization'.
(A) It is synonymous with non-material culture.
(B) It implies a high level of social and political organization.
(C) It usually features urbanization and monumental architecture.
(D) A civilization can encompass multiple different cultures.

79. The transmission of Panchatantra fables to the Middle East and Europe is an example of:
(A) Imperialist historiography
(B) Cultural isolation
(C) World's debt to Indian culture
(D) Archaeological stratification

80. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): D.D. Kosambi revolutionized the study of Indian history by moving away from purely dynastic narratives.
Reason (R): He applied Marxist methodologies to understand the evolution of society, economy, and culture in ancient India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. In sociology, 'Cultural Diffusion' refers to:
(A) The slow internal evolution and adaptation of a society's norms and values.
(B) The disappearance of ancient artifacts.
(C) The genetic transmission of behaviors.
(D) Spread of cultural beliefs and activities from one group to another.

82. Which of the following is a classic example of an "invented tradition" often studied in modern concepts of culture?
(A) The changing of the seasons.
(B) A ritual created in modern times but claiming ancient roots to foster national identity.
(C) The law of gravity.
(D) The natural biological process of aging and

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physical decline across the lifespan.

83. Which of the following scholars is widely associated with the Subaltern Studies collective?
(A) Romila Thapar
(B) R.S. Sharma
(C) Partha Chatterjee
(D) V.A. Smith

84. Which historiographical approach would most likely focus on the role of women, tribals, and lower castes in the Indian national movement?
(A) Imperialist
(B) Elite Nationalist
(C) Traditional Orientalist
(D) Subaltern

85. Match List I with List II:
List I: (Concept)
P. Ethnocentrism
Q. Cultural Relativism
R. Enculturation
S. Acculturation
List II: (Description)
1. Learning one's own native culture
2. Adopting traits from another culture
3. Judging another culture by your own standards
4. Understanding a culture on its own terms
Choose the correct answer from the options given below:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

86. The concept of "Unity in Diversity" in the context of Indian culture highlights:
(A) The coexistence of diverse ethnic, linguistic, and religious groups under a shared national consciousness.
(B) The enforcement of a uniform civil code across history.
(C) The complete eradication of regional identities.
(D) The singular dominance of the Aryan culture over all others.

87. Identify the incorrect pair regarding historical approaches to Indian culture:
(A) Imperialist - Justifies the 'civilizing mission'
(B) Nationalist - Emphasizing indigenous democratic roots and early republican forms.
(C) Marxist - Focuses primarily on the spiritual enlightenment of kings
(D) Subaltern - Focuses on peasant and tribal consciousness

88. Consider the following statements regarding the rates of cultural change:
1. Material culture changes faster than non-material culture.
2. This discrepancy in the rate of change is termed 'Cultural Lag'.
3. Cultural Lag was a concept introduced by William F. Ogburn.
4. Non-material culture includes machines and architecture.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1, 2, and 3 only

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89. How did Imperialist historiography typically interpret the caste system in India?
(A) As a rapidly evolving and dynamic economic division of labor based on merit.
(B) As a highly democratic and egalitarian social structure promoting total equality.
(C) As a rigid, stagnant social evil proving unfitness for self-rule.
(D) As a relatively minor aspect of Indian society compared to its political institutions.

90. Which of the following statements best illustrates "World's debt to Indian Culture"?
(A) The conceptualization of the zero (Shunya) and the decimal system.
(B) The global adoption of the English language as a lingua franca for commerce.
(C) The invention of the mechanical clock.
(D) The discovery of the Americas.

91. In historical studies, what does 'Objectivity' demand from a historian?
(A) Promoting the ideology of the state.
(B) Falsifying evidence to create a better narrative.
(C) Depending entirely on unverified folklore and oral traditions without corroboration.

(D) Complete emotional detachment and reliance solely on verifiable evidence.

92. Which of the following represents a major critique of the Nationalist historiography by Marxist historians?
(A) Nationalists neglected the anti-colonial struggle.
(B) Nationalists supported the long-term economic and fiscal policies of the British.
(C) Nationalists focused too much on the peasantry.
(D) Glorifying the past while ignoring class conflicts and social inequalities.

93. A core element of the 'Textual tradition' understanding of culture involves:
(A) Excavating ancient burial sites.
(B) Studying modern voting patterns.
(C) Studying canonical scriptures like the Vedas, Epics, and Dharmashastras.
(D) Measuring cranial capacities of ancient hominids.

94. The belief that Indian culture is purely spiritual and fundamentally non-materialistic is an example of:
(A) An archaeological fact.
(B) A historical stereotype often created by Orientalist scholars.
(C) A core tenet of Marxist historiography.
(D) An absolute scientific truth verified through modern empirical research methods.

95. Consider the following components:
1. Folklore
2. Tools and machinery
3. Social hierarchies
4. Epigraphic records
5. Oral traditions

Which of the above are vital to the Subaltern understanding of culture and history?
(A) 1, 3, and 5 only
(B) 1, 2, 4, and 5 only
(C) 2, 3, and 4 only
(D) 1, 3, 4, and 5 only

96. Which is the most appropriate description of the sociological concept of 'Culture'?
(A) It is limited strictly to elite arts like opera, classical ballet, and fine painting.
(B) It is the entire way of life of a group of people, including their norms, values, and language.
(C) It refers only to the technological advancements of a society.
(D) It is a purely genetic inheritance.

97. Identify the incorrect statement regarding heritage.
(A) Heritage must always be physical or tangible.
(B) Heritage includes traditions inherited from the past.
(C) Intangible heritage includes performing arts and festive events.
(D) Heritage plays a crucial role in building social cohesion.

98. Read the given statements and select the correct option.
Statement I: The Subaltern approach was heavily critical of the Indian National Congress, viewing it as an elite organization.
Statement II: The Subaltern scholars believed that the national movement was a unified, monolithic movement of all classes.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

99. Which of the following architectural elements is a classic example of India's tangible heritage?
(A) The oral chanting of Vedas
(B) The rock-cut temples of Ellora
(C) The philosophical doctrine of Karma
(D) The concept of Dharma

100. Arrange the following historiographical shifts in the correct chronological order of their dominant influence in academic history:
1. The rise of Subaltern Studies (Focus on marginalized)
2. The dominance of Imperialist/Colonial History
3. The emergence of Nationalist History (Reaction to colonial rule)

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(A) 2, 3, 1
(B) 3, 2, 1
(C) 1, 2, 3
(D) 2, 1, 3

101. Which term best describes a scenario where an archaeologist discovers Roman coins in South India, suggesting ancient trade links?
(A) Cultural stagnation
(B) Nationalist isolation
(C) Subaltern insurgency
(D) Cultural diffusion and interaction

102. The traditional notion of culture in India places high importance on 'Rta'. What does 'Rta' signify?
(A) The universal cosmic order and truth
(B) A specific form of taxation
(C) The architectural plan of a village
(D) The military hierarchy

103. Which historiographical approach is most likely to emphasize the exploitative nature of British land revenue settlements like the Zamindari system on the Indian economy?
(A) Imperialist
(B) Orientalist
(C) Marxist
(D) Classical

104. What is a key limitation of the 'Textual Tradition' approach when studying ancient Indian culture?
(A) It often reflects only the worldview of the literate elite (Brahmins, Royals).
(B) It provides no information on religion.
(C) It is entirely written in English.
(D) It completely and directly contradicts all available local oral traditions and myths.

105. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Nationalist historians sought to discover democratic and republic institutions in ancient India.
Reason (R): They wanted to prove to the British that Indians were capable of self-governance and democratic rule.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

106. In the context of Elements of Culture, what do 'Norms' represent?
(A) Tangible archaeological artifacts
(B) Rules and expectations by which a society guides its members' behavior.
(C) Abstract philosophical concepts of goodness, beauty, and the ultimate truth.
(D) Historical dates of battles

107. Which of the following is an example of the 'Imperialist' bias in Indian historiography?
(A) Highlighting the economic drain of India.
(B) Emphasizing the rich philosophical heritage of the Upanishads.
(C) Focusing exclusively on the organized peasant uprisings and revolts of the 19th century.
(D) Depicting pre-colonial India as in a state of continuous anarchy and darkness.

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108. The concept of 'Cultural Relativism' was largely championed in anthropological understanding to counter:
(A) Scientific objectivity
(B) Ethnocentrism
(C) Materialism
(D) Secularism

109. Identify the incorrect statement regarding the relationship between Culture and Civilization:
(A) Civilization is generally viewed as an advanced stage of cultural development.
(B) Every civilization has a culture, but not every culture has a civilization.
(C) Civilization is often characterized by urbanization, writing systems, and trade.
(D) Civilization represents moral character, while culture is mere infrastructure.

110. Match List I with List II:
List I: (Scholar/Historian)
P. James Mill
Q. R.C. Majumdar
R. D.D. Kosambi
S. Ranajit Guha
List II: (Historiographical School)

1. Nationalist
2. Imperialist
3. Subaltern
4. Marxist

Choose the correct answer from the options given below:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

111. The game of Chess (Chaturanga) originating in ancient India and spreading across the world is an example of:
(A) Cultural stagnation
(B) Imperialist dominance
(C) Subaltern resistance
(D) The world's debt to Indian culture

112. Consider the following elements:
1. Beliefs
2. Values
3. Norms
4. Symbols

Which of the above are fundamental elements of non-material culture?
(A) 1, 2, 3, and 4
(B) 1 and 2 only
(C) 2, 3, and 4 only
(D) 1, 3, and 4 only

113. According to Marxist historiography, the transition from ancient to medieval Indian society is often analyzed through the framework of:
(A) Indian Feudalism
(B) Divine right of kings
(C) Purely religious reformations
(D) Subaltern consciousness

114. Which is the best example of 'Indianness' in cultural practice?
(A) The exclusive use of a single language nationwide.
(B) Celebration of diverse festivals across communities with equal fervor.
(C) The rejection of modern technology.
(D) Strict adherence to only one specific political ideology and governance system.

115. A historian studying the Bhakti movement notes that it was heavily driven by lower-caste artisans and peasants. This historian is most likely influenced by which approach?
(A) Imperialist
(B) Subaltern / Marxist
(C) Orientalist
(D) Eurocentric

116. Consider the following statements regarding historical objectivity:
1. Absolute objectivity is easily achievable in history.
2. Objectivity requires recognizing one's own biases.
3. Objectivity means completely ignoring primary sources.
4. Bias can stem from a historian's national, class, or religious background.
5. Historiography helps in identifying these biases.

Which of the above statement(s) is/are correct?
(A) 2, 4, and 5 only
(B) 1, 2, and 4 only
(C) 2, 3, 4, and 5 only
(D) 1, 3, and 5 only

117. Identify the correct pair regarding value systems:
(A) Individualism - Prioritizing the group over the individual
(B) Collectivism - Prioritizing the group or community over the individual
(C) Materialism - Focusing primarily on spiritual enlightenment and asceticism.
(D) Secularism - Governance based strictly on religious texts

118. Which concept refers to the tangible, physical items produced and used by members of a specific culture group?
(A) Material culture
(B) Intangible heritage
(C) Mores
(D) Folkways

119. A major stereotype about Indian culture that was aggressively dismantled by Nationalist historians was:
(A) That India had a rich, diverse, and well-documented textual tradition.
(B) That ancient Indians lacked political and

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administrative consciousness.
(C) That Indians engaged in long-distance trade.
(D) That India produced monumental architecture.

120. Read the given statements and select the correct option.
Statement I: The anthropological definition of culture views it as an elite pursuit of fine arts.
Statement II: The sociological definition views culture as the whole way of life of a society.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

121. What was the main critique of the "Drain of Wealth" theory by Imperialist historians?
(A) 'Drain' was actually payment for good administration and essential services.
(B) They argued the drain was actually much larger than estimated.
(C) They agreed with the Nationalists completely.
(D) They argued that the wealth was drained by previous indigenous rulers and tyrants.

122. Which of the following is NOT typically a focus of the archaeological understanding of culture?
(A) Settlement patterns
(B) Literary criticism of epic poetry
(C) Stratigraphic analysis
(D) Typology of stone tools

123. The concept of "Cultural Assimilation" occurs when:
(A) A scenario where a minority group retains its distinct cultural identity entirely.
(B) Two groups completely destroy each other's culture.
(C) A culture refuses to interact with any outsiders.
(D) A minority group comes to resemble a dominant group's cultural patterns.

124. The term "Subaltern" in historiography originally comes from the writings of:
(A) Karl Marx
(B) Antonio Gramsci
(C) Max Weber
(D) E.P. Thompson

125. Read the following case and answer the question that follows.
A researcher is studying the 1857 revolt. Instead of reading British military dispatches or Indian princely letters, the researcher collects folk songs and rumors spread among the sepoys. Which historiographical approach is the researcher applying?
(A) Elite Nationalist
(B) Imperialist
(C) Subaltern
(D) Classical Marxist

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126. Which of the following is a classic example of India's intangible cultural heritage recognized globally?
(A) The Taj Mahal
(B) The Red Fort
(C) Vedic Chanting
(D) The Ashokan Pillars

127. Identify the incorrect statement about 'Values' in a cultural context.
(A) Values are deeply embedded and critical for transmitting culture.
(B) Values dictate what is considered good, proper, and desirable.
(C) Values are perfectly uniform and never change within a society.
(D) Conflict can arise when differing value systems interact.

128. Who wrote the influential book "An Introduction to the Study of Indian History," which laid the foundation for Marxist historiography in India?
(A) R.S. Sharma
(B) Irfan Habib
(C) D.D. Kosambi
(D) Romila Thapar

129. Consider the following statements about 'Stereotypes' in history:
1. They are usually oversimplified generalizations.

2. They help in achieving absolute historical objectivity.
3. The 'Despotic Oriental' is an example of an imperialist stereotype.
4. Stereotypes often lead to cultural bias.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

130. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Subaltern approach argues that the Indian national movement was an elite bourgeois movement.
Reason (R): It highlights that the Congress leadership compromised with colonial powers and failed to address the genuine radical demands of the peasantry and working class.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

131. The "Aryan Invasion Theory," which postulated that superior civilized people from outside conquered indigenous Indian masses, was primarily a construct of which historiographical tradition?
(A) Subaltern
(B) Marxist
(C) Imperialist/Colonial
(D) Nationalist

132. The concept that language fundamentally shapes the worldview and culture of a society is known as:
(A) Cultural evolution
(B) Linguistic determinism (Sapir-Whorf hypothesis)
(C) Historical materialism
(D) Social stratification

133. Which of the following is NOT an attribute of the Nationalist approach to Indian history?
(A) Emphasizing the antiquity of Indian civilization.
(B) Glorifying the role of the colonial state in modernizing India.
(C) Discovering elements of political unity in the ancient past.
(D) Countering the colonial narrative of a stagnant society.

134. Identify the correct pair:
(A) Imperialist Historian - Vincent A. Smith
(B) Marxist Historian - James Mill
(C) Nationalist Historian - Karl Marx
(D) Subaltern Historian - Dadabhai Naoroji

135. Match List I with List II:
List I: (Aspect of Culture/History)
P. Textual Tradition
Q. Archaeological Understanding
R. Subaltern Historiography
S. Cultural Diffusion
List II: (Associated Keyword/Concept)
1. Stratigraphy and carbon dating
2. Spread of ideas across borders
3. Voices from below
4. Epics and Dharmashastras
Choose the correct answer from the options given below:
(A) P-4, Q-1, R-3, S-2
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-1, R-4, S-2

136. The mathematical concept of 'Trigonometry' extensively developed in ancient India by scholars like Aryabhata represents:
(A) The world's debt to Indian culture
(B) Archaeological artifacts
(C) Imperialist propaganda
(D) Sociological norms

137. Which statement accurately reflects a key difference between Marxist and Subaltern historiography in India?
(A) Marxists focus on economic modes, while Subalterns focus on mass consciousness.
(B) Marxists focus strictly on political elites, while Subalterns focus on the British.
(C) Subalterns believe colonialism was beneficial, while Marxists reject that idea.
(D) Marxists reject the use of textual sources, while Subalterns use only oral texts.

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138. The traditional Indian cultural value of 'Nishkama Karma' (action without expectation of fruit) is best classified as a:
(A) Political strategy
(B) Tangible artifact
(C) Non-material cultural value
(D) Legal norm

139. Read the given statements and select the correct option.
Statement I: Culture is largely a genetically transmitted trait.
Statement II: Culture is socially learned and transmitted from one generation to the next.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

140. Consider the following statements about the sociological understanding of culture:
1. It emphasizes how culture binds a society together.
2. It studies the role of symbols and language in social interaction.
3. It ignores the impact of culture on human behavior.
4. It analyzes how culture can be a tool for power and dominance.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, and 3 only

141. The Orientalist depiction of India as fundamentally 'mystical' and 'irrational' is an example of:
(A) Objective history
(B) Cultural stereotyping
(C) Marxist analysis
(D) Archaeological fact

142. Which of the following is considered a negative impact of extreme nationalism in historiography?
(A) The recovery of lost historical texts.
(B) The fostering of national pride.
(C) The chauvinistic denial of any foreign influence on ancient Indian culture.
(D) The critical analysis of the economic and fiscal policies of the colonial state.

143. Which of the following is a primary focus of the Imperialist school of Indian historiography?
(A) Documenting peasant revolts.
(B) Justifying British conquest as bringing law, order, and modernity to a chaotic land.
(C) Proving the antiquity of the Vedas.
(D) Analyzing the modes of production and social relations in the Gupta period.

144. Identify the incorrect pair regarding historical biases:
(A) Eurocentric bias - Viewing history strictly from a European perspective.
(B) Elitist bias - Ignoring the history and contributions of the common people.
(C) Marxist bias - Focusing exclusively on the spiritual enlightenment of individuals.
(D) Nationalist bias - Over-glorifying the indigenous past.

145. Consider the following characteristics of a value system:
1. It provides a standard for judging behavior.
2. It is strictly enforced by the police.
3. It forms the core of non-material culture.
4. It can vary significantly between different cultures.
5. It is purely an archaeological construct.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3
(B) 2, 4, and 5
(C) 1, 3, and 4
(D) 1, 4, and 5

146. A major contribution of the Marxist approach to Indian history has been:
(A) The complete translation of all Vedic texts.
(B) Shifting the focus from dynastic political history to socio-economic history.
(C) Proving that India never experienced feudalism.
(D) Establishing the absolute administrative and moral superiority of the colonial state.

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147. Which of the following best demonstrates the concept of 'Indianness' in literature?
(A) The use of Latin script.
(B) Regional adaptations of the Epics reflecting a shared cultural ethos.
(C) The strict translation of British novels.
(D) The complete avoidance of any religious or mythological themes in modern prose.

148. What is the fundamental distinction between 'Mores' and 'Folkways' in the elements of culture?
(A) Mores are optional behaviors, while folkways are strictly enforced laws.
(B) Mores have strong moral significance, whereas folkways are customary rules of casual behavior.
(C) Folkways apply only to rural areas, while mores apply strictly to urban areas.
(D) There is no difference; they are synonymous.

149. A researcher studying the impact of the caste system on land ownership patterns in early medieval India is most likely using which approach?
(A) Nationalist
(B) Imperialist
(C) Marxist
(D) Subaltern

150. Read the following case and answer the question that follows.
A historian argues that the Indian National Congress was not merely a voice of the people, but an elite group that actively suppressed peasant movements to protect their own landlord interests. Which historiographical approach does this reflect?
(A) Nationalist
(B) Subaltern
(C) Orientalist
(D) Neo-Imperialist

151. Which of the following represents a modern concept of culture, contrasting with the traditional view?
(A) Culture is a dynamic, everyday lived reality that includes popular media and modern practices.
(B) Culture is a fixed, unchanging set of ancient traditions.
(C) Culture is exclusively the domain and pursuit of the elite and upper classes.
(D) Culture is synonymous only with religious texts.

152. Read the given statements and select the correct option.
Statement I: The world owes a debt to India for the conceptualization of zero and the decimal place-value system.
Statement II: These mathematical concepts had no impact on the development of modern science in Europe.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. Which of the following was a primary objective of the Subaltern Studies collective initiated by Ranajit Guha?
(A) To justify British colonial administration.
(B) To write history from the perspective of the marginalized and non-elite.
(C) To focus exclusively on the economic drain of wealth from India to Britain.
(D) To write biographies of elite national leaders.

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154. Identify the correct statement regarding archaeological understanding of culture.
(A) It relies completely on the written word.
(B) It is heavily biased by the personal opinions of ancient authors.
(C) It is entirely useless for understanding ancient trade and exchange networks.
(D) It helps reconstruct the material aspects of culture, especially for pre-literate societies.

155. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Imperialist historiography often described India as a nation lacking historical consciousness.
Reason (R): The Indian textual tradition

prioritized cosmic cycles and moral philosophy over chronological, linear political history.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

156. Which element of culture represents the physical objects created by human groups?
(A) Values
(B) Beliefs
(C) Artifacts
(D) Norms

157. Which concept explains the phenomenon where elements of a foreign culture are adopted but modified to fit the local cultural context?
(A) Syncretism/Acculturation
(B) Cultural stagnation
(C) Cultural lag
(D) Ethnocentrism

158. The concept of 'Culture' is derived from the Latin word 'Colere', which originally meant:
(A) To conquer and rule
(B) To cultivate and till the soil
(C) To paint and sculpt
(D) To write and read

159. Identify the incorrect statement regarding the Marxist approach to historiography.
(A) It focuses on the base (economy) and superstructure (culture, religion).
(B) It believes that ideas and culture exist independently of material conditions.
(C) It attempts to unearth the economic motives behind political events.
(D) It analyzes all of history as a series of constant and evolving class struggles.

160. Match List I with List II:
List I: (Cultural Element)
P. Symbol
Q. Language
R. Norm
S. Value
List II: (Example/Description)
1. Shaking hands upon greeting
2. The concept of democracy as desirable
3. English, Hindi, Tamil
4. A national flag representing a country
Choose the correct answer from the options given below:
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-1, R-3, S-2
(D) P-1, Q-2, R-3, S-4

161. A critique often leveled against the early Subaltern studies is that:
(A) It focused too much on British Viceroys.
(B) It supported the economic drain theory.
(C) It ignored the actions of the Indian National Congress and other elite groups.
(D) Romanticized rebel consciousness while ignoring internal subaltern divisions.

162. Which classical Indian concept broadly translates to 'culture' in modern academic discourse?
(A) Samskriti
(B) Prakriti
(C) Vikriti
(D) Apasmar

163. Consider the following statements about 'Samskriti':
1. It is the Indian equivalent of the word Culture.
2. It implies refinement, cultivation, and purification.
3. It is derived from the root 'kri' (to do).
4. It strictly refers to modern technological advancement.
Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1, 2, and 3 only

164. The transmission of Buddhism to East Asia and Southeast Asia is a prime example of:
(A) India's military imperialism
(B) Economic exploitation of neighboring regions through trade monopolies.
(C) Cultural stagnation
(D) The world's debt to Indian cultural and philosophical heritage

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165. Which of the following historians is NOT generally associated with the Marxist school of Indian history?
(A) R.S. Sharma
(B) Irfan Habib
(C) Romila Thapar
(D) R.C. Majumdar

166. In the context of historiography, what does 'Bias' refer to?
(A) The scientific method of carbon dating and stratigraphic analysis of remains.
(B) Disproportionate weight for or against an idea, often in a biased way.
(C) The objective analysis of literary texts.
(D) The study of peasant societies.

167. Identify the correct pair regarding the elements of culture:
(A) Tangible Culture - Oral poetry
(B) Intangible Culture - Fortresses
(C) Subculture - A cultural group within a larger culture with distinct beliefs
(D) Counterculture - The dominant mainstream culture that shapes social norms.

168. Read the given statements and select the correct option.
Statement I: The Nationalist approach successfully challenged the Imperialist myth of Indian historical stagnation.
Statement II: The Nationalist approach was entirely free from any historical biases or romanticization of the past.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

169. What is a key characteristic of the 'Sociological understanding of culture'?
(A) It treats culture as a static and unchanging set of ancient religious texts.
(B) It studies culture as a dynamic process that shapes and is shaped by social interactions.
(C) It focuses solely on biological evolution.
(D) It ignores the role of socialization.

170. Consider the following attributes related to Indian value systems:
1. Tolerance and pluralism
2. Ahimsa (non-violence)
3. Rigid isolationism
4. Synthesis and assimilation
5. Materialistic hyper-consumption

Which of the above are considered traditional core values of Indianness?
(A) 1, 2, and 4
(B) 2, 3, and 5
(C) 1, 3, and 4
(D) 1, 2, and 5

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171. The architectural style of the Indo-Saracenic buildings in colonial India represents:
(A) Pure traditional Indian culture
(B) A syncretic blend of indigenous and colonial cultural elements
(C) The complete and total destruction of native and indigenous architecture.
(D) Purely Gothic architecture

172. Which historiographical perspective would argue that the Indian Constitution was merely a transfer of power from British elites to Indian elites, without real change for the masses?
(A) Nationalist
(B) Imperialist
(C) Orientalist
(D) Subaltern

173. Identify the incorrect statement regarding 'Civilization'.
(A) It implies complex social and political institutions.
(B) It usually involves a division of labor and specialized skills.
(C) A civilization represents the internal, moral character of a single individual.
(D) It is often associated with the presence of complex written records and files.

174. Read the following case and answer the question that follows.
A scholar argues that ancient Indian scientific texts were not truly indigenous but merely copies of Greek texts, in order to prove the superiority of Western civilization. This is a clear example of:
(A) Objectivity
(B) Subaltern historiography

(C) Eurocentric/Imperialist bias
(D) Marxist analysis

175. The spread of the 'Panchatantra' across the world into various languages (like Kalila wa Dimna in Arabic) highlights:
(A) India's contribution to global literature and moral philosophy.
(B) The failure of Indian oral traditions.
(C) The complete and systematic destruction of Indian texts by various invaders.
(D) The lack of narrative tradition in India.

176. Which of the following terms is often used in cultural anthropology to describe the shock and disorientation experienced by a person when introduced to a radically different cultural environment?
(A) Cultural Relativism
(B) Culture Shock
(C) Cultural Lag
(D) Enculturation

177. A major flaw in the Imperialist historiography was its reliance on:
(A) A deep and nuanced understanding of complex ancient Sanskrit texts.
(B) Extensive field archaeology.
(C) The assumption of racial and cultural superiority.
(D) Marxist theories of class struggle.

178. Identify the correct statement about the Subaltern Studies group.
(A) It was founded in the 1920s.
(B) It drew heavy inspiration from Antonio Gramsci's concept of hegemony.
(C) It focused solely on the economic policies of the East India Company.
(D) It completely rejected the use of any vernacular or local linguistic sources.

179. Which concept best describes the belief that one's own cultural group is centrally important, and all other groups are measured in relation to one's own?
(A) Cultural relativism
(B) Cultural diffusion
(C) Ethnocentrism
(D) Cultural materialism

180. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Marxist historians are often criticized for imposing European economic models on Indian history.
Reason (R): The strict application of concepts like "Feudalism" does not always perfectly map onto the complex caste-based agrarian structure of pre-colonial India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

181. In the study of culture, what does the 'Textual Tradition' primarily rely upon?
(A) Carbon-dated organic remains
(B) Written manuscripts, inscriptions, and religious canons
(C) Oral folklore of indigenous tribes
(D) Statistical surveys of modern populations in urban and rural environments.

182. Which of the following reflects a 'Stereotype' regarding Indian society commonly held in early colonial historiography?
(A) India possessed a sophisticated maritime trade network.
(B) India was a static, unchanging society locked in village republics.
(C) Indian mathematical achievements were foundational for the world.
(D) Indian art evolved continuously through cross-cultural interactions.

183. Identify the correct pair regarding elements of culture:
(A) Artifacts - Ideas and beliefs
(B) Language - A system of symbolic communication
(C) Values - Specific rules for behavior in a classroom
(D) Mores - Everyday customs with no moral weight

184. Read the given statements and select the correct option.

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Statement I: The Nationalist approach emerged primarily as an ideological defense against Imperialist propaganda.
Statement II: Nationalist historians often highlighted the spiritual superiority of India to compensate for its present material subjugation.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

185. Match List I with List II:
List I: (Aspect)
P. Culture
Q. Civilization
R. Heritage
S. Historiography
List II: (Description)
1. The study of historical writing
2. What we are (internal refinement)
3. What we have (material advancements)
4. Legacy passed down from previous generations
Choose the correct answer from the options given below:
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-2, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

186. Which of the following best encapsulates the 'Sociological' definition of culture?
(A) The holistic concept of 'Dharma' linking individual duty to cosmic order.
(B) The belief in unilinear cultural evolution.
(C) The belief in extreme hyper-individualism at the total expense of the family.
(D) The rejection of all empirical knowledge.

187. The discovery and translation of ancient Indian linguistic texts, highlighting the complex grammar of Panini, heavily influenced the global field of:
(A) Thermodynamics
(B) Philology and Linguistics
(C) Metallurgy
(D) Quantum Physics

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188. Consider the following statements about the Anthropological understanding of culture:
1. It encompasses all learned behavior.
2. It distinguishes between 'high culture' and 'low culture'.
3. It views culture as an adaptive mechanism.
4. It is strictly limited to written texts.
Which of the above statement(s) is/are correct?
(A) 1 and 3 only
(B) 2 and 4 only
(C) 1, 2, and 3 only
(D) 1, 3, and 4 only

189. Which historian is most famous for popularizing the concept of the 'Drain of Wealth' which became a cornerstone of Nationalist economic historiography?
(A) Lord Macaulay
(B) Dadabhai Naoroji
(C) B.R. Ambedkar
(D) D.D. Kosambi

190. What does the term 'Cultural Relativism' advocate in academic studies?
(A) Evaluating a culture solely by the standards and metrics of Western civilization.
(B) Believing that one's own culture is the absolute truth.
(C) Understanding a culture on its own terms without moral judgments from outside.
(D) Forcing cultural assimilation on minority groups.

191. Identify the incorrect statement regarding the Subaltern approach.
(A) It seeks to write history from below.
(B) It focuses on the autonomy of peasant consciousness.
(C) National movement was a unified struggle devoid of internal class conflicts.
(D) It critiques the elitist and exclusionary bias found in traditional historiography.

192. Which of the following is a key element of the Marxist understanding of culture?
(A) Culture is a 'superstructure' that reflects the underlying economic 'base' and class relations.
(B) Culture is the primary driver of economic change.
(C) Culture is entirely disconnected from

material realities.
(D) Culture is shaped exclusively by the divine right of kings and royal decree.

193. The concept of 'Vasudhaiva Kutumbakam' (The world is one family) represents:
(A) An economic treaty
(B) A core philosophical value of Indian culture
(C) A military strategy of the Mauryans
(D) A principle of the Imperialist school

194. Read the following case and answer the question that follows.
A historian is writing about the Mughal Empire. Instead of analyzing court documents, the historian uses archaeological evidence of peasant tools and regional tax records to argue that the empire declined due to agrarian crisis and over-exploitation of the peasantry. Which historiographical approach is being used?
(A) Nationalist approach focused on the glory of the imperial administration.
(B) Imperialist approach highlighting the benefits of centralized Mughal rule.
(C) Marxist approach focusing on agrarian crisis and over-exploitation of peasants.
(D) Orientalist

195. Consider the following statements about 'Heritage':
1. It includes tangible artifacts like monuments.
2. It includes intangible attributes like folklore and rituals.
3. Natural heritage includes flora, fauna, and geological structures.
4. Heritage is static and completely unaffected by modern interpretation.
5. UNESCO plays a role in identifying World Heritage Sites.

Which of the above statement(s) is/are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

196. Which among the following reflects the archaeological understanding of culture?
(A) The literary analysis of the Bhagavad Gita.
(B) The study of Harappan town planning and drainage systems.
(C) The ideological and systemic critique of British colonial and economic policies.
(D) The philosophical debate over Advaita Vedanta.

197. A primary difference between traditional and modern concepts of culture is that modern concepts:
(A) View culture as fluid, contested, and continuously evolving rather than a fixed essence.
(B) Completely and totally ignore the impact of technology on social relations.
(C) Confine culture solely to religious texts.
(D) Reject the existence of subcultures.

198. The Imperialist historiography justified colonial rule in India by:
(A) Highlighting the democratic and egalitarian nature of ancient village panchayats.
(B) Documenting the advanced metallurgical skills of ancient Indians.
(C) Exposing the economic drain of India.
(D) Emphasizing the continuous state of oriental despotism and anarchy requiring a 'civilizing' authority.

199. Identify the correct pair:
(A) Cultural Lag - Material culture changing faster than non-material culture.
(B) Ethnocentrism - Adopting foreign cultural traits completely.
(C) Enculturation - Judging another culture as being fundamentally inferior.
(D) Assimilation - The gap between rich and poor.

200. Read the given statements and select the correct option.
Statement I: The textual tradition in India provides a complete and unbiased picture of ancient Indian society.
Statement II: Texts like the Dharmashastras are prescriptive (what should be) rather than purely descriptive (what was).
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect

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(D) Statement I is incorrect but Statement II is correct

201. Which of the following demonstrates the 'World's debt to Indian Culture' in the field of metallurgy?
(A) The construction of the Iron Pillar of Delhi, noted for its rust resistance
(B) The invention of the steam engine
(C) The discovery of titanium
(D) The historical formulation and development of the industrial Bessemer process.

202. Which historian famously critiqued the Nationalist approach for merely swapping the 'heroes' and 'villains' of the Imperialist narrative without changing the methodology?
(A) James Mill
(B) V.A. Smith
(C) D.D. Kosambi
(D) Lord Curzon

203. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The sociological understanding of culture includes the study of language.
Reason (R): Language is the primary vehicle for the transmission of cultural norms, values, and symbols across generations.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

204. Which of the following is NOT considered a part of a society's 'Values'?
(A) The belief in freedom of speech
(B) The concept of equality
(C) A specific type of farming tool
(D) The reverence for elders

205. How does the Subaltern approach view the Indian National Congress during the freedom struggle?
(A) As an elite organization that managed the radical energy of subaltern masses.
(B) As the absolute, unified voice of every Indian citizen.
(C) As a puppet organization completely controlled by the British.
(D) As a strictly Marxist and revolutionary vanguard of the industrial proletariat.

206. Consider the following statements about 'Objectivity' in historiography:
1. It requires historians to completely erase their personal identities.
2. It demands a critical evaluation of primary sources.
3. It means presenting history free from ideological manipulation.
4. It is often compromised by nationalistic or imperialistic agendas.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 3 only
(B) 2, 3, and 4 only
(C) 1, 3, and 4 only
(D) 1, 2, 3, and 4

207. Which term best describes a scenario where an archaeologist discovers Roman coins in South India, suggesting ancient trade links?
(A) Cultural stagnation
(B) Nationalist isolation
(C) Subaltern insurgency
(D) Cultural diffusion and interaction

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208. The 'Nationalist' historians of India often focused their research on:
(A) Recovering a glorious past to foster a sense of identity and pride against colonial subjugation.
(B) Proving that India was incapable of self-rule.
(C) Analyzing the modes of production in the medieval period.
(D) Highlighting the peasant rebellions against Indian landlords in various regions.

209. Identify the incorrect statement regarding 'Mores'.
(A) They are norms that are widely observed and have great moral significance.
(B) Violating them typically provokes strong social reaction.
(C) Many mores are formalized into strictly enforced governmental laws and codes.
(D) They are synonymous with informal,

everyday etiquette like table manners.

210. Match List I with List II:
List I: (Book/Work)
P. History of British India
Q. An Introduction to the Study of Indian History
R. Poverty and Un-British Rule in India
S. Subaltern Studies (Series)
List II: (Author/Editor)
1. Dadabhai Naoroji
2. D.D. Kosambi
3. Ranajit Guha
4. James Mill
Choose the correct answer from the options given below:
(A) P-4, Q-2, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

211. Which of the following best encapsulates the 'Sociological' definition of culture?
(A) The exclusive appreciation of classical music and literature.
(B) The biological instincts and innate genetic drives of all human beings.
(C) The socially constructed and shared ways of thinking, feeling, and acting in a society.
(D) The physical artifacts unearthed during excavations.

212. The Indian philosophical system of 'Yoga', which has deeply influenced global health and spirituality, is an example of:
(A) Tangible archaeological heritage
(B) Intangible cultural heritage
(C) Imperialist dominance
(D) Subaltern resistance

213. Consider the following:
1. Ethnocentrism
2. Imperialist bias
3. Nationalist bias
4. Objectivity
Which of the above act as barriers to a purely factual understanding of history?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 4

214. The transition from interpreting culture as merely 'high art' to interpreting it as 'everyday lived practices' represents a shift from:
(A) Anthropological to Textual tradition
(B) Traditional/Elitist to Modern/Sociological concepts of culture
(C) Subaltern to Imperialist historiography
(D) Nationalist to Orientalist perspective on the development of Indian society.

215. Read the following case and answer the question that follows.
A researcher discovers that a particular tribal community in central India has an oral epic detailing their origins, which completely contradicts the established Sanskrit Puranic texts. The researcher uses this oral epic to reconstruct the tribe's history. This methodology aligns closest with:
(A) Imperialist Historiography
(B) Classical Textual Tradition
(C) Subaltern Historiography
(D) Nationalist Elite Historiography

216. Which of the following is an example of a 'Stereotype' frequently found in colonial writings about India?
(A) Indian society was dynamically evolving.
(B) Indians were purely spiritual and incapable of logical or scientific thought.
(C) Indian artisans produced exceptionally high-quality and world-renowned textiles.
(D) India had a complex system of diverse languages.

217. Identify the correct statement regarding the concept of 'Indianness'.
(A) It is defined by the rigid and total imposition of a single national religion.
(B) It is characterized by an absorptive and assimilative cultural ethos.
(C) It rejects all elements of modernity.
(D) It was completely fabricated by British historians.

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218. The idea that "History is the history of class struggles" is the foundational premise of which historiographical approach?
(A) Imperialist
(B) Nationalist
(C) Marxist

(D) Orientalist

219. Read the given statements and select the correct option.
Statement I: Civilization relies heavily on the transmission of material and technological advancements.
Statement II: Culture relies heavily on the transmission of values, beliefs, and symbolic systems.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

220. Consider the following statements about 'Cultural Lag':
1. It occurs when non-material culture adapts slowly to changes in material culture.
2. The concept was introduced by Karl Marx.
3. The invention of the internet without corresponding immediate legal frameworks is an example.
4. It only happens in primitive societies.
5. It causes temporary social maladjustment.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 5
(B) 1, 2, and 3
(C) 2, 4, and 5
(D) 1, 3, 4, and 5

221. Which historical approach would be most interested in studying the architectural plans of a newly discovered Indus Valley city to understand its social hierarchy?
(A) Archaeological understanding
(B) Textual tradition
(C) Oral history
(D) Subaltern semantics

222. The translation of the Upanishads into Persian by Dara Shikoh, and later into Latin, heavily influenced European philosophers like Schopenhauer. This demonstrates:
(A) The world's debt to Indian philosophical culture
(B) Imperialist exploitation
(C) Cultural isolation
(D) Marxist materialism

223. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Nationalist historians largely ignored the history of the lower castes and untouchables.
Reason (R): Their primary aim was to present a unified, glorious image of ancient India to combat the British narrative of a divided, backward society.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

224. Which of the following best defines 'Norms' within the elements of culture?
(A) Abstract philosophical ideals of what is considered fundamentally good.
(B) Specific rules and expectations that guide behavior.
(C) Physical tools and technologies.
(D) Genetic predispositions.

225. The Subaltern scholars heavily criticized standard Marxist historiography in India for:
(A) Ignoring the economic base and the modes of production in feudal structures.
(B) Treating the peasantry as tools rather than recognizing their mass consciousness.
(C) Glorifying the colonial state.
(D) Focusing too much on religion.

226. What does 'Objectivity' in the study of Indian culture necessitate?
(A) Examining sources critically without letting personal biases distort findings.
(B) Ignoring all foreign sources.
(C) Accepting the colonial records as the absolute truth.
(D) Promoting religious and mythological narratives as literal historical facts.

227. Identify the incorrect pair regarding Cultural Concepts:

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(A) Counterculture - A group whose values strongly oppose those of the mainstream culture.
(B) Popular Culture - Cultural patterns that are widespread among most of a society.
(C) High Culture - Cultural patterns that are completely accessible and practiced by the impoverished classes.
(D) Subculture - Cultural patterns that set apart some segment of a society's population.

228. Which of the following scholars represents the 'Imperialist' school of Indian historiography?
(A) R.G. Bhandarkar
(B) R.C. Dutt
(C) Vincent A. Smith
(D) K.P. Jayaswal

229. Consider the following:
1. Customs
2. Beliefs
3. Machinery
4. Folkways

Which of the above are strictly components of non-material culture?
(A) 1, 2, and 4 only
(B) 1, 3, and 4 only
(C) 2, 3, and 4 only
(D) 1, 2, 3, and 4

230. Read the following case and answer the question that follows.
An archaeologist excavates a site and finds a distinct change in pottery styles, from plain to highly decorated, correlating with a period of known foreign trade. The archaeologist concludes that the local culture adapted foreign artistic elements. This illustrates:
(A) Cultural assimilation/diffusion
(B) Cultural lag
(C) Nationalist isolation
(D) Subaltern rebellion

231. Read the given statements and select the correct option.
Statement I: The concept of 'Indianness' implies a monolithic and homogeneous cultural identity.
Statement II: 'Indianness' is built upon the synthesis of diverse linguistic, religious, and ethnic traditions over millennia.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

232. The "Asiatic Society of Bengal," founded by William Jones, initially contributed to which phase of historiography?
(A) Marxist
(B) Subaltern
(C) Orientalist (early Imperialist)
(D) Radical Nationalist

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233. Which of the following is a fundamental difference between 'Values' and 'Beliefs' in a cultural context?
(A) Values are specific statements held to be true, while beliefs are broad standards of goodness.
(B) Values are tangible, while beliefs are intangible.
(C) There is no fundamental difference; they are practically identical terms.
(D) Beliefs are specific statements held to be true, while values are broad standards of what is desirable or good.

234. Match List I with List II:
List I: (Concept/Approach)
P. Cultural Diffusion
Q. Asiatic Mode of Production
R. Drain of Wealth
S. Autonomous Peasant Insurgency
List II: (Associated Historiography/Concept)
1. Subaltern Studies
2. Marxist Historiography
3. Nationalist Historiography
4. Anthropological understanding

Choose the correct answer from the options given below:
(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

235. The global popularity and widespread adaptation of Indian classical dance forms like Bharatanatyam and Kathak exemplify:
(A) India's intangible cultural heritage and its global reach
(B) The failure of traditional textual systems
(C) Imperialist cultural dominance
(D) Pure archaeological reconstruction

236. Which historiographical approach heavily emphasizes the role of the 'mode of production' in shaping the cultural and political life of ancient India?
(A) Marxist
(B) Subaltern
(C) Imperialist
(D) Nationalist

237. The concept of 'Ethnocentrism' is highly detrimental to historical research because:
(A) It encourages deep learning of foreign languages and their subtle nuances.
(B) It promotes absolute objectivity.
(C) It relies solely on archaeological data.
(D) Judging other cultures strictly by the historian's own cultural standards.

238. Consider the following statements about the 'Textual Tradition' of Indian culture:
1. It is primarily oral in its earliest origins (e.g., Vedas).
2. It completely ignores secular subjects like statecraft and medicine.
3. It was heavily preserved by specialized priestly classes.
4. It includes epics like the Mahabharata.

Which of the above statement(s) is/are correct?
(A) 1, 2, and 4 only
(B) 2, 3, and 4 only
(C) 1, 2, 3, and 4
(D) 1, 3, and 4 only

239. Which of the following represents a modern critique of the concept of 'Civilization'?
(A) It accurately represents the biological and genetic evolution of all humans.
(B) The term is often used hierarchically to justify the subjugation of 'uncivilized' or indigenous cultures.
(C) It relies too much on studying folklore.
(D) It is completely synonymous with nature.

240. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The archaeological understanding of culture is crucial for studying the prehistoric periods of India.
Reason (R): Prehistoric periods lack written textual traditions, making material remains the only source of cultural reconstruction.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

241. Identify the incorrect statement regarding the heritage of India.
(A) It includes tangible monuments like the Sanchi Stupa.
(B) It includes scientific heritage like the Ayurveda.
(C) It reflects a continuous, living tradition spanning millennia.
(D) Indian heritage is exclusively confined to the geographical borders of the modern Republic of India.

242. A major focus of the 'Sociological' understanding of culture is to analyze:
(A) How culture provides a framework for social interaction and maintains social structure.
(B) The exact dates of historical battles.
(C) The genetic inheritance of personality traits.
(D) Reconstructing the stratigraphic history and layers of ancient city ruins.

243. Read the following case and answer the question that follows.
A historian writes a book claiming that the British Empire was a benevolent institution that single-handedly rescued India from moral and economic decay. This narrative is a classic example of:
(A) Subaltern Historiography
(B) Marxist Historiography
(C) Cultural Relativism
(D) Imperialist Bias

244. Consider the following statements about India's Value System:

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1. 'Dharma' denotes duty and cosmic order.
2. The value system is entirely static and has never adapted to modernity.
3. It promotes a syncretic approach to different religious thoughts.
4. Material wealth (Artha) is completely condemned and prohibited.
5. Family and community ties are highly emphasized.

Which of the above statement(s) is/are correct?
(A) 1, 3, and 5
(B) 1, 2, and 4
(C) 2, 3, and 5
(D) 1, 4, and 5

245. Which of the following is a classic example of 'Cultural Lag' in a modernizing society?
(A) Adopting smartphones while still holding onto traditional caste-based prejudices in social interactions.
(B) Rejecting all forms of modern medicine.
(C) Completely and totally abandoning traditional languages for English or French.
(D) Excavating an ancient temple.

246. Read the given statements and select the correct option.
Statement I: The Subaltern approach brought the history of peasants, tribals, and marginalized groups to the center stage of Indian historiography.
Statement II: The Subaltern approach completely aligned with the traditional Marxist approach regarding the role of the industrial proletariat.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

247. The term 'Stereotype' in historical writing often results in:
(A) A nuanced understanding of complex societies.
(B) Perfect objectivity.
(C) The discovery and preservation of new and significant archaeological sites.
(D) The reduction of a diverse culture to a few oversimplified, often negative traits.

248. The mathematical concept of 'Shunya' (Zero) developed in India and its subsequent transmission to the Arab world and Europe is primarily an example of:
(A) The world's debt to Indian scientific culture
(B) The dominance of European Imperialism
(C) Cultural isolationism
(D) The superiority of the Subaltern approach

249. Which of the following accurately describes the relationship between 'Culture' and 'Civilization'?
(A) Culture is refinement and values, while civilization is material organization.
(B) They are completely unrelated concepts.
(C) Civilization precedes culture in human evolution.
(D) Culture is only found in cities, while civilization is found in rural areas.

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250. Identify the correct pair regarding historical approaches to the study of Indian Culture:
(A) Nationalist - Glorifies the colonial administration
(B) Imperialist - Justifies colonialism through the concept of 'Oriental Despotism'
(C) Marxist - Focuses exclusively on writing biographies of great kings
(D) Subaltern - Analyzes history strictly through the lens of upper-class elites

Direction : Please read the following source carefully.

In an academic symposium evaluating the paradigm shifts in cultural studies, scholars debated the transition from traditional to modern concepts of culture. The traditional concept of culture often revolves around enduring, static traits passed down through generations, emphasizing historical continuity and fixed boundaries. In contrast, the modern concept of culture recognizes dynamism, adapting to contemporary societal transformations. Case studies presented during the symposium illustrated how modern conceptions accommodate fluid identities rather than adhering to rigid, immutable frameworks. The textual tradition provides early notions of culture, anchoring them in sacred or classical literature, which historically functioned as the primary vehicle for preserving cultural continuity.

Researchers examining these shifts emphasized that modern interpretations do not entirely discard traditional views but rather expand them to include adaptive mechanisms. Consequently, the discourse highlighted the necessity of integrating both traditional and modern paradigms to comprehensively analyze societal development. This integration challenges earlier, unidimensional perspectives by framing culture as both a repository of ancestral heritage and an evolving set of practices. Scholars concluded that understanding the nuances between traditional and modern concepts of culture is essential for deconstructing complex historical narratives without oversimplifying the socio-cultural dynamics inherent in human societies.

Based on the above source, attempt the following five questions.

251. According to the source, what does the traditional concept of culture primarily emphasize?
(A) Fluid identities and adaptability
(B) Historical continuity and static traits
(C) Contemporary societal transformations
(D) Total abandonment of ancestral heritage

252. How does the modern concept of culture differentiate itself from the traditional concept?
(A) It recognizes dynamism and societal change
(B) It relies primarily on the analysis of ancient manuscripts
(C) It enforces rigid, immutable frameworks on all societies
(D) It rejects the inclusion of fluid and shifting identities

253. What role does the textual tradition play in the notions of culture as described in the passage?
(A) It functions to accelerate rapid shifts in modern societies
(B) It deconstructs all traditional traits found in history
(C) It preserves cultural continuity
(D) It provides a purely dynamic view of evolving identities

254. Why is the integration of traditional and modern paradigms considered necessary?
(A) To completely replace ancestral heritage with modern practices
(B) To simplify socio-cultural dynamics into a single dimension
(C) To discard early notions anchored in classical literature
(D) To comprehensively analyze societal development

255. How do modern interpretations interact with traditional views according to the researchers?
(A) They seek to entirely discard traditional viewpoints
(B) They view traditional views as a hindrance to development
(C) They add adaptive mechanisms
(D) They replace traditional views with textual traditions alone

Direction : Please read the following source carefully.

During an interdisciplinary fieldwork review, researchers analyzed the distinctions and intersections between anthropological and archaeological understandings of the term culture. The archaeological understanding primarily constructs culture through the excavation and interpretation of material remains, focusing on artifacts, structures, and spatial distributions to infer past human behaviors. In a related case study, an excavation site revealed tools that allowed archaeologists to deduce the technological and subsistence strategies of an ancient society. Conversely, the anthropological understanding of culture approaches the concept through the lens of lived experiences, social structures, and behavioral patterns, often requiring participant observation or ethnography. The review emphasized that while archaeological approaches depend heavily on tangible remnants to reconstruct extinct socio-cultural frameworks, anthropological methodologies investigate the intangible mechanisms of contemporary or historical human groups. Scholars noted that a comprehensive understanding of culture necessitates a synthesis of both disciplines. Relying solely on archaeological data might omit the socio-psychological dimensions of human life, whereas an exclusively anthropological approach may lack deep chronological depth. Ultimately, the integration of anthropological and archaeological perspectives provides a robust methodological framework for conceptualizing culture across different temporal and spatial dimensions.

Based on the above source, attempt the following

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five questions.

256. How does the archaeological understanding primarily construct the concept of culture?
(A) Through participant observation of various living societies
(B) By excavating and interpreting remains
(C) By analyzing the socio-psychological dimensions of life
(D) By studying current behavioral patterns and structures

257. According to the source, the anthropological understanding of culture focuses on which of the following?
(A) Artifacts and spatial distributions
(B) Excavation of ancient structures
(C) Solely reconstructing extinct socio-cultural frameworks
(D) Lived experiences and social structures

258. What limitation might occur if researchers rely exclusively on archaeological data?
(A) Omitting socio-psychological dimensions
(B) Lacking a basic understanding of spatial distributions
(C) Inevitably losing all chronological depth of the past
(D) Being forced to use standard ethnographic methods

259. Why is a synthesis of anthropological and archaeological disciplines necessary?
(A) Ensuring that cultural understanding remains tangible
(B) Replacing archaeological methods with observations
(C) Creating a robust framework across dimensions
(D) Avoiding the study of contemporary human groups

260. In the mentioned case study, what did the excavated tools allow archaeologists to deduce?
(A) Deducing ancient technological strategies
(B) Determining the exact linguistic patterns of the society
(C) Mapping contemporary behavioral changes in a modern group
(D) Analyzing the socio-psychological state of individuals

Direction : Please read the following source carefully.

A recent sociological research project focused on analyzing the sociological understanding of the term culture in contrast to notions of culture embedded within the textual tradition. The sociological understanding interprets culture as a complex system of shared norms, values, and institutions that regulate social interactions and maintain cohesion within a group. It treats culture as an active, lived phenomenon that shapes social organization. In the context of the study, researchers investigated how institutional structures influence collective behavior. In juxtaposition, the textual tradition frames notions of culture through codified manuscripts, scriptures, and historical texts. This textual approach often preserves normative frameworks that dictate ideal social conduct, serving as a historical baseline. The project revealed a tension: while the textual tradition offers a static, idealized representation of cultural norms, the sociological understanding captures the pragmatic, often divergent, realities of contemporary social life. By examining the interplay between prescribed texts and actual social practices, researchers determined that texts alone cannot encompass the full spectrum of sociological culture. Instead, culture emerges as a dynamic negotiation between inherited textual traditions and the ongoing sociological processes that adapt or challenge these foundational frameworks in everyday social institutions.

Based on the above source, attempt the following five questions.

261. How does the sociological understanding interpret the term culture?
(A) As exclusively codified historical manuscripts and records
(B) As an idealized representation of ancient scriptures
(C) As a static framework disconnected from social settings
(D) As a system of shared norms

262. What does the textual tradition primarily use to frame notions of culture?
(A) Everyday contemporary social institutions
(B) Codified manuscripts, scriptures, and historical texts

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(C) Pragmatic realities of contemporary social life
(D) Active, lived phenomena and collective behavior

263. What tension did the research project reveal between the two understandings of culture?
(A) Textual tradition is pragmatic, while sociology is ideal
(B) Both approaches entirely reject institutional structures
(C) Ideal ideals versus divergent realities
(D) Sociology relies on scriptures, while texts use interaction

264. According to the source, why can texts alone not encompass the full spectrum of sociological culture?
(A) Because texts are frequently lost over long periods
(B) Because they do not dictate ideal social conduct
(C) Because historical texts prevent dynamic negotiation
(D) Because of pragmatic, lived realities

265. The source concludes that culture emerges as a dynamic negotiation between which two elements?
(A) Traditions and sociological processes
(B) Geographic identifiers and archaeological data sets
(C) Shared norms and individual psychological behaviors
(D) Historical baselines and codified manuscripts

Direction : Please read the following source carefully.

An academic panel discussing identity formation examined the core elements of culture, focusing specifically on the concept of Indianness and its underlying value system. The elements of culture encompass language, symbols, rituals, and collective beliefs that form the foundational matrix of any society. In analyzing the concept of Indianness, researchers identified it not merely as a geographic identifier, but as a composite cultural identity defined by assimilation, pluralism, and deep-rooted philosophical principles. A pivotal case study highlighted how the Indian value system, which prioritizes spiritual continuity, familial cohesion, and ethical duty, acts as the unifying thread across diverse regional practices. This value system dictates societal norms and informs the moral compass of the populace, integrating disparate elements of culture into a cohesive framework of Indianness. The panel concluded that understanding Indianness requires a profound engagement with this value system, as it provides the conceptual architecture that sustains cultural unity amidst vast diversity. By prioritizing these intrinsic cultural elements, the study demonstrated that the essence of Indianness is continually reinforced through the transmission of collective values, ensuring the resilience and adaptability of the overarching cultural identity.

Based on the above source, attempt the following five questions.

266. What do the core elements of culture encompass according to the passage?
(A) Only the geographic boundaries of a specific nation
(B) Language, symbols, and collective beliefs
(C) Exclusively the economic practices of a society
(D) Purely modern political and legal institutions

267. How did the researchers define the concept of Indianness?
(A) Strictly as a geographic identifier for the region
(B) An identity of assimilation and pluralism
(C) As an identity defined by linguistic uniformity
(D) As a system prioritizing individual isolation

268. Which of the following is highlighted as a priority within the Indian value system?
(A) Spiritual continuity
(B) Geographic expansion across various territories
(C) Complete rejection of all regional practices
(D) Disintegration of existing societal norms

269. What role does the value system play in the context of diverse regional practices?
(A) It eliminates diverse practices entirely and always
(B) It isolates regional practices from the moral compass

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(C) Unifying disparate elements
(D) It functions solely as a political tool for control

270. According to the panel, what sustains cultural unity amidst vast diversity in India?
(A) The transmission of purely material wealth and power
(B) The enforcement of a single regional practice
(C) The elimination of rituals and symbols from society
(D) Conceptual architecture

Direction : Please read the following source carefully.

In a theoretical analysis of societal advancement, sociologists and historians debated the intricate relation between culture and civilization. The case study under review proposed that while the terms are often conflated, they represent distinct yet interdependent dimensions of human progress. Culture was conceptualized as the internal, expressive aspect of a society, comprising arts, religion, philosophy, and the overall value system. It reflects the inner, qualitative refinement of a people. Civilization, in contrast, was defined as the external, material, and structural manifestation of societal development, including technological advancements, urbanization, and complex political institutions. The analysis demonstrated that a society may possess a highly developed culture without necessarily establishing a complex civilization. However, a robust civilization relies on the foundational framework of a culture to provide moral and aesthetic direction. The relation between culture and civilization is thus symbiotic; culture provides the ideological substance, while civilization offers the structural apparatus for that culture to flourish and expand. Scholars emphasized that analyzing historical trajectories requires differentiating these two concepts, as the decline of a material civilization does not inevitably lead to the eradication of its underlying cultural core.

Based on the above source, attempt the following five questions.

271. How is culture conceptualized in the provided theoretical analysis?
(A) The external and structural manifestation of society
(B) Strictly the technological advancements of a people
(C) Arts and value systems
(D) The urbanization process of human progress

272. Which of the following best defines civilization according to the passage?
(A) The inner qualitative refinement of a people
(B) External structural manifestations
(C) The religious and philosophical foundations
(D) The expressive arts and value systems

273. What relationship between a highly developed culture and a complex civilization did the analysis demonstrate?
(A) No developed culture without a complex civilization
(B) Civilization always precedes the development of culture
(C) Culture and civilization are entirely mutually exclusive
(D) Culture without civilization

274. What does culture provide to a robust civilization in this symbiotic relation?
(A) Ideological substance
(B) Technological advancements and urban planning
(C) The structural apparatus for material expansion
(D) Complex and modern political institutions

275. According to the scholars, what happens to the underlying cultural core if a material civilization declines?
(A) It is inevitably eradicated immediately
(B) It transforms into a new material civilization
(C) It does not inevitably lead to its eradication
(D) It absorbs the technological advancements of the decline

Direction : Please read the following source carefully.

A critical review of historiography and approaches to the study of Indian Culture highlighted the stark ideological contrasts between Imperialist and Nationalist perspectives. The Imperialist approach to historiography often constructed a narrative of Indian culture as stagnant, fragmented, and requiring external administrative intervention for modernization. In these accounts, stereotypes were frequently deployed to legitimize

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colonial rule, framing the indigenous culture as lacking rationality and historical progression. In direct response to this bias, the Nationalist approach emerged as a counter-narrative aimed at restoring the dignity of Indian culture. Nationalist historiography sought to uncover a glorious, unified ancient past, emphasizing cultural achievements to mobilize political resistance against colonialism. A comparative case analysis of historical texts revealed that while the Imperialist approach suffered from a patronizing bias and relied heavily on stereotypes, the Nationalist approach occasionally compromised objectivity by romanticizing historical realities to serve ideological ends. Researchers noted that both approaches reflect the profound impact of political motives on the study of culture. Acknowledging these biases is deemed essential for contemporary scholars to critically navigate historical sources and achieve a more objective reconstruction of India's socio-cultural past.

Based on the above source, attempt the following five questions.

276. How did the Imperialist approach generally characterize Indian culture?
(A) Stagnant and fragmented
(B) As a glorious, unified, and progressive system
(C) As highly rational and self-modernizing
(D) As superior to colonial administrative structures

277. Why were stereotypes frequently deployed in Imperialist historiography?
(A) To uncover a glorious ancient past
(B) To mobilize political resistance
(C) To achieve a purely objective reconstruction
(D) To legitimize colonial rule

278. What was a primary aim of the Nationalist approach to historiography?
(A) To justify external administrative intervention
(B) Restoring dignity
(C) To deploy stereotypes against indigenous culture
(D) To highlight cultural stagnation and fragmentation

279. How did the Nationalist approach occasionally compromise objectivity?
(A) By framing indigenous culture as lacking rationality
(B) By strictly focusing on external administrative structures
(C) Romanticizing realities
(D) By ignoring all cultural achievements in the past

280. What is deemed essential for contemporary scholars to achieve an objective reconstruction of India's past?
(A) Fully embracing Imperialist stereotypes
(B) Romanticizing historical realities completely
(C) Rejecting all historical sources from the past
(D) Acknowledging biases

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Direction : Please read the following source carefully.

An academic workshop focusing on historiography and approaches to the study of Indian Culture scrutinized the theoretical foundations of the Marxist and Subaltern frameworks. The Marxist approach analyzes Indian culture primarily through the lens of economic determinism and class struggle. It interprets cultural developments and social institutions as reflections of underlying material conditions and modes of production. A workshop case study demonstrated how Marxist historians trace the evolution of cultural practices back to shifting economic structures. Conversely, the Subaltern approach critiques both elite Nationalist and Marxist narratives for marginalizing the voices of the lower classes. Subaltern historiography attempts to recover the agency of peasants, indigenous communities, and marginalized groups, arguing that their socio-cultural dynamics operate independently of elite domination. Scholars at the workshop evaluated the objectivity and bias inherent in both frameworks. While the Marxist approach provides a structural analysis of cultural exploitation, it often overlooks non-economic cultural drivers. The Subaltern approach rectifies elite bias but faces challenges in objectivity due to the scarcity of direct historical sources from marginalized communities. Together, these approaches significantly diversify the historiographical landscape by challenging traditional, top-down historical narratives.

Based on the above source, attempt the following five questions.

281. Through which primary lens does the Marxist approach analyze Indian culture?
(A) Economic determinism and class struggle
(B) Elite political domination and diplomacy
(C) Marginalized voices and indigenous agency
(D) Traditional religious textual continuity

282. How does the Marxist framework interpret cultural developments?
(A) As operating completely independently of the economy
(B) Material reflections
(C) As narratives created solely by marginalized communities
(D) As purely spontaneous and ideological shifts

283. What is a major critique raised by the Subaltern approach against Marxist and Nationalist narratives?
(A) They overly focus on the agency of peasants
(B) They marginalize the voices of the lower classes
(C) They reject the idea of structural exploitation
(D) They depend too heavily on non-economic cultural drivers

284. What challenge does the Subaltern approach face regarding objectivity?
(A) Scarcity of direct sources
(B) It relies too much on elite historical sources
(C) It overlooks economic determinism entirely
(D) It assumes top-down historical narratives are accurate

285. How do both the Marxist and Subaltern approaches impact the historiographical landscape?
(A) By reinforcing traditional elite biases and ideas
(B) By ignoring cultural developments and patterns
(C) Diversifying the landscape
(D) By proving that purely economic analyses are sufficient

Direction : Please read the following source carefully.

During the formulation of a global history curriculum, educators examined the heritage of India and the world's debt to Indian Culture. The case study reviewed India's extensive historical contributions across various domains, emphasizing how its heritage has significantly influenced global development. The heritage of India encompasses monumental advancements in mathematics, astronomy, metallurgy, and philosophical thought. For instance, the transmission of the numerical system, including the concept of zero, profoundly accelerated global scientific progress. Furthermore, the philosophical frameworks and spiritual traditions originating in India have historically crossed geographical borders, influencing philosophical discourses worldwide. The curriculum design highlighted that the world's debt to Indian culture is not confined to antiquity but extends to the continuous exchange of ideas through trade and intellectual networks. Recognizing this debt requires an objective acknowledgment of how intrinsic elements of Indian heritage were assimilated into different global civilizations. Educators concluded that teaching the heritage of India must move beyond localized narratives to illustrate its integrated role in shaping world history, thereby illustrating that global cultural and scientific evolution is deeply indebted to foundational Indian contributions.
Based on the above source, attempt the following five questions.

286. Which of the following domains is explicitly mentioned as part of the heritage of India in the source?
(A) Oceanic navigation
(B) Industrial mass production
(C) Global constitutional law
(D) Mathematics and metallurgy

287. What specific contribution from India is noted to have profoundly accelerated global scientific progress?
(A) Early urban planning models for civilizations
(B) The development of early paper currency systems
(C) Numerical system and zero
(D) The invention of the mechanical printing press

288. How does the source characterize the influence of Indian philosophical frameworks?
(A) They remained strictly confined within

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Indian geographical borders
(B) They historically crossed borders, influencing worldwide discourses
(C) They were entirely replaced by global philosophical discourses
(D) They restricted the exchange of ideas through trade networks

289. According to the curriculum design, the world's debt to Indian culture extends to which of the following?
(A) Only the localized narratives of ancient antiquity
(B) Solely the military strategies adopted by civilizations
(C) The exclusive assimilation of European philosophical thought
(D) Trade and intellectual exchange

290. What conclusion did educators draw regarding how the heritage of India should be taught?
(A) It should illustrate its integrated role in shaping world history
(B) It should focus exclusively on localized narratives
(C) It should avoid acknowledging the assimilation of Indian elements globally
(D) It should present Indian contributions as entirely separate from scientific evolution

Direction : Please read the following source carefully.

In a methodological critique concerning the study of Indian Culture, academic researchers investigated the pervasive issues of stereotypes, objectivity, and bias within historical interpretation. The study demonstrated how historiography has historically struggled to maintain pure objectivity, often falling prey to pre-existing ideological frameworks. Stereotypes have frequently been utilized as reductive tools, simplifying complex cultural realities into easily digestible, yet inaccurate, characterizations. The critique analyzed specific case files where cultural practices were documented through a lens of inherent bias, leading to skewed historical records. Scholars argued that absolute objectivity in historiography remains a contentious ideal, as the historian's own socio-political context inevitably influences source selection and interpretation. The presence of bias was shown to alter the fundamental understanding of cultural dynamics, replacing nuanced analysis with generalized assumptions. To mitigate these distortions, the researchers advocated for a rigorous, multi-disciplinary approach that explicitly acknowledges subjective influences. By dismantling established stereotypes and rigorously identifying biases in archival materials, historians can edge closer to objectivity, ensuring that the complex, multifaceted nature of Indian cultural history is accurately represented and preserved.

Based on the above source, attempt the following five questions.

291. How are stereotypes described in the context of the methodological critique?
(A) As necessary tools for achieving absolute objectivity
(B) As accurate reflections of historical ideological frameworks
(C) Inaccurate reductive tools
(D) As rigorous methods for documenting cultural practices

292. According to the passage, why does absolute objectivity in historiography remain a contentious ideal?
(A) Influence of socio-political context
(B) Because historians completely ignore archival materials
(C) Because multi-disciplinary approaches prevent objective analysis
(D) Because stereotypes perfectly capture multifaceted cultural history

293. What is the effect of inherent bias on the documentation of cultural practices?
(A) It enhances the pure objectivity of historical records
(B) It dismantles established stereotypes of societies
(C) It guarantees nuanced analysis of cultural dynamics
(D) Skewed records and assumptions

294. What solution do the researchers advocate to mitigate historical distortions?
(A) Adopting a single-disciplinary approach for research
(B) Multi-disciplinary approach

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(C) Completely avoiding the use of archival materials
(D) Relying entirely on generalized assumptions

295. What is the ultimate goal of dismantling stereotypes and identifying biases in archival materials?
(A) To replace historical records with theoretical ideals
(B) To prove that absolute objectivity is easily attainable
(C) Representing cultural history accurately
(D) To establish new pre-existing ideological frameworks

Direction : Please read the following source carefully.

A comprehensive historiographical review analyzed the multiple approaches to the study of Indian Culture, evaluating how different frameworks interact to produce historical knowledge. The review synthesized the Imperialist, Nationalist, Marxist, and Subaltern approaches, noting that no single framework offers a complete interpretation of the culture. The Imperialist approach focused on administrative and static views, which the Nationalist approach actively countered by emphasizing cultural unity and historical pride. The Marxist approach later introduced the critical element of material and class-based analysis, shifting the focus from ideational unity to socio-economic disparities. Finally, the Subaltern approach challenged all previous paradigms by centering the localized, non-elite resistance and everyday cultural practices. The review's case study demonstrated that relying on a single approach inevitably introduces specific biases and stereotypes, severely compromising historical objectivity. Therefore, modern historiography advocates for an integrative methodology. By cross-referencing the structural focus of the Marxist approach with the grassroots perspective of the Subalterns, while remaining critical of Imperialist and Nationalist biases, historians can construct a more comprehensive and objective understanding of the profound complexities inherent in Indian Culture.

Based on the above source, attempt the following five questions.

296. What did the Imperialist approach primarily focus on according to the review?
(A) Ideational unity and historical pride
(B) Material and class-based analysis
(C) Localized, non-elite resistance
(D) Administrative and static views

297. How did the Marxist approach shift the focus of historical analysis?
(A) From ideational unity to socio-economic disparities
(B) From socio-economic disparities to cultural unity
(C) From everyday cultural practices to imperial administration
(D) From grassroots perspectives to static views

298. Which approach challenged previous paradigms by centering localized, non-elite resistance?
(A) Imperialist
(B) Subaltern
(C) Nationalist
(D) Marxist

299. According to the case study, what is the consequence of relying on a single historiographical approach?
(A) It ensures absolute historical objectivity always
(B) Biases and compromised objectivity
(C) It eliminates all stereotypes from historical analysis
(D) It provides a complete and flawless interpretation of culture

300. What integrative methodology does modern historiography advocate to achieve a comprehensive understanding?
(A) Integrative methodology
(B) Embracing Imperialist biases fully for analysis
(C) Discarding both Marxist structural focus and Subaltern perspectives
(D) Relying solely on Nationalist emphasis on cultural unity

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ANSWERS

1. (B) Cultivation of values, rituals, and cosmic order (Dharma).
The textual tradition of India defines culture as a process of refinement and moral growth. It emphasizes the concept of Samskriti, which involves the conscious cultivation of ethical values, religious rituals, and adherence to the cosmic law. This perspective integrates individual conduct with the broader societal duty, ensuring spiritual and social harmony throughout various historical periods and philosophical developments.

2. (A) Both Statement I and Statement II are correct
Sociological frameworks distinguish between civilization and culture by examining their external and internal manifestations. Civilization focuses on the material achievements, technological infrastructure, and physical progress of a society. Conversely, culture represents the collective intellectual achievements, moral standards, and spiritual evolution of people. Both concepts are essential for understanding the comprehensive development of human societies and their historical progression over time.

3. (C) Symbolic interactionism
Symbolic interactionism is a sociological perspective that explores how individuals create and interpret reality through shared symbols and meanings. This framework emphasizes that culture is a complex system of communication allowing for social cohesion. It focuses on the micro-level interactions where people attach significance to objects, gestures, and language, thereby forming a stable and understandable social environment within their community.

4. (D) Culture is genetically inherited and determined by biological traits.
Anthropology defines culture as a learned behavior acquired through social interaction rather than biological inheritance. It encompasses knowledge, beliefs, and practices transmitted across generations via socialization. While biological traits are fixed at birth, culture is dynamic and varies significantly across different societies, proving that it is a product of social environment and historical development rather than a result of genetics.

5. (A) Both A and R are true and R is the correct explanation of A.
Colonial historiography frequently utilized specific narratives to consolidate political power. Imperialist historians depicted ancient Indian society as unchanging and ruled by tyrants to create a contrast with British governance. This portrayal served to validate the presence of colonial administration as a necessary force for modernization and progress, framing the British occupation of India as a benevolent and essential civilizing mission.

6. (B) Climate
Culture consists of human-made elements that are learned and shared within a society, such as language, values, and norms. While climate significantly influences how a culture develops and adapts to its environment, it is considered a natural geographical factor rather than a component of the culture itself. Elements of culture are social products transmitted through socialization rather than environmental conditions.

7. (D) Syncretic assimilation of diverse traditions bound by shared philosophical ethos.
Indianness is characterized by the syncretic assimilation of various traditions into a unified philosophical framework. This concept emphasizes the ability of Indian culture to absorb diverse linguistic, ethnic, and religious influences while maintaining a core identity based on tolerance and pluralism. It reflects a shared ethos that transcends regional differences, creating a cohesive cultural fabric across the entire Indian subcontinent.

8. (A) E.B. Tylor
E.B. Tylor is credited with formulating the first classical anthropological definition of culture. He described it as a complex whole that includes knowledge, beliefs, art, law, and customs acquired

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by humans as members of society. This definition shifted the focus from elitist views of culture to a holistic understanding of how different societies organize their way of life.

9. (C) Marxist approach - Analyzing historical events through class struggle and economic factors.
The Marxist approach to historiography emphasizes the role of material conditions and economic structures in shaping history. It analyzes historical changes by focusing on the modes of production and the resulting class struggles between different social groups. This perspective views culture and politics as a superstructure built upon an economic base, providing a framework for understanding social inequality and evolution.

10. (A) P-4, Q-3, R-1, S-2
Different historiographical schools offer varied interpretations of India's past based on their ideologies. Nationalist historians focus on indigenous pride and identity, while Imperialists justify colonial rule. Marxist scholars prioritize economic structures and class relations, and Subaltern studies emphasize the voices of the marginalized. Understanding these distinct frameworks is essential for a nuanced analysis of historical events and the resulting cultural narratives.

11. (D) Stereotypes
Stereotypes are oversimplified and fixed ideas or images projected onto a specific group of people or a culture. In historical writing, these generalizations can lead to significant bias, as they ignore the complexity and diversity of a society. Historians must actively work to recognize and dismantle these standard images to provide a more accurate and objective representation of the past.

12. (B) Cultural bias and misrepresentation of other societies.
Extreme ethnocentrism leads to significant cultural bias and the misrepresentation of other societies. When individuals judge other cultures solely based on their own cultural standards, they often fail to appreciate the unique logic and values of different groups. This perspective creates barriers to objective historical analysis and fosters misunderstandings, as it projects one's own cultural assumptions onto the entire world.

13. (C) Analyzing pottery types and burial practices
The archaeological understanding of culture focuses on the material remains left behind by past societies. By analyzing artifacts such as pottery types, tools, and burial practices, researchers can reconstruct the daily lives, technologies, and social structures of ancient civilizations. This physical evidence provides an objective basis for understanding historical development, especially in societies that lack extensive written textual records.

14. (D) Subaltern School
The Subaltern School emerged as a critique of both Imperialist and Nationalist historiographies for their focus on elites. This school criticized Nationalist historians for ignoring the internal contradictions, such as caste and class conflicts, within Indian society. By focusing on the marginalized and oppressed classes, Subaltern historians aimed to write a more inclusive history that reflected the experiences of everyone.

15. (A) 1, 2, and 3 only
Culture consists of various components that guide human behavior and social interaction. Symbols form the foundational language of culture, while norms provide specific guidelines for acceptable conduct within a community. Values serve as abstract standards defining what is desirable or ethical. However, material artifacts are definitely included in the broader definition of culture as they represent tangible and physical human achievements.

16. (B) Advancements in mathematics, notably the decimal system and zero
India's contribution to global knowledge is most notably recognized in the field of mathematics during antiquity. The invention of the zero and the development of the decimal place-value system revolutionized scientific calculations and trade worldwide. These concepts were later transmitted to Europe through the Arab world, forming the essential foundation for modern mathematical sciences and complex technological advancements across nations.

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17. (B) Analyzing historical facts without allowing personal bias to influence interpretation.
Objectivity in historiography requires the disinterested analysis of historical evidence. It involves presenting facts and interpretations without allowing personal, political, or national biases to distort the narrative. Achieving objectivity is a primary goal for historians, as it ensures that the reconstruction of the past is as accurate as possible, relying on verifiable data rather than individual opinions or agendas.

18. (A) Culture is what we are; civilization is what we use.
Sociologists often distinguish culture from civilization by focusing on the difference between internal values and external tools. Culture encompasses the spiritual, intellectual, and moral aspects of human life, defining the collective identity of a group. Civilization refers to the material artifacts, technological systems, and administrative structures that humans create to manage their environment and society more efficiently and productively.

19. (C) Sociological - Focuses solely on biological evolution
The sociological understanding of culture focuses on social interactions, shared meanings, and the ways in which culture maintains social order. It does not focus on biological evolution, which is the domain of biological sciences or physical anthropology. Sociology examines how learned behaviors and social structures shape human experience, emphasizing the role of socialization in transmitting culture across generations and groups.

20. (D) 1, 2, 3, and 5 only
The Subaltern approach to Indian history focuses on recovering the voices of marginalized classes and rejects the idea that elites were the sole makers of history. Influenced by Antonio Gramsci, this school highlights the agency of peasants and workers. Ranajit Guha was a prominent figure in this movement, which fundamentally challenged the traditional and imperialist narratives that dominated academic historical writing.

21. (C) Imperialist/Orientalist approach.
The Imperialist and early Orientalist approaches often characterized India as a fundamentally spiritual land that lacked political consciousness. This stereotype was used to argue that Indians were incapable of self-governance and required the administrative guidance of British colonial rule. By depicting Indian society as focused on the mystical rather than the practical, these historians sought to justify foreign political dominance and authority.

22. (B) Ahimsa
Ahimsa, or non-violence, is a foundational principle in the Indian value system that has historically defined the country's ethical and ecological ethos. It advocates for the protection of all living beings and promotes a state of harmony with nature. This concept has influenced various religious traditions and social movements, reflecting a deep-seated respect for life and the interconnectedness of existence.

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23. (D) Material culture and subsistence strategy.
Archaeologists study the transition from hunting-gathering to agriculture by analyzing changes in material culture and subsistence strategies. This shift involves examining physical remains such as stone tools, seed remnants, and settlement layouts. These material indicators provide evidence of how ancient humans altered their relationship with the environment, leading to the development of permanent settlements and more complex social and economic organizations.

24. (A) Glorifying the ancient Indian past to build national consciousness.
Nationalist historiography emerged as a response to colonial narratives that dismissed India's historical achievements. These historians focused on glorifying the ancient past and highlighting indigenous democratic and scientific roots to build a sense of national pride and unity. By reclaiming their history, they sought to inspire the masses and justify the demand for self-rule and independence from British colonial administration.

25. (A) 1, 2, 3, 4
The study of Indian culture has evolved through distinct phases reflecting changing academic priorities. Initially, reliance was placed on sacred texts, followed by colonial-era antiquarianism and ethnographic studies. Later, Marxist interpretations introduced economic

and class analysis, while the Subaltern school eventually shifted the focus toward marginalized perspectives. This progression shows a broadening of the scope of historical and cultural inquiry across time.

26. (A) Cosmic law, duty, and righteous conduct
Dharma is a central concept in the traditional Indian value system, representing the cosmic order that sustains the universe. It encompasses the moral duties, righteous conduct, and social responsibilities of individuals according to their roles in society. By following Dharma, individuals contribute to the balance of the world, ensuring that their actions are in harmony with the universal law and ethics.

27. (D) Deliberately omitting facts that contradict the historian's political ideology.
Bias in historical writing occurs when a researcher allows personal or political ideologies to influence their presentation of the past. Deliberately omitting facts that contradict a specific narrative is a common form of bias that undermines historical objectivity. It leads to a distorted version of history that serves the interests of a particular group rather than reflecting the complex truth of events.

28. (B) It focuses on the mode of production, economic structures, and class conflict.
The Marxist approach to Indian history prioritizes the study of economic structures and the modes of production. It analyzes how changes in the material world lead to social transformations and explores the class conflicts that arise within different historical periods. This framework moves away from purely political or religious narratives to understand the underlying economic drivers of societal and cultural change.

29. (C) Marxist/Subaltern
A researcher studying the impact of colonial policies on peasant rebellions is likely applying a Marxist or Subaltern approach. These frameworks focus on the economic exploitation of marginalized groups and their agency in resisting oppressive structures. By analyzing the material conditions of the peasantry, historians can uncover the socio-economic motivations behind historical conflicts and the role of common people in shaping history.

30. (A) Both A and R are true and R is the correct explanation of A.
Nationalist historians often downplayed social inequalities, such as the caste system, to present a unified image of Indian society. Their primary goal was to counter the Imperialist narrative of a divided and backward nation. By emphasizing common heritage and ancient greatness, they sought to unify the masses for the anti-colonial struggle, using history as a tool for political mobilization and pride.

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31. (B) Social norms and belief systems
Non-material culture refers to the intangible creations of a society that shape behavior and worldview. Examples include social norms, values, language, and belief systems. Unlike material culture, which consists of physical artifacts like tools or monuments, non-material culture is composed of abstract ideas that are transmitted across generations through socialization, providing the moral and intellectual framework for a community's way of life.

32. (B) Cultural evolution and adaptation
When a traditional society adopts modern technology while retaining its core belief systems, it demonstrates cultural evolution and adaptation. This process allows societies to survive and thrive in a changing world by integrating new material tools with existing non-material values. It shows that culture is dynamic and can transform in response to external influences without necessarily losing its fundamental identity or social structure.

33. (B) Unity in diversity and pluralistic traditions
Indianness is best represented by the concept of unity in diversity, which highlights the coexistence of multiple linguistic, religious, and ethnic traditions. This pluralistic approach allows for a shared national identity that respects and integrates diverse regional practices. It reflects a syncretic cultural ethos where different groups contribute to a larger, harmonious whole, ensuring the resilience and richness of Indian civilization.

34. (D) K.P. Jayaswal
K.P. Jayaswal was a prominent Nationalist historian who wrote extensively to prove the antiquity and political sophistication of ancient

Indian civilization. His work sought to uncover indigenous democratic traditions and republican forms of government to counter the colonial myth that India was always a land of despotic rule. He played a crucial role in building national consciousness through historical research and scholarship.

35. (A) P-4, Q-2, R-1, S-3
Understanding culture requires examining both physical and intellectual components. Material culture includes architecture and technology, while non-material culture encompasses values and language. Textual traditions are represented by ancient scriptures like the Vedas and Upanishads, which provide philosophical insights. Archaeological evidence, such as pottery and coins, offers tangible proof of past human activities and assists in reconstructing ancient lifestyles and economic systems.

36. (B) Texts often represent the normative ideals of the elite rather than reality.
Relying solely on textual traditions can be limiting because ancient texts were often written by the literate elite. These records usually reflect the normative ideals and perspectives of the upper classes rather than the daily reality of the common people. To achieve a more accurate understanding of history, historians must cross-reference textual evidence with archaeological data and other diverse historical sources.

37. (D) Ethnocentrism
Ethnocentrism is the tendency to judge another culture based on the values and standards of one's own culture. This perspective often leads to a belief in the superiority of one's own group and can result in the misinterpretation or dismissal of different cultural practices. Overcoming ethnocentrism is essential for achieving cultural relativism and a more objective understanding of the global human experience.

38. (A) Nationalist historiography
The claim that India is merely a geographical expression and not a nation is a stereotype that Nationalist historians worked hard to dismantle. They argued that India possessed an underlying cultural and political unity that predated British rule. By highlighting ancient empires and shared traditions, they sought to prove the existence of an Indian nation and justify the demand for independence from colonial power.

39. (C) Indian heritage is exclusively spiritual and lacks any scientific achievements.
Indian heritage is a rich blend of spiritual, intellectual, and scientific achievements. The idea that it lacks scientific contributions is incorrect, as ancient India made significant advancements in fields like mathematics, astronomy, and metallurgy. This multifaceted heritage includes both tangible monuments and intangible practices, reflecting a complex civilization that has contributed extensively to global knowledge and human progress over several millennia.

40. (A) 1, 2, and 4 only
Imperialist historiography, represented by figures like James Mill, often periodized Indian history into Hindu, Muslim, and British eras. This school emphasized India's perceived inability to govern itself and used this narrative to justify British colonial rule. These historians typically ignored the indigenous roots of democratic institutions, focusing instead on portraying Indian society as stagnant and requiring external administrative leadership and modernization.

41. (D) Changes in the modes of production and material conditions.
According to the Marxist interpretation, the primary driving force behind historical and cultural changes is the evolution of the modes of production. This perspective analyzes how the material conditions of a society shape its social relations, political structures, and cultural values. By focusing on the economic base, Marxist historians attempt to explain the transition between different social stages and historical periods.

42. (B) Cultural lag
Cultural lag occurs when material culture, such as technology, advances at a faster rate than non-material culture, such as laws and social norms. This discrepancy can lead to social problems and disorientation as society struggles to adapt its values and rules to new technological realities. Understanding cultural lag is important for analyzing how modern societies manage rapid change and maintain social stability.

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43. (C) Subaltern historiography
A historian analyzing folk songs to understand peasant resistance is employing a Subaltern approach. This methodology focuses on the experiences and consciousness of marginalized groups who are often ignored in elite-centric historical narratives. By using non-traditional sources like oral traditions and folklore, Subaltern historians aim to provide a more inclusive and democratic perspective on the events that shaped the past.

44. (A) Civilization has a precise standard of measurement (efficiency, output), whereas culture does not.
Many sociologists differentiate civilization from culture based on measurability. Civilization involves material and technological systems that can be evaluated through standards of efficiency and productivity. Culture, however, represents internal values, beliefs, and aesthetic expressions that lack a precise, universal metric for measurement. This distinction highlights the difference between the tangible tools of a society and its intangible moral and intellectual identity.

45. (C) 1, 3, 4, and 5
India's cultural heritage is defined by various philosophical, architectural, and social elements. These include the concept of universal brotherhood (Vasudhaiva Kutumbakam), the deep philosophical traditions of Vedanta, and the physical legacy of rock-cut caves. Additionally, the continuous assimilation of diverse ethnic groups has created a pluralistic society. However, rigid imperial expansion is not a defining characteristic of India's enduring cultural heritage.

46. (A) Beliefs - Specific ideas that people hold to be true
Beliefs are fundamental elements of culture representing specific ideas that individuals in a society hold to be true. They provide the basis for understanding the world and guide human behavior and decision-making. In contrast, mores are norms with great moral significance, and folkways are everyday customs. Artifacts refer to the physical objects created by a culture, rather than abstract philosophical concepts.

47. (B) It often applies European models of feudalism forcefully onto the Indian context.
A major criticism of Marxist historiography in India is its tendency to apply European models, such as feudalism, to the Indian context. Critics argue that Indian social structures, including the caste system and land ownership patterns, differ significantly from those in Europe. This forceful mapping can lead to a simplified understanding of India's unique historical development and social complexities across different regions.

48. (A) Both Statement I and Statement II are correct
The Subaltern approach was developed as a critique of both Imperialist and Nationalist elite historiographies. It focuses on the autonomous domain of the marginalized classes, emphasizing their agency in historical processes. By prioritizing the voices of the oppressed, Subaltern scholars aim to write a history from below that accounts for the diverse and often conflicting perspectives within a society's past.

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49. (C) The set of deeply held beliefs about what is right, good, and desirable.
A value system represents the set of deeply held beliefs that a culture uses to define what is right, good, and desirable. These values serve as moral guidelines for behavior and help maintain social order by providing shared standards for judgment. They are a core component of non-material culture and influence every aspect of a society's social, political, and personal life.

50. (A) 2, 3, 4, 1
Academic history in India progressed through various dominant schools of thought. Colonial historiography first established a narrative justifying British rule, which was later challenged by Nationalist historians seeking to reclaim indigenous identity. Marxist interpretations gained prominence by analyzing economic structures and class struggles, followed by the Subaltern school, which focused on the perspectives of the oppressed and marginalized populations in historical processes.

51. (D) Eurocentric bias.
The assertion that traditional Indian culture lacked historical chronology is often attributed to a Eurocentric bias. This perspective evaluates other cultures based on Western standards of

linear, political history. It ignores the fact that Indian traditions often recorded history through cosmic cycles and moral narratives, which had different objectives than Western historiography. Recognizing this bias is essential for a more objective analysis of various civilizations.

52. (B) The study of the history and methodology of historical writing.
Historiography is the academic study of how history is written and the methodologies used by historians. It involves analyzing the biases, perspectives, and sources that shape historical narratives. By studying historiography, researchers can understand how interpretations of the past change over time and how different schools of thought influence our collective memory and understanding of various historical events.

53. (B) The treatises of Charaka and Sushruta
India's contribution to medicine is most prominently reflected in the ancient treatises of Charaka and Sushruta. These works laid the foundation for Ayurveda and covered a wide range of subjects, including internal medicine and complex surgical procedures. The knowledge contained in these texts was advanced for its time and has influenced medical practices globally, highlighting India's rich scientific and intellectual heritage.

54. (C) Cultural relativism
Cultural relativism is the principle that a person's beliefs and activities should be understood based on their own cultural context. It advocates for analyzing other cultures without imposing the standards of one's own. This approach promotes empathy and objectivity, allowing researchers to appreciate the unique logic and values of different societies without making moral judgments based on external cultural norms.

55. (A) Both A and R are true and R is the correct explanation of A.
Archaeological sources are often considered more objective because they are physical remnants of the past that have not been edited by later authors. Textual sources, while valuable, can be subject to the biases and intentions of the scribes who wrote or altered them over time. By combining both types of evidence, historians can create a more balanced and accurate reconstruction of history.

56. (C) It sees culture as dynamic, contested, and fluid.
Modern concepts view culture as a dynamic and fluid process that is constantly being contested and reshaped by social interactions. Unlike traditional views that may see culture as static or limited to high art, modern perspectives acknowledge the role of everyday practices and popular media. This understanding reflects the complexity of modern societies where multiple cultural influences coexist and evolve simultaneously.

57. (D) Romanticize the ancient Indian past while criticizing the contemporary society.
The Orientalist approach initially romanticized ancient Indian texts and traditions, appreciating their philosophical depth and linguistic sophistication. However, this school often criticized contemporary Indian society as being in a state of decay. This perspective created a narrative that ancient greatness had been lost, which was later used by Imperialists to justify British intervention as a means to restore order and progress.

58. (D) It is a stagnant concept that has not evolved since the Vedic period.
Indianness is a dynamic and evolving concept that has been shaped by thousands of years of cultural interactions and migrations. It is not stagnant; rather, it reflects a continuous process of synthesis and adaptation. Shared values like tolerance and syncretism have allowed Indian culture to incorporate new influences while maintaining a sense of underlying unity amidst immense linguistic and geographic diversity.

59. (C) Dadabhai Naoroji
Dadabhai Naoroji is famously associated with the "Drain of Wealth" theory, which highlighted the systematic economic exploitation of India by the British. His work provided a crucial Nationalist critique of colonial economic policies, arguing that Britain was siphoning off India's resources without providing adequate returns. This theory became a cornerstone of the Indian national movement, mobilizing public opinion against British imperial rule.

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60. (A) P-1, Q-4, R-3, S-2
Historical and cultural studies involve specific terminology to describe various phenomena. A stereotype is an oversimplified image of a group, while bias refers to a prejudice for or against something. Objectivity involves evaluating facts without personal feelings, ensuring a neutral analysis. Heritage encompasses the physical and intangible legacy of a group, providing a sense of continuity and shared identity across many generations.

61. (D) Archaeological understanding
Analyzing the Indus Valley Civilization through its structural layout relies on an archaeological understanding. Since this civilization's script remains undeciphered, researchers must depend on physical remains like town planning, drainage systems, and buildings to reconstruct its social and political life. This material evidence provides vital clues about the organization and technological sophistication of ancient societies in the absence of readable textual records.

62. (B) Marxist Approach
The Marxist approach introduced the "Asiatic Mode of Production" to describe a unique socio-economic system where the state held absolute power over land and water resources. While this concept was later debated and refined within the school, it reflects the Marxist focus on the relationship between the state and the economy. This framework attempts to analyze non-European societies using specialized economic models.

63. (C) Temples
Non-material culture consists of intangible elements such as ethics, language, and superstitions that shape human thought and social interaction. Temples, on the other hand, are physical structures and thus belong to the category of material culture. While the rituals and beliefs associated with temples are non-material, the physical buildings themselves are artifacts that represent the technological and artistic achievements of a society.

64. (D) Functions to maintain social order and power dynamics.
Modern sociology views culture as a tool that functions to maintain social order and shape power dynamics within a society. It analyzes how shared values, norms, and symbols influence human behavior and social hierarchies. This perspective examines the relationship between culture and power, exploring how dominant groups use cultural narratives to legitimize their authority and maintain control over social institutions.

65. (A) 1, 2, and 4 only
James Mill was an influential Imperialist historian who wrote "The History of British India." He divided Indian history into Hindu, Muslim, and British periods, a framework that influenced colonial administration for decades. Mill believed that Indian society was stagnant and despotic, requiring British rule to bring progress. Notably, he was critical of Indian achievements and did not praise ancient scientific developments.

66. (B) By exposing the underlying biases, assumptions, and methodologies of previous historians.
The study of historiography helps maintain objectivity by exposing the biases and assumptions that influence historical writing. By analyzing how different historians have interpreted the past, researchers can identify the ideological frameworks that shape their narratives. This critical awareness allows current historians to evaluate sources more effectively and strive for a more balanced and neutral reconstruction of historical events and cultures.

67. (D) The global spread of Yoga and Buddhist meditation
India's debt to world culture is prominently seen in the global spread of Yoga and Buddhist meditation. these practices have deeply influenced international health, spirituality, and philosophy, providing tools for mental and physical well-being. This intangible heritage reflects India's historical focus on internal development and the search for ultimate truth, which has found resonance across diverse cultures and nations around the world.

68. (A) A tendency to view ancient India as a "Golden Age" devoid of social evils.
Nationalist historians often exhibited a romanticizing bias by portraying ancient India as a "Golden Age." They aimed to counter the

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negative colonial narrative by highlighting indigenous achievements and downplaying social problems like the caste system. While this approach was effective for building national pride, it sometimes lacked a critical analysis of the internal social conflicts and inequalities of the past.

69. (D) Statement I is incorrect but Statement II is correct
Culture is not biological; it is a socially learned behavior transmitted through interaction and socialization. Conversely, civilization represents the accumulated material wealth and technological advancements that humans have created to manage their environment. While every individual is born into a culture, they must learn its norms and values. Civilization provides the material framework within which these cultural practices are expressed and maintained.

70. (D) 1, 2, 3, and 5
The Subaltern School shifted the focus of history from the elites to the common masses, particularly peasants. These historians critiqued the nationalist movement as being dominated by the elite bourgeoisie and emphasized the distinct politics of the people. By focusing on peasant insurgencies and marginalized voices, they sought to provide a more inclusive and democratic understanding of the historical processes in India.

71. (D) Ahankara (Ego)
The Indian concept of Purusharthas outlines the four primary aims of human life: Dharma (righteousness), Artha (wealth), Kama (desire), and Moksha (liberation). These goals provide a framework for a balanced and fulfilling life. Ahankara, or ego, is generally seen as an obstacle to spiritual growth in Indian philosophy rather than a legitimate goal of life, as it keeps individuals bound to material desires.

72. (B) D.D. Kosambi
D.D. Kosambi was a pioneering figure in Marxist historiography who revolutionized the study of ancient Indian history. He moved beyond purely dynastic narratives to explore the socio-economic foundations of society. By applying a materialist framework, Kosambi analyzed the evolution of agriculture, technology, and social relations, providing a new way to understand the complex historical transformations that occurred in ancient India.

73. (B) Enculturation - The process of learning one's own culture.
Enculturation is the fundamental process through which individuals learn and internalize the norms, values, and language of their own culture. This starts from birth and continues throughout life, shaping a person's identity and worldview. In contrast, acculturation involves adopting traits from another culture, and cultural relativism means understanding a culture on its own terms rather than judging it by external standards.

74. (B) Blending of different cultural traditions into a new harmonious whole.
A syncretic culture is one that blends diverse traditions into a new, harmonious whole. In the Indian context, this is seen in the historical interaction between different religious and ethnic groups, resulting in shared cultural practices and values. This syncretism has been essential for maintaining social cohesion in a diverse society, allowing for the peaceful coexistence of multiple belief systems and traditions.

75. (A) 1, 2, 3, 4
Ancient Indian literature developed over centuries, moving from oral traditions to complex written treatises. The Rig Veda represents the earliest phase, followed by the philosophical inquiries of the Upanishads. Political and economic thought culminated in the Arthashastra, while the Puranas were later compiled into their classical forms. This sequence reflects the intellectual evolution and diversification of ancient Indian society and culture through time.

76. (B) Imperialist/Eurocentric bias
Dismissing ancient Indian scientific texts as merely "mythological" reflects an Imperialist or Eurocentric bias. This perspective assumes that Western models of science and history are the only valid standards for evaluation. By ignoring the complex astronomical and mathematical knowledge contained in these texts, such biased historians fail to acknowledge the significant intellectual achievements of non-European

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civilizations and their contributions to global knowledge.

77. (D) Deep respect for nature and interconnectedness of life
A primary feature of traditional Indian cultural values is a deep respect for nature and the interconnectedness of all life. This ethos is reflected in various religious and philosophical traditions that advocate for living in harmony with the environment. This value system promotes sustainability and non-violence, emphasizing that human welfare is tied to the health and balance of the natural world.

78. (A) It is synonymous with non-material culture.
Civilization is not synonymous with non-material culture; it primarily refers to the advanced material and social organization of a society. Characteristics of civilization include urbanization, complex political structures, and monumental architecture. While culture represents internal values and beliefs, civilization focuses on the external systems and technological achievements that allow large human groups to live together in organized and productive societies.

79. (C) World's debt to Indian culture
The transmission of the Panchatantra fables to the Middle East and Europe is a classic example of the world's debt to Indian culture. These stories, which convey moral and political wisdom through animal allegories, have been translated into numerous languages and influenced global literature for centuries. This highlights India's significant role in the historical exchange of ideas and the spread of ethical philosophy.

80. (A) Both A and R are true and R is the correct explanation of A.
D.D. Kosambi transformed Indian historiography by moving beyond the study of individual kings to examine the underlying social and economic structures. By applying Marxist methodologies, he explored how material conditions shaped the evolution of culture and society. His work provided a more comprehensive understanding of the past, emphasizing the importance of analyzing the daily lives and production systems of ancient peoples.

81. (D) Spread of cultural beliefs and activities from one group to another.
Cultural diffusion is the process through which cultural beliefs, activities, and innovations spread from one society to another. This can occur through trade, migration, or modern communication. Diffusion is a major driver of cultural change, as societies adopt and adapt foreign elements into their own systems. It reflects the interconnectedness of human history and the continuous exchange of ideas across boundaries.

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82. (B) A ritual created in modern times but claiming ancient roots to foster national identity.
An "invented tradition" refers to modern practices that claim to have ancient origins to create a sense of continuity and foster national identity. These traditions are often established to unify a society or legitimize new political structures. By studying invented traditions, historians can analyze how cultures use the past to build modern communities and navigate the challenges of rapid social change.

83. (C) Partha Chatterjee
Partha Chatterjee is a prominent scholar associated with the Subaltern Studies collective. This group aimed to rewrite Indian history from the perspective of the marginalized and oppressed. By focusing on the agency of common people and critiquing elite-centered narratives, Chatterjee and his colleagues challenged traditional historical methods and contributed significantly to the development of a more inclusive and democratic historiography.

84. (D) Subaltern
The Subaltern approach focuses on the roles of marginalized groups such as women, tribals, and lower castes in historical processes. This methodology aims to uncover the history of those who were previously ignored in nationalist and imperialist accounts. By analyzing their resistance and agency, Subaltern historians provide a more complex and complete picture of the Indian national movement and its participants.

85. (A) P-3, Q-4, R-1, S-2
Sociological concepts help describe the dynamics of cultural interaction. Ethnocentrism involves judging others by one's own standards, whereas

cultural relativism promotes understanding a culture on its own terms. Enculturation is the process of learning one's native culture from birth, while acculturation involves adopting traits from a different culture. These terms are essential for analyzing how societies maintain their identity or change through contact.

86. (B) The coexistence of diverse ethnic, linguistic, and religious groups under a shared national consciousness.
Unity in diversity highlights how a shared national consciousness can exist despite immense ethnic, linguistic, and religious differences. This concept is central to Indian culture, promoting pluralism and mutual respect among various groups. It allows for the maintenance of regional identities within a larger national framework, ensuring social stability and the rich, multi-layered character of Indian society throughout its history.

87. (C) Marxist - Focuses primarily on the spiritual enlightenment of kings
The Marxist approach to history does not focus on the spiritual enlightenment of individuals or kings; instead, it prioritizes economic structures and class struggle. It analyzes how material conditions and the modes of production drive historical change. This perspective moves away from religious or dynastic narratives to understand the underlying social inequalities and economic drivers that shape the development of civilizations.

88. (A) 1, 2, and 3 only
Cultural lag occurs because material culture, like technology, tends to change faster than non-material culture, such as values and social norms. This concept was introduced by William F. Ogburn to explain the resulting social maladjustment. Non-material culture includes intangible elements like beliefs and ethics, while material culture consists of physical objects like machines and architecture. Understanding this gap is essential for managing societal change.

89. (C) As a rigid, stagnant social evil proving unfitness for self-rule.
Imperialist historiography typically portrayed the caste system as a rigid and stagnant evil that demonstrated India's inability to govern itself. By focusing on social inequalities, colonial historians sought to justify British rule as a necessary force for moral and social reform. This narrative ignored the dynamic nature of caste over time and used it primarily as a political tool to legitimize foreign authority.

90. (A) The conceptualization of the zero (Shunya) and the decimal system.
India's most significant contribution to the world is the conceptualization of the zero and the decimal place-value system. These mathematical innovations provided the foundation for modern science, technology, and global trade. Transmitted through the Arab world to Europe, these concepts replaced more cumbersome numbering systems, enabling complex calculations and the eventual development of the modern digital world and scientific revolution.

91. (D) Complete emotional detachment and reliance solely on verifiable evidence.
Objectivity in history demands that researchers maintain emotional detachment and rely strictly on verifiable evidence. This means avoiding the promotion of personal, religious, or political ideologies. By cross-referencing diverse sources and acknowledging their limitations, historians strive to provide a neutral and accurate account of the past. This disciplined approach ensures that historical narratives are based on facts rather than subjective interpretations.

92. (D) Glorifying the past while ignoring class conflicts and social inequalities.
Marxist historians criticized the Nationalist school for glorifying India's ancient past while ignoring internal class conflicts and social inequalities. They argued that the focus on national unity masked the exploitation of peasants and lower castes by the indigenous elite. This critique shifted the academic focus toward socio-economic structures, providing a more critical and nuanced understanding of the complexities within Indian society.

93. (C) Studying canonical scriptures like the Vedas, Epics, and Dharmashastras.
The textual tradition approach involves studying canonical scriptures to understand the cultural and moral ideals of a society. These texts, including the Vedas, Epics, and Dharmashastras,

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provide insights into ancient philosophical thought, religious rituals, and social laws. While valuable, this approach must be balanced with other sources, as it primarily reflects the perspectives and normative ideals of the literate elite.

94. (B) A historical stereotype often created by Orientalist scholars.
The belief that Indian culture is purely spiritual and non-materialistic is a historical stereotype created by many Orientalist scholars. While spirituality is an important aspect of Indian life, this view ignores the significant material and scientific achievements of the civilization. This oversimplification was often used to project India as an irrational or backward society that required Western administrative and modernizing influences.

95. (A) 1, 3, and 5 only
The Subaltern approach prioritizes sources that reflect the consciousness of the marginalized, such as folklore and oral traditions. It also focuses on understanding social hierarchies and the lived experiences of the common people. While tools and epigraphic records are important for general history, the Subaltern school specifically aims to uncover the voices from below that are often missing from official documents.

96. (B) It is the entire way of life of a group of people, including their norms, values, and language.
Sociologically, culture is defined as the entire way of life of a group of people. This includes their shared norms, values, beliefs, language, and symbolic systems. It is not limited to elitist arts but encompasses everything that individuals learn and share as members of a society. This holistic view recognizes how culture shapes human identity, behavior, and social interactions across different communities.

97. (A) Heritage must always be physical or tangible.
Heritage is not exclusively physical or tangible; it also includes a wide range of intangible attributes. These can be oral traditions, performing arts, social practices, and festive events passed down through generations. Both types of heritage play a crucial role in maintaining cultural identity and social cohesion, providing people with a sense of continuity and connection to their historical roots.

98. (C) Statement I is correct but Statement II is incorrect
The Subaltern approach was critical of the Indian National Congress, viewing it as an elite organization that often failed to address the radical demands of the masses. Subaltern scholars believed that the national movement was not monolithic but consisted of diverse struggles involving different social classes. This perspective highlights the internal tensions and varied motivations within the broad movement for independence.

99. (B) The rock-cut temples of Ellora
Tangible heritage consists of physical structures and artifacts that have survived from the past. The rock-cut temples of Ellora are a classic example, representing advanced architectural and artistic skills. In contrast, Vedic chanting and philosophical doctrines like Karma and Dharma are part of intangible heritage. Physical monuments provide visible evidence of a society's historical achievements and technological capabilities over different time periods.

100. (A) 2, 3, 1
Indian historiography underwent major shifts as political contexts changed. Colonial history initially dominated to justify imperial rule, but was later countered by the Nationalist school during the freedom struggle. Finally, the Subaltern school emerged to critique both elite-centric narratives and highlight the roles of the marginalized. Each phase contributed new methodologies and perspectives to the understanding of the Indian past and its complexities.

101. (D) Cultural diffusion and interaction
The discovery of foreign artifacts like Roman coins in South India is a clear example of cultural diffusion and interaction. It provides material evidence of ancient trade networks that linked diverse civilizations. Such exchanges led to the movement of ideas, technologies, and goods, demonstrating that ancient societies were not isolated but part of a larger, interconnected world that shaped their respective developments.

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102. (A) The universal cosmic order and truth
In the traditional Indian textual tradition, Rta signifies the universal cosmic order and truth that governs the entire world. It represents the underlying harmony of nature and the ethical laws that individuals must follow to maintain balance. This concept influenced the development of Dharma and emphasizes the interconnectedness of human actions with the broader cosmic cycles and spiritual laws of existence.

103. (C) Marxist
The Marxist approach emphasizes the exploitative nature of economic systems, making it the most likely framework for analyzing British land revenue policies. This school focuses on how structures like the Zamindari system affected the peasantry and redirected wealth. By examining the material conditions and class relations, Marxist historians uncover the economic foundations of colonial power and its impact on the indigenous population.

104. (A) It often reflects only the worldview of the literate elite (Brahmins, Royals).
A primary limitation of the textual tradition is its elite-centric perspective. Because ancient texts were typically produced by and for the literate upper classes, they often reflect the normative ideals and worldview of that small segment of society. Consequently, these records may not accurately represent the diverse experiences, beliefs, or daily lives of the common people, requiring historians to seek alternative sources.

105. (A) Both A and R are true and R is the correct explanation of A.
Nationalist historians actively searched for democratic and republican institutions in ancient India to challenge British narratives. They aimed to prove that Indians possessed a long history of self-governance and political sophistication. By uncovering these traditions, they provided an ideological justification for the modern struggle for independence, demonstrating that India was capable of managing its own democratic affairs without foreign guidance.

106. (B) Rules and expectations by which a society guides its members' behavior.
Norms are the specific rules and expectations that a society uses to guide and regulate the behavior of its members. They can be formal laws or informal social customs. By providing standard patterns of conduct, norms help maintain social order and predictability within a community. They reflect the underlying values of a culture and are transmitted to individuals through the process of socialization.

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107. (D) Depicting pre-colonial India as in a state of continuous anarchy and darkness.
An Imperialist bias is evident when pre-colonial India is depicted as a land of continuous anarchy and darkness. This narrative was used by colonial historians to justify British rule as a necessary "civilizing" force that brought law, order, and modernity. By dismissing indigenous achievements and highlighting perceived chaos, this perspective sought to legitimize foreign political dominance and moral authority over the subcontinent.

108. (B) Ethnocentrism
Cultural relativism was championed as a counter to ethnocentrism, which involves judging other cultures by the standards of one's own. By advocating for an understanding of cultures on their own terms, anthropologists and historians aim to reduce bias and foster a more objective analysis of diverse human societies. This approach emphasizes that no culture is inherently superior and each possesses its own internal logic.

109. (D) Civilization represents moral character, while culture is mere infrastructure.
The statement that civilization represents moral character while culture is mere infrastructure is incorrect. In sociological terms, culture represents the internal, moral, and intellectual development of a society. Civilization, however, refers to the external material and technological systems and infrastructure. Every civilization is built upon a cultural foundation, but they are distinct concepts that represent different aspects of human societal development and organization.

110. (A) P-2, Q-1, R-4, S-3
Different scholars represent distinct historiographical schools in India. James Mill was a prominent Imperialist, while R.C. Majumdar significantly contributed to the Nationalist tradition. D.D. Kosambi pioneered Marxist methodology in Indian history, and Ranajit Guha

founded the Subaltern school. Recognizing these associations helps in identifying the ideological lens through which various historical accounts are written and interpreted by modern academic researchers in the field.

111. (D) The world's debt to Indian culture
The origin and spread of chess, or Chaturanga, is a significant example of the world's debt to Indian culture. This strategic game was developed in ancient India and subsequently traveled across the globe, evolving into the modern version played today. This reflects India's historical role as a center of intellectual innovation and its contribution to global leisure, strategy, and cultural exchange over centuries.

112. (A) 1, 2, 3, and 4
Non-material culture is composed of intangible elements that shape a society's way of life. Beliefs, values, norms, and symbols are all fundamental components of this category. Together, they provide the moral and intellectual framework for human interaction and the transmission of social identity. Unlike physical artifacts, these abstract ideas are internalized by individuals through socialization, guiding their thoughts, emotions, and actions within the community.

113. (A) Indian Feudalism
Marxist historiography often uses the framework of "Indian Feudalism" to analyze the transition from ancient to medieval society. This model focuses on changes in land ownership, the decline of trade, and the emergence of a decentralized political structure based on land grants. By emphasizing economic shifts and class relations, Marxist historians attempt to explain the broader transformations in social organization and power during this period.

114. (B) Celebration of diverse festivals across communities with equal fervor.
Indianness is best exemplified by the syncretic celebration of diverse festivals across different communities. This practice reflects a pluralistic culture where various traditions coexist and interact harmoniously. It demonstrates the underlying unity that binds the nation together despite linguistic and religious differences. This cultural inclusive nature is a defining characteristic of Indian identity, fostering social cohesion and a shared sense of belonging.

115. (B) Subaltern / Marxist
A historian focusing on the role of lower-caste artisans and peasants in the Bhakti movement is likely influenced by Subaltern or Marxist approaches. These perspectives prioritize the agency and experiences of the marginalized classes over elite-centric narratives. By analyzing the socio-economic motivations and mass consciousness of these groups, historians can provide a more democratic and comprehensive understanding of religious and social movements.

116. (A) 2, 4, and 5 only
Historical objectivity requires historians to recognize their own biases, which can stem from national, religious, or class backgrounds. While absolute objectivity is difficult to achieve, the study of historiography helps by identifying these underlying influences. Objectivity involves the critical evaluation of primary sources rather than ignoring them. By being aware of these factors, researchers can strive for a more accurate and neutral representation of the past.

117. (B) Collectivism - Prioritizing the group or community over the individual
Collectivism is a value system that prioritizes the interests of the group or community over the individual. This is a common feature in many traditional societies, including those in India, where family and community ties are highly valued. In contrast, individualism focuses on the goals and rights of the person. Understanding these different value orientations is essential for analyzing social behavior and cultural priorities in different civilizations.

118. (A) Material culture
Material culture refers to the tangible, physical items produced and used by members of a specific society. This includes everything from simple tools and clothing to complex machinery and monumental architecture. These artifacts provide physical evidence of a culture's technological level, artistic style, and daily life. Studying material culture allows researchers to reconstruct the development and environment of human groups across different historical periods and locations.

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119. (B) That ancient Indians lacked political and administrative consciousness.
Nationalist historians worked to dismantle the colonial stereotype that ancient Indians lacked political and administrative consciousness. They pointed to the existence of ancient republics and complex imperial administrations as evidence of indigenous political sophistication. By reclaiming this history, they sought to prove that India had a long tradition of self-rule and was fully capable of managing its own democratic affairs in the modern era.

120. (D) Statement I is incorrect but Statement II is correct
The anthropological definition of culture is holistic, viewing it as a complex whole that includes knowledge and customs rather than just elite arts. Similarly, the sociological definition views culture as the entire way of life of a society. Both disciplines move beyond narrow, elitist perspectives to understand how all aspects of human life—norms, values, and language—work together to shape individual experience and social structure.

121. (A) 'Drain' was actually payment for good administration and essential services.
Imperialist historians critiqued the "Drain of Wealth" theory by arguing that the transfer of resources was a necessary payment for British administration and essential services. They claimed that the stability, infrastructure, and legal systems provided by the colonial state were worth the economic cost. This perspective aimed to justify the financial exploitation of India by framing it as a fair exchange for the benefits of British modernization and governance.

122. (B) Literary criticism of epic poetry
Archaeological understanding focuses on physical remains such as settlement patterns, stone tools, and stratigraphic analysis. Literary criticism of epic poetry, however, is the domain of textual analysis and philology. While literature can provide context, archaeology relies on material evidence that can be scientifically dated and analyzed. This focus allows researchers to reconstruct the environment and technology of past societies, especially those without surviving written records.

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123. (D) A minority group comes to resemble a dominant group's cultural patterns.
Cultural assimilation occurs when a minority group adopts the cultural patterns and values of a dominant group, often losing some of its original identity. This process can be voluntary or forced and is a common result of long-term cultural contact. Assimilation can lead to greater social integration but also raises questions about the preservation of diverse cultural heritages in increasingly globalized and interconnected societies.

124. (B) Antonio Gramsci
The term "Subaltern" in historiography was popularized by the writings of Antonio Gramsci, who used it to refer to non-hegemonic, marginalized groups. Subaltern Studies historians applied this concept to the Indian context, focusing on the history of those who were oppressed by both colonial and indigenous elite structures. This framework emphasizes the autonomous consciousness and agency of the common people in shaping their own historical narratives and resistance.

125. (C) Subaltern
A researcher collecting folk songs and rumors to study a historical event is applying a Subaltern approach. This methodology prioritizes the "history from below" and the voices of the common people over official elite records. By using unconventional sources like oral traditions, Subaltern historians attempt to capture the lived experiences and motivations of the marginalized, providing a more democratic and nuanced understanding of major historical conflicts and movements.

126. (C) Vedic Chanting
Vedic chanting is a classic example of India's intangible cultural heritage recognized by global organizations like UNESCO. It represents an ancient tradition of oral transmission that has been preserved for millennia. Unlike physical monuments like the Taj Mahal, intangible heritage consists of living practices, knowledge, and skills. This highlights the importance of preserving the diverse spiritual and intellectual traditions that form the core of a society's identity.

127. (C) Values are perfectly uniform and never change within a society.
Values are not perfectly uniform; they can vary significantly between different groups and change over time as a society evolves. Conflict often arises when different value systems interact within a single community. However, values remain critical for the transmission of culture, as they dictate the broad standards of what is considered good and desirable, guiding behavior and providing a sense of shared purpose and moral direction.

128. (C) D.D. Kosambi
D.D. Kosambi's influential book, "An Introduction to the Study of Indian History," laid the foundation for Marxist historiography in India. He introduced a materialist framework that focused on the evolution of society through changes in the mode of production. His work shifted the focus from dynastic politics to the study of technology, agriculture, and social relations, significantly influencing subsequent generations of historians in their analysis of ancient India.

129. (B) 1, 3, and 4 only
Stereotypes are oversimplified generalizations that often lead to cultural bias in historical writing. An example is the "Despotic Oriental" image used in imperialist historiography to characterize non-Western societies. While stereotypes may be common, they do not help in achieving historical objectivity; instead, they obscure the complex reality of a culture. Historians must work to identify and challenge these oversimplified images to provide a more accurate and balanced historical narrative.

130. (A) Both A and R are true and R is the correct explanation of A.
The Subaltern approach argues that the Indian national movement was primarily an elite bourgeois movement. Historians of this school highlight how the Congress leadership often compromised with colonial powers and protected elite interests, such as those of landlords. This perspective suggests that the leadership failed to fully represent or address the radical demands of the peasantry, revealing the internal class tensions and contradictions within the broader struggle for independence.

131. (C) Imperialist/Colonial
The "Aryan Invasion Theory" was primarily a construct of Imperialist historiography. This theory postulated that a superior race from outside conquered the indigenous people of India, bringing civilization with them. This narrative served to justify British rule by suggesting that India had a history of being governed by more "advanced" outsiders. This concept has been widely debated and challenged by modern archaeological and genetic research.

132. (B) Linguistic determinism (Sapir-Whorf hypothesis)
Linguistic determinism, also known as the Sapir-Whorf hypothesis, argues that the structure of a language fundamentally shapes the worldview and cultural perceptions of its speakers. According to this concept, people understand reality through the categories provided by their language. This highlights the deep connection between language and culture, suggesting that linguistic systems are not just tools for communication but also frameworks that organize human thought and experience.

133. (B) Glorifying the role of the colonial state in modernizing India.
Nationalist historiography is characterized by building national consciousness and countering colonial myths about Indian stagnation. These historians emphasized the antiquity and political unity of ancient India. They definitely did not glorify the colonial state; instead, they critiqued its exploitative economic policies and sought to prove that India was capable of self-governance. Their work was an ideological tool for reclaiming identity and supporting the movement for independence.

134. (A) Imperialist Historian - Vincent A. Smith
Vincent A. Smith is a well-known Imperialist historian who wrote extensively on Indian history from a colonial perspective. His work often highlighted the necessity of British rule for maintaining order in the subcontinent. In contrast, James Mill was an Imperialist, Karl Marx was the founder of Marxist theory, and Dadabhai Naoroji was a prominent Nationalist. Correctly identifying these associations is key to understanding the ideological framework of historical writings.

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135. (A) P-4, Q-1, R-3, S-2
Various methods are employed to study culture and history comprehensively. The textual tradition relies on scriptures like Dharmashastras, while archaeology uses scientific techniques like stratigraphy and dating. Subaltern historiography prioritizes the voices of common people, and cultural diffusion explains the spread of ideas across geographical boundaries. Together, these approaches provide a multidimensional view of how societies evolve and interact over time, offering a more complete historical picture.

136. (A) The world's debt to Indian culture
The development of trigonometry by ancient Indian scholars like Aryabhata represents a major contribution to global science. Indian mathematicians made significant advances in calculating sines and understanding geometric relationships, which were later shared with the Arab world and Europe. This intellectual legacy highlights India's historical role as a center for scientific inquiry and its lasting impact on the evolution of global mathematical knowledge and practical engineering.

137. (A) Marxists focus on economic modes, while Subalterns focus on mass consciousness.
A key difference between Marxist and Subaltern historiography is their primary focus. Marxist historians analyze society through economic modes and class relations, emphasizing structural changes. Subaltern historians, while influenced by Marxism, focus on the autonomous consciousness and agency of marginalized groups. This shift allows for an exploration of the unique motivations and resistance patterns of the common people that might be overlooked in a purely economic analysis.

138. (C) Non-material cultural value
Nishkama Karma, or action without expectation of fruit, is a core non-material value in Indian culture. It represents an ethical ideal that guides individual behavior and spiritual practice. Unlike physical artifacts, this value is an intangible belief system transmitted through philosophical and religious teachings. It reflects the broader Indian cultural focus on internal moral development and the pursuit of righteousness over material gain or personal success.

139. (D) Statement I is incorrect but Statement II is correct
Culture is not a genetically transmitted trait; it is a socially learned behavior acquired through interaction. Every individual is born into a social group and learns its language, norms, and values across their lifetime. This transmission allows for cultural continuity and adaptation. Unlike biological traits, culture can be modified and shared across diverse groups, reflecting its status as a product of social environment and historical development.

140. (A) 1, 2, and 4 only
The sociological understanding of culture emphasizes how shared values and norms bind a society together. It explores the role of symbols and language in shaping social interaction and daily life. Additionally, sociologists analyze how culture can be used as a tool for power and dominance by different groups. This approach recognizes the profound impact of culture on human behavior and its function in maintaining social structures.

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141. (B) Cultural stereotyping
Depicting India as fundamentally 'mystical' and 'irrational' is an example of cultural stereotyping common in Orientalist writings. This oversimplification projects a fixed, often biased image of a diverse society, ignoring its significant scientific and logical achievements. Such stereotypes were often used to justify colonial dominance by portraying non-Western cultures as incapable of rational self-governance and requiring the guidance of "more enlightened" European administrative systems and modernizing influences.

142. (C) The chauvinistic denial of any foreign influence on ancient Indian culture.
A negative impact of extreme nationalism in history is the denial of any foreign influence on indigenous culture. While fostering pride is important, chauvinistic perspectives can lead to a distorted and narrow version of history. Acknowledging the role of cultural exchange and interaction is essential for an objective and comprehensive understanding of how civilizations develop and enrich themselves through contact with diverse groups and international ideas.

143. (B) Justifying British conquest as bringing law, order, and modernity to a chaotic land.
A primary focus of the Imperialist school was the justification of British colonial rule. These historians portrayed pre-colonial India as a land of anarchy and despotism that required foreign intervention to achieve order and progress. By emphasizing the benefits of colonial administration, they sought to legitimize political dominance. This narrative often ignored the complexities and achievements of indigenous societies to maintain the moral authority of the Empire.

144. (C) Marxist bias - Focusing exclusively on the spiritual enlightenment of individuals.
The Marxist approach does not focus on spiritual enlightenment; instead, it prioritizes economic factors and class struggle. A Marxist bias involves viewing all historical events through the lens of material conditions and the modes of production. In contrast, Eurocentric bias evaluates history from a Western perspective, and elitist bias ignores the masses. Nationalist bias often over-glorifies the indigenous past to foster identity and unity against outside influences.

145. (C) 1, 3, and 4
A value system provides standards for judging behavior and forms the core of non-material culture. These values vary significantly between different societies and are not strictly enforced by police but by social pressure and internal ethics. Values guide individuals in defining what is desirable and right, providing a shared moral framework that helps maintain social order and collective identity within a diverse and complex human group.

146. (B) Shifting the focus from dynastic political history to socio-economic history.
A major contribution of Marxist historiography has been the shift from studying dynastic political events to exploring socio-economic history. By analyzing the modes of production and social relations, Marxist historians have provided a more comprehensive understanding of how ordinary people lived and worked. this approach has enriched historical research by highlighting the underlying economic drivers of social change and the complexities of ancient and medieval society.

147. (B) Regional adaptations of the Epics reflecting a shared cultural ethos.
Indianness is demonstrated in literature through regional adaptations of the great epics. While these stories vary in language and local detail, they share a common cultural ethos and ethical framework. This shows how a unified identity can exist amidst immense linguistic and geographic diversity. Such adaptations reflect a syncretic tradition where diverse groups contribute to and find meaning in a shared set of foundational narratives.

148. (B) Mores have strong moral significance, whereas folkways are customary rules of casual behavior.
The distinction between mores and folkways lies in their moral significance. Mores are essential norms that define right and wrong, and their violation often leads to strong social disapproval. Folkways, however, are customary rules for everyday behavior, like table manners, that have less moral weight. Both are important for guiding conduct, but mores are seen as more critical for maintaining the fundamental moral order and stability of a society.

149. (C) Marxist
A researcher studying land ownership patterns through the lens of the caste system is most likely applying a Marxist approach. This school focuses on the relationship between economic structures and social hierarchies, exploring how material conditions influence class relations. By analyzing how land is distributed and controlled, historians can uncover the socio-economic foundations of power and inequality in historical societies, providing a more critical view of social organization.

150. (B) Subaltern
A historian arguing that the National Congress suppressed peasant movements reflects a Subaltern approach. This methodology critiques elite-centered narratives and highlights the autonomous consciousness of marginalized groups. By focusing on the internal class tensions within the freedom struggle, Subaltern historians provide a more inclusive and complex understanding of the motivations and conflicts that shaped the national movement, revealing the diverse interests of the common people.

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151. (A) Culture is a dynamic, everyday lived reality that includes popular media and modern practices.
Modern concepts define culture as a dynamic, lived reality that encompasses everything from popular media to everyday social practices. Unlike traditional views that might see culture as static or limited to high art, this perspective recognizes that culture is constantly changing and being reshaped by modern interactions. It reflects the fluid and contested nature of identity in a globalized world where multiple cultural influences coexist.

152. (C) Statement I is correct but Statement II is incorrect
The world owes a major debt to India for the development of the zero and the decimal place-value system. These mathematical concepts were foundational for the progress of modern science in Europe and globally. By providing a more efficient way to perform complex calculations, these Indian innovations enabled advancements in navigation, astronomy, and technology, proving that indigenous knowledge has had a profound and lasting impact on world history.

153. (B) To write history from the perspective of the marginalized and non-elite.
The Subaltern Studies collective aimed to write history from the perspective of marginalized and non-elite groups. By focusing on the "history from below," they challenged the traditional narratives that prioritized the actions of national leaders and colonial administrators. This approach emphasizes the agency of common people, providing a more democratic and comprehensive understanding of the social and political processes that shaped the history of the Indian subcontinent.

154. (D) It helps reconstruct the material aspects of culture, especially for pre-literate societies.
Archaeological understanding is essential for reconstructing the material culture of societies, particularly those that lack written records. By analyzing artifacts, buildings, and other physical remains, researchers can uncover details about ancient technology, trade, and social organization. This material evidence provides an objective basis for studying the past, allowing historians to piece together the daily lives and environmental adaptations of people across different historical periods.

155. (A) Both A and R are true and R is the correct explanation of A.
Imperialist historians claimed India lacked historical consciousness because they used Western linear, political history as the sole standard. Indian textual tradition, however, focused on moral and cosmic cycles, which had different philosophical goals. This cultural difference was misinterpreted as a lack of history, a narrative used to justify British rule as a necessary force for introducing modern historical awareness and administrative order to a perceived stagnant civilization.

156. (C) Artifacts
Artifacts are the physical objects created by human groups, representing the material component of culture. These items, ranging from simple tools to complex artistic works, provide tangible evidence of a society's technological level and aesthetic values. Studying artifacts allows researchers to understand the physical environment and daily life of past civilizations, offering insights into how different cultures adapted to their surroundings and organized their material and social worlds.

157. (A) Syncretism/Acculturation
Syncretism and acculturation describe how foreign cultural elements are adopted and modified to fit a local context. This process results in a blend of traditions, creating a new and unique cultural expression. It shows that culture is not static but continuously evolves through interaction. Such adaptation allows societies to integrate new influences while maintaining a sense of their own identity, leading to the rich, layered diversity seen in many civilizations.

158. (B) To cultivate and till the soil
The word culture is derived from the Latin term 'Colere', which originally meant to cultivate or till the soil. This etymological root reflects the idea that culture involves the conscious improvement and refinement of both the physical world and human life. Just as soil is cultivated to produce crops, culture represents the cultivation of the mind, spirit, and social manners, leading to the development of sophisticated human societies.

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159. (B) It believes that ideas and culture exist independently of material conditions.
The Marxist approach does not believe that ideas and culture are independent; instead, it views them as a superstructure built upon a material economic base. Marxist historians argue that economic conditions and the modes of production are the primary drivers of social change and ideological development. By analyzing these underlying material factors, they attempt to explain the evolution of political systems and cultural values throughout human history.

160. (A) P-4, Q-3, R-1, S-2
Elements of culture define how social life is organized and communicated. Symbols, like national flags, represent collective identity, while language provides the medium for communication. Norms are rules for behavior, such as specific ways of greeting others, and values are broad standards of what a society considers desirable. These components work together to maintain social order and transmit cultural heritage across generations within any community.

161. (D) Romanticized rebel consciousness while ignoring internal subaltern divisions.
A critique of early Subaltern studies is that they sometimes romanticized the consciousness of rebels while ignoring the internal divisions among the marginalized. Critics argue that marginalized groups are not monolithic and possess their own internal hierarchies and conflicts. Recognizing these complexities is essential for a more accurate understanding of Subaltern agency and the varied ways in which different oppressed groups experienced and resisted dominant power structures.

162. (A) Samskriti
In modern academic discourse, the classical Indian concept of Samskriti is the closest equivalent to the term culture. It implies refinement, purification, and the conscious cultivation of human potential. Samskriti encompasses the moral, intellectual, and aesthetic achievements of a society, reflecting a holistic view of human development. This concept highlights the traditional Indian focus on ethical growth and the continuous refinement of the self and community.

163. (D) 1, 2, and 3 only
Samskriti is the Indian equivalent of culture, derived from the root 'kri', meaning to do or refine. It implies the process of cultivation, purification, and moral improvement. While it represents the intellectual and spiritual achievements of a society, it does not strictly refer only to modern technological advancement. Instead, Samskriti focuses on the internal refinement of individuals and the collective values that shape a society's ethical and aesthetic identity.

164. (D) The world's debt to Indian cultural and philosophical heritage
The spread of Buddhism to East and Southeast Asia is a significant example of the world's debt to Indian cultural heritage. This transmission involved the sharing of complex philosophical ideas, artistic styles, and ethical systems that transformed neighboring societies. It highlights India's historical role as a center for spiritual inquiry and its profound influence on the intellectual and religious landscapes of many different nations and cultures across Asia.

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165. (D) R.C. Majumdar
R.C. Majumdar was a prominent Nationalist historian, not a member of the Marxist school. While he made significant contributions to the study of ancient India, his focus was on building national pride and reclaiming indigenous history. In contrast, R.S. Sharma, Irfan Habib, and Romila Thapar are scholars who have applied Marxist methodologies to analyze economic structures and social relations, providing a different perspective on India's historical development.

166. (B) Disproportionate weight for or against an idea, often in a biased way.
Bias in historiography refers to the disproportionate weight given to a particular idea, often resulting in a one-sided or unfair interpretation. This can stem from a historian's personal, political, or national background. Recognizing bias is essential for critical historical analysis, as it allows researchers to evaluate sources more objectively and strive for a more balanced and accurate reconstruction of the events and people of the past.

167. (C) Subculture - A cultural group within a larger culture with distinct beliefs
A subculture is a distinct cultural group that exists within a larger, mainstream society. Members of a subculture share specific beliefs, values, or lifestyles that set them apart from the dominant culture while still remaining part of the broader community. Recognizing subcultures is important for understanding the diversity and internal complexity of any society, as it shows how different groups navigate and express their unique identities within a larger social framework.

168. (C) Statement I is correct but Statement II is incorrect
The Nationalist approach successfully challenged the colonial myth of Indian historical stagnation by highlighting indigenous achievements. However, this school was not entirely free from bias, as it often romanticized the ancient past to build national pride. While effective for political mobilization, this tendency sometimes led to a less critical view of social inequalities. Balancing Nationalist pride with objective analysis remains a challenge for historians of the Indian subcontinent.

169. (B) It studies culture as a dynamic process that shapes and is shaped by social interactions.
The sociological understanding of culture views it as a dynamic process shaped by continuous social interactions. It focuses on how shared symbols, language, and norms influence individual behavior and maintain social order. By studying culture in this way, sociologists can analyze how societies adapt to change and how social structures are reinforced or challenged through cultural practices, recognizing the active role of people in creating their social reality.

170. (A) 1, 2, and 4
Traditional core values of Indianness include tolerance, pluralism, and non-violence (Ahimsa). These values have historically promoted a syncretic cultural ethos that emphasizes synthesis and the assimilation of diverse traditions. This inclusive approach has allowed Indian society to maintain an underlying unity despite its immense diversity. Such values reflect a deep-seated respect for different viewpoints and a focus on maintaining social harmony through the integration of multiple belief systems and groups.

171. (B) A syncretic blend of indigenous and colonial cultural elements
The Indo-Saracenic architectural style represents a syncretic blend of indigenous Indian, Islamic, and European colonial elements. This style emerged during the British Raj and reflects the complex cultural interactions of the period. By combining different artistic traditions, it created a unique physical legacy that symbolizes the historical meeting of cultures. Such architectural synthesis demonstrates how diverse influences can be integrated into a new and harmonious aesthetic expression.

172. (D) Subaltern
The Subaltern perspective would argue that the Indian Constitution primarily represented a transfer of power between elite groups. This school highlights the disconnect between high-level political changes and the lived reality of the marginalized masses. By focusing on how power structures continue to exclude the common people, Subaltern historians provide a critical analysis of modern political institutions and their failure to fully address the radical needs of the oppressed classes.

173. (C) A civilization represents the internal, moral character of a single individual.
A civilization does not represent the character of an individual; it refers to the complex social, material, and political organization of an entire society. It involves urbanization, specialized labor, and advanced technology. While individuals are shaped by their civilization, the term itself applies to the collective achievements and structures of a large human group, rather than the personal moral development of a single person within that society.

174. (C) Eurocentric/Imperialist bias
Claiming that ancient Indian scientific texts were merely copies of Greek works is a clear example of Eurocentric and Imperialist bias. This perspective dismisses indigenous innovation and assumes Western superiority. Such biased narratives were used to legitimize colonial rule by portraying non-Western cultures as incapable of independent intellectual achievement. Objective

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historiography requires recognizing these prejudices and evaluating ancient knowledge based on cross-cultural evidence and indigenous scientific context.

175. (A) India's contribution to global literature and moral philosophy.
The worldwide spread of the Panchatantra highlights India's significant contribution to global literature and moral philosophy. These stories have been translated and adapted into many cultures, providing universal lessons on wisdom and conduct. This cross-cultural influence demonstrates the enduring appeal of Indian narrative traditions and their role in the global exchange of ideas, enriching the literary and ethical landscapes of numerous civilizations throughout human history.

176. (B) Culture Shock
Culture shock refers to the disorientation and anxiety experienced when an individual is suddenly introduced to a radically different cultural environment. This phenomenon occurs because the person's familiar social cues and norms no longer apply, leading to confusion and stress. Understanding culture shock is important for cross-cultural communication and studying the emotional impact of migration and global travel on individuals navigating new and unfamiliar cultural landscapes.

177. (C) The assumption of racial and cultural superiority.
A major flaw in Imperialist historiography was its foundational assumption of Western racial and cultural superiority. This bias led colonial historians to interpret other cultures as fundamentally inferior or backward. This perspective was used to justify imperial rule as a "civilizing mission," ignoring the complexities and achievements of indigenous societies. Overcoming this flawed reliance is essential for modern historians striving for an objective and balanced understanding of global history.

178. (B) It drew heavy inspiration from Antonio Gramsci's concept of hegemony.
The Subaltern Studies group was heavily inspired by Antonio Gramsci's concept of hegemony and the role of subaltern classes in history. This collective aimed to challenge elite-centered narratives by focusing on the agency and autonomous consciousness of the marginalized. By applying these theoretical frameworks to the Indian context, they provided a new methodology for writing "history from below" and uncovering the struggles of the oppressed and non-elite groups.

179. (C) Ethnocentrism
Ethnocentrism is the belief that one's own cultural group is the most important and that all others should be judged by its standards. This perspective often leads to the devaluing of other cultures and creates significant bias in historical and anthropological studies. Overcoming ethnocentrism requires cultural relativism, which promotes the understanding of each society on its own terms, fostering a more objective and empathetic view of human diversity.

180. (A) Both A and R are true and R is the correct explanation of A.
Marxist historians are often criticized for applying European models like feudalism to India. Critics argue that Indian agrarian structures and the caste system create unique social dynamics that do not perfectly match Western historical stages. This debate highlights the challenges of using universal theoretical frameworks in diverse cultural contexts and emphasizes the need for a more nuanced analysis that accounts for the specificities of non-European historical developments.

181. (B) Written manuscripts, inscriptions, and religious canons
The textual tradition relies on written manuscripts, inscriptions, and religious canons to study the past. These sources provide detailed information on a society's philosophical beliefs, social laws, and political history. While essential, historians must analyze these texts critically, as they often reflect the perspectives of the literate elite. Cross-referencing texts with archaeological data helps in creating a more accurate and comprehensive understanding of ancient and medieval cultures.

182. (B) India was a static, unchanging society locked in village republics.
A common colonial stereotype was that India was a static and unchanging society composed

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of isolated village republics. This image was used to argue that India lacked the internal drive for progress and required British intervention to modernize. Nationalist historians challenged this narrative by demonstrating the dynamic nature of Indian history, including its large-scale empires, extensive trade networks, and continuous social and intellectual evolution.

183. (B) Language - A system of symbolic communication
Language is a fundamental system of symbolic communication that allows humans to share complex ideas and transmit culture across generations. It is a core element of non-material culture, shaping how individuals perceive and organize their reality. In contrast, artifacts are physical objects, values are broad standards of goodness, and mores are norms with moral significance. Correctly defining these elements is essential for analyzing how different cultures function and interact.

184. (A) Both Statement I and Statement II are correct
Nationalist historiography emerged as a defense against Imperialist propaganda, which often dismissed Indian history as stagnant. To build national pride, these historians frequently highlighted India's ancient spiritual superiority to compensate for its material subjugation under colonial rule. This approach was instrumental in mobilizing the masses for independence, though it sometimes involved a romanticized view of the past that downplayed social issues like internal inequality and conflict.

185. (A) P-2, Q-3, R-4, S-1
Understanding human development requires distinguishing between culture and civilization. Culture involves internal refinement and values, whereas civilization refers to material advancements and societal organization. Heritage represents the legacy inherited from the previous past, ensuring continuity. Historiography is the academic study of how history is written, analyzing the various methodologies and biases that shape our current understanding of the past and present across different academic eras and schools.

186. (A) The holistic concept of 'Dharma' linking individual duty to cosmic order.
The sociological understanding of culture in India is often linked to the holistic concept of Dharma. This principle connects individual behavior and social duty with the broader cosmic order, providing a framework for maintaining social stability and ethical conduct. Dharma reflects a collective culture that prioritizes harmony and the fulfillment of roles within the community, illustrating how traditional values can organize and shape a complex social structure.

187. (B) Philology and Linguistics
The discovery and translation of Panini's ancient linguistic texts profoundly influenced the global fields of philology and linguistics. Panini's complex and systematic grammar of Sanskrit provided a model for the scientific study of language structure. This intellectual contribution demonstrated the advanced nature of ancient Indian logical thought and has had a lasting impact on how modern scholars analyze and understand the development and rules of human languages.

188. (A) 1 and 3 only
Anthropologically, culture is viewed as an adaptive mechanism that encompasses all learned behavior within a society. It is not limited to written texts or "high culture" but includes the entire range of practices and knowledge used by humans to survive and thrive in their environment. This holistic perspective allows researchers to study how different groups organize their social lives and interact with the natural world across diverse geographical and historical settings.

189. (B) Dadabhai Naoroji
Dadabhai Naoroji popularized the "Drain of Wealth" theory, which became a foundational economic critique of British colonial rule in India. He argued that the systematic extraction of wealth without adequate compensation was the primary cause of Indian poverty. This theory played a crucial role in the Indian national movement by providing a clear and powerful economic argument that unified the masses against foreign imperial exploitation and control.

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190. (C) Understanding a culture on its own terms without moral judgments from outside.
Cultural relativism advocates for understanding each culture on its own terms, free from external moral judgments. This approach encourages objectivity and empathy in academic studies, allowing researchers to appreciate the internal logic and values of different societies. By avoiding the imposition of one's own cultural standards, scholars can provide a more accurate and nuanced analysis of the diverse ways in which humans organize their lives and belief systems.

191. (C) National movement was a unified struggle devoid of internal class conflicts.
The Subaltern approach does not view the national movement as a unified struggle; instead, it highlights internal class conflicts and the differing interests of various social groups. These historians argue that the elite leadership often managed or suppressed the radical demands of the marginalized masses. This perspective provides a more complex and democratic understanding of the freedom struggle by acknowledging the multiple and often conflicting voices within it.

192. (A) Culture is a 'superstructure' that reflects the underlying economic 'base' and class relations.
Marxist theory views culture as a 'superstructure' that is shaped by the underlying economic 'base' and the resulting class relations within a society. According to this framework, changes in the modes of production lead to transformations in cultural values, political structures, and religious beliefs. This perspective emphasizes that culture does not exist in isolation but is fundamentally linked to the material conditions and social inequalities of a historical period.

193. (B) A core philosophical value of Indian culture
Vasudhaiva Kutumbakam, meaning "the world is one family," is a core philosophical value of Indian culture. It advocates for global unity, compassion, and a pluralistic worldview that transcends narrow national or ethnic identities. This principle has historically influenced Indian thought and diplomacy, reflecting a deep-seated belief in the interconnectedness of all humanity and the importance of fostering social harmony and mutual respect on a universal scale.

194. (C) Marxist approach focusing on agrarian crisis and over-exploitation of peasants.
A historian analyzing the Mughal decline through agrarian crisis and peasant exploitation is using a Marxist approach. This methodology prioritizes economic factors and the material conditions of the lower classes as the primary drivers of historical change. By focusing on the relationship between the state and the producers, Marxist historians provide a structural explanation for the collapse of political systems, highlighting the underlying social and economic tensions.

195. (A) 1, 2, 3, and 5
Heritage is a broad concept that includes tangible monuments, intangible attributes like folklore, and natural elements like geological structures. It is not static but is continuously interpreted and valued by modern societies. Organizations like UNESCO play a vital role in identifying and protecting World Heritage Sites. Preserving this multifaceted legacy is essential for maintaining cultural identity and social cohesion, providing a sense of connection across many different generations.

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196. (B) The study of Harappan town planning and drainage systems.
Reconstructing the Harappan civilization through its town planning and drainage systems represents an archaeological understanding of culture. In the absence of deciphered texts, material remains provide the only evidence of how this ancient society was organized and its level of technological sophistication. This physical evidence allows researchers to draw objective conclusions about the social structure, public health, and administrative capabilities of one of the world's earliest urban civilizations.

197. (A) View culture as fluid, contested, and continuously evolving rather than a fixed essence.
Modern concepts define culture as a fluid and evolving process that is constantly being contested and reshaped by social interactions. Unlike traditional views that may see culture as a fixed or ancient essence, this perspective recognizes that identity is dynamic and influenced by a variety of modern factors, including popular media and global exchange. This understanding accounts for the complexity and diversity found within contemporary and historical societies alike.

198. (D) Emphasizing the continuous state of oriental despotism and anarchy requiring a 'civilizing' authority.
Imperialist historiography justified colonial rule by portraying India as a land of continuous oriental despotism and anarchy. This narrative suggested that the subcontinent lacked internal order and required the benevolent "civilizing" authority of the British to achieve progress and stability. By dismissing indigenous political achievements, these historians sought to provide a moral and administrative justification for foreign dominance and the dismantling of traditional Indian social and political systems.

199. (A) Cultural Lag - Material culture changing faster than non-material culture.
Cultural lag refers to the discrepancy that occurs when material culture, such as technology, advances at a faster rate than non-material culture, such as social norms and laws. This gap can lead to social disorientation and a period of maladjustment as society struggles to catch up. Recognizing cultural lag is important for understanding the challenges of modernization and how societies adapt their values to rapid technological and physical changes.

200. (D) Statement I is incorrect but Statement II is correct
The textual tradition does not provide a complete or unbiased picture, as it often reflects elite perspectives. Furthermore, texts like the Dharmashastras are prescriptive, detailing how society should be organized according to ideal moral laws, rather than purely descriptive of historical reality. Historians must critically analyze these sources and cross-reference them with other data to distinguish between the normative ideals of the writers and the actual lived experiences of people.

201. (A) The construction of the Iron Pillar of Delhi, noted for its rust resistance
The Iron Pillar of Delhi is a prime example of ancient India's advanced metallurgical skills and its contribution to world technology. Its remarkable resistance to rust, despite centuries of exposure to the elements, demonstrates a high level of scientific knowledge in metal alloys and forging. This tangible heritage highlights the sophisticated technical achievements of ancient Indian artisans, whose work has long been a subject of admiration and study by scientists globally.

202. (C) D.D. Kosambi
D.D. Kosambi critiqued Nationalist historians for merely reversing the hero-villain roles of Imperialist narratives without adopting a more scientific or critical methodology. He argued that history should move beyond the glorification of individuals to examine the underlying socio-economic structures and material conditions. His materialist approach shifted the focus to the development of technology and social relations, providing a more rigorous and structural framework for analyzing the complexities of India's long historical past.

203. (A) Both A and R are true and R is the correct explanation of A.
Language is a crucial component of sociological studies because it is the primary vehicle for transmitting culture across generations. It allows individuals to share abstract ideas, values, and norms, providing a shared symbolic system that makes social interaction possible. By learning language, people internalize the culture of their group, ensuring that its collective identity and heritage are preserved and adapted as society evolves over time in different social contexts.

204. (C) A specific type of farming tool
Values are intangible standards that define what is good and desirable in a society, such as the belief in freedom or respect for elders. A specific type of farming tool, however, is a physical object and therefore part of material culture rather than the value system. While values can influence the types of technology a society develops, the tools themselves are artifacts that represent the technological and material achievements of a human group.

205. (A) As an elite organization that managed the radical energy of subaltern masses.
The Subaltern approach views the Indian National Congress as an elite organization that channeled the radical energy of the marginalized masses for its own political goals. Subaltern historians argue that the leadership often restricted the more radical demands of peasants and workers to maintain social order and protect elite interests.

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This perspective reveals the complex and sometimes contradictory relationship between the national leadership and the common people during the struggle for independence.

206. (B) 2, 3, and 4 only
Objectivity in historiography requires a critical evaluation of primary sources and presenting history free from ideological manipulation. While historians cannot completely erase their personal identities, they must recognize how their backgrounds can influence their work. Objectivity is often compromised by nationalistic or imperialistic agendas, making it essential for researchers to remain vigilant and detached. Historiographical awareness helps in identifying these biases and striving for a more accurate and neutral account of the past.

207. (D) Cultural diffusion and interaction
The presence of Roman coins in South India is clear material evidence of ancient cultural diffusion and interaction through trade. This indicates that ancient Indian societies were actively engaged with the Mediterranean world, leading to an exchange of goods, ideas, and technologies. Such interactions shaped the development of both civilizations, showing that history is not a series of isolated events but a continuous process of global contact and mutual influence between diverse societies.

208. (A) Recovering a glorious past to foster a sense of identity and pride against colonial subjugation.
Nationalist historians focused on recovering a glorious ancient past to foster a sense of national pride and identity. This was an ideological response to colonial narratives that portrayed India as backward and stagnant. By highlighting indigenous democratic traditions and scientific achievements, they sought to build a unified national consciousness and justify the demand for self-rule, using history as a powerful tool for cultural and political mobilization against British imperial authority.

209. (D) They are synonymous with informal, everyday etiquette like table manners.
Mores are not synonymous with informal etiquette; they are norms with significant moral weight and are essential to the stability of society. Violating mores, such as those against theft or murder, often leads to severe social disapproval and legal punishment. Everyday manners like table etiquette are classified as folkways. Understanding the difference is crucial, as mores reflect the core ethical values of a culture and are often formalized into its legal codes.

210. (A) P-4, Q-2, R-1, S-3
Major historical works reflect different ideological perspectives in Indian studies. James Mill's work represents Imperialist views, while Dadabhai Naoroji's writing highlights the Nationalist economic critique. D.D. Kosambi's research exemplifies Marxist methodology, and the Subaltern Studies series focuses on marginalized voices. Analyzing these texts reveals the evolution of historiography and the various frameworks used to interpret India's complex social and economic history across several decades of modern academic research and political change.

211. (C) The socially constructed and shared ways of thinking, feeling, and acting in a society.
Sociologically, culture is defined as the socially constructed ways of thinking, feeling, and acting shared by members of a society. It is not limited to elitist high art or biological instincts; instead, it encompasses all learned behaviors and beliefs. This holistic view recognizes that culture is a collective product that shapes individual identity and provides the framework for social interaction, maintaining order and providing meaning to human existence within a community.

212. (B) Intangible cultural heritage
Yoga is a prime example of intangible cultural heritage, consisting of knowledge and practices passed down through generations. While it may use physical tools, its essence lies in the techniques and philosophy of spiritual and physical well-being. Recognizing such traditions as heritage highlights the importance of preserving the living practices and intellectual achievements of a society, which continue to influence and benefit people globally across different cultural and geographic boundaries today.

213. (A) 1, 2, and 3
Ethnocentrism, Imperialist bias, and Nationalist bias all act as significant barriers to a factual and objective understanding of history. These prejudices lead researchers to interpret the past

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through an ideological lens, often distorting or omitting facts to support a specific narrative. Objectivity, however, is the goal of academic history, as it demands the critical and neutral evaluation of evidence to provide a more accurate and balanced representation of past human events and cultures.

214. (B) Traditional/Elitist to Modern/Sociological concepts of culture
The shift from viewing culture as "high art" to "everyday lived practices" represents a move from traditional and elitist views to modern sociological concepts. Modern perspectives acknowledge that culture is not just for the upper classes but is something everyone participates in through their daily lives. This holistic approach recognizes the significance of popular media, norms, and social interactions, reflecting a more inclusive and democratic understanding of how culture functions in contemporary society.

215. (C) Subaltern Historiography
A researcher using a tribal oral epic that contradicts elite texts is applying a Subaltern methodology. This approach prioritizes the "history from below" and the perspectives of marginalized groups that are often suppressed or ignored in official elite narratives. By valuing oral traditions and indigenous voices, Subaltern historians attempt to reconstruct a more inclusive and accurate version of history that reflects the diverse experiences and consciousness of the common people.

216. (B) Indians were purely spiritual and incapable of logical or scientific thought.
The claim that Indians were purely spiritual and incapable of logical thought is a common colonial stereotype. This image ignored the vast scientific, mathematical, and medical knowledge present in ancient Indian texts. Such stereotypes were used to project India as an irrational society that required the guidance of "more enlightened" British administrative systems. Reclaiming this intellectual heritage has been a primary goal for both Nationalist and modern historians of the subcontinent.

217. (B) It is characterized by an absorptive and assimilative cultural ethos.
Indianness is characterized by an absorptive and assimilative ethos that has allowed the culture to integrate diverse influences over millennia. This syncretic nature is not a fabrication of colonial history but a living reality reflected in shared values like tolerance and pluralism. It allows for a unified identity that embraces immense linguistic and religious diversity, creating a resilient and rich civilization that has continuously evolved through contact with various groups and traditions.

218. (C) Marxist
The premise that "history is the history of class struggles" is the foundation of Marxist historiography. This approach analyzes historical change by focusing on the conflicts between different social classes over the control of the modes of production. By prioritizing economic factors and material conditions, Marxist historians provide a structural explanation for social evolution and inequality, moving beyond individual actions or religious ideas to understand the underlying drivers of human history.

219. (A) Both Statement I and Statement II are correct
Civilization relies heavily on the transmission of material and technological advancements that allow societies to organize and thrive physically. In contrast, culture depends on the transmission of intangible values, beliefs, and symbolic systems that provide moral and intellectual direction. Both are essential for societal development; while civilization provides the material framework and tools, culture provides the internal meaning and shared identity that bind a community together across generations.

220. (A) 1, 3, and 5
Cultural lag occurs when non-material culture, like laws and social norms, adapts more slowly than material culture, such as technological inventions. This concept, introduced by William F. Ogburn, explains how rapid technological change can cause temporary social maladjustment. An example is the invention of the internet without immediate legal frameworks to manage it. This gap is common in modernizing societies as they struggle to align their values with new physical and technological realities.

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221. (A) Archaeological understanding
Analyzing the social hierarchy of a city through its architectural plans is a key part of an archaeological understanding. Since physical remains are the primary evidence for many ancient societies, researchers use settlement patterns and building structures to infer political and social organization. This material evidence provides objective clues about how space was managed and how different groups were stratified, allowing for a reconstruction of ancient social life in the absence of written records.

222. (A) The world's debt to Indian philosophical culture
The translation and subsequent influence of the Upanishads on European philosophy is a major example of the world's debt to Indian culture. These profound texts introduced global thinkers to concepts of the self and the ultimate reality, shaping the development of modern philosophical inquiry. This transmission highlights India's historical role as a significant contributor to the global intellectual landscape, providing enduring metaphysical and ethical insights that have resonated across diverse cultures and nations.

223. (A) Both A and R are true and R is the correct explanation of A.
Nationalist historians often downplayed social issues like the caste system to present a unified and glorious image of ancient India. Their primary motivation was to counter the negative colonial narrative and build national pride. By emphasizing a common heritage and downplaying internal inequalities, they sought to unify the masses for the anti-colonial struggle, using history as a strategic tool for political mobilization and the reclamation of an indigenous national identity.

224. (B) Specific rules and expectations that guide behavior.
Norms are the specific rules and expectations that a society uses to guide and regulate the behavior of its members. They serve as social guidelines that ensure order and predictability within a group. Norms can be formal laws or informal customs and are internalized through socialization. While they reflect underlying values, norms provide the practical standards for conduct, determining how individuals should act in various social situations and interactions.

225. (B) Treating the peasantry as tools rather than recognizing their mass consciousness.
Subaltern scholars criticized standard Marxist historiography for treating the peasantry as mere tools of the elite or bourgeoisie rather than recognizing their autonomous consciousness. They argued that the common people have their own political logic and agency that is not always aligned with elite-led movements. This critique led to a new way of writing history that prioritized the unique motivations and resistance patterns of marginalized groups, providing a more inclusive historical perspective.

226. (A) Examining sources critically without letting personal biases distort findings.
Objectivity in the study of culture requires a critical and neutral evaluation of all available sources. Historians must actively work to recognize and set aside their personal, national, or religious biases to ensure that their findings are as accurate as possible. By cross-referencing diverse data and acknowledging the limitations of their evidence, researchers can provide a balanced and factual reconstruction of the past that is based on verifiable information rather than subjective interpretation.

227. (C) High Culture - Cultural patterns that are completely accessible and practiced by the impoverished classes.
The definition of high culture as being completely accessible to the impoverished classes is incorrect. High culture typically refers to cultural patterns and artistic forms that distinguish a society's elite and require specialized knowledge or high status to participate in. In contrast, popular culture is widespread among most members of a society. Recognizing these distinctions is important for analyzing social stratification and how different groups express their identity within a larger cultural framework.

228. (C) Vincent A. Smith
Vincent A. Smith is a prominent Imperialist historian whose work reflected the colonial perspective on Indian history. He often emphasized the necessity of British rule to bring order to a subcontinent he characterized

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as historically unstable. In contrast, R.G. Bhandarkar, R.C. Dutt, and K.P. Jayaswal were important Nationalist historians who sought to reclaim India's past and indigenous achievements to build national pride and justify the demand for self-governance and independence from colonial power.

229. (A) 1, 2, and 4 only
Non-material culture consists of intangible elements like customs, beliefs, and folkways that guide social behavior. Machinery, however, is a physical object and thus a part of material culture. While the knowledge required to build and use machines is non-material, the physical tools themselves are artifacts. Together, both material and non-material components form the comprehensive way of life of a society, but it is the non-material aspect that provides the moral and intellectual framework.

230. (A) Cultural assimilation/diffusion
The adaptation of foreign artistic elements into local pottery styles is a clear example of cultural diffusion and assimilation. It demonstrates how cultures evolve through interaction and trade, integrating new ideas and technologies while maintaining their own unique traditions. This process highlights the interconnectedness of ancient societies and shows that cultural change is often a creative and syncretic process driven by contact with diverse groups and the exchange of material and non-material traits.

231. (D) Statement I is incorrect but Statement II is correct
Indianness does not imply a monolithic or homogeneous identity; instead, it is built upon the synthesis of immensely diverse linguistic, religious, and ethnic traditions. This pluralistic foundation allows for a shared national consciousness that respects and integrates various regional practices. It is this underlying syncretic ethos that defines Indian identity, fostering a sense of unity in diversity that has characterized the subcontinent's culture and society throughout its long and complex historical evolution.

232. (C) Orientalist (early Imperialist)
The Asiatic Society of Bengal, founded by William Jones, initially focused on the Orientalist phase of historiography. These scholars romanticized and studied ancient Indian texts and languages, bringing indigenous knowledge to global attention. While their work initially appreciated Indian culture, it later provided the intellectual foundation for Imperialist narratives that justified British rule by contrasting ancient greatness with contemporary perceived decay, highlighting the complex relationship between scholarship and colonial political power.

233. (D) Beliefs are specific statements held to be true, while values are broad standards of what is desirable or good.
Values and beliefs are distinct but related elements of culture. Beliefs are specific ideas that individuals hold to be true based on their experience or tradition. Values are the broad, abstract standards that a society uses to judge what is good, right, and desirable. Together, they form the intellectual and moral foundation of a culture, guiding behavior and providing a shared framework for understanding the world and making ethical decisions within any community.

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234. (A) P-4, Q-2, R-3, S-1
Cultural studies use diverse concepts to explain social phenomena. Cultural diffusion describes the spread of ideas, a key anthropological focus. The Asiatic Mode of Production is a specific Marxist theoretical framework used to analyze non-European societies. The Drain of Wealth was a central Nationalist economic argument against colonial rule. Finally, autonomous peasant insurgency is a core theme in Subaltern studies, highlighting the agency and consciousness of the marginalized masses in history.

235. (A) India's intangible cultural heritage and its global reach
The global popularity of Indian classical dance forms like Bharatanatyam and Kathak exemplifies the richness and reach of India's intangible cultural heritage. These performing arts represent ancient traditions that continue to be practiced and adapted worldwide. Their spread highlights India's historical role as a center for artistic and spiritual innovation, and how traditional forms can maintain their core identity while becoming part of a global cultural conversation and diverse creative landscape today.

236. (A) Marxist
The Marxist historiographical approach heavily emphasizes the role of the mode of production in shaping cultural and political life. By analyzing the economic base, Marxist historians attempt to explain how social hierarchies, state power, and cultural values evolve. This materialist framework moves beyond individual or religious narratives to understand the structural drivers of historical change, providing a critical perspective on how the control of resources influences the development and organization of ancient civilizations.

237. (D) Judging other cultures strictly by the historian's own cultural standards.
Ethnocentrism is detrimental to historical research because it leads scholars to judge other cultures strictly by their own standards. This bias prevents a true understanding of the unique logic and values that drive different societies. To achieve objectivity, historians must practice cultural relativism, analyzing each culture on its own terms. This allows for a more accurate and empathetic representation of the past, reducing the risk of projecting one's own cultural assumptions onto different groups.

238. (D) 1, 3, and 4 only
The textual tradition of India originated as an oral system, notably with the Vedas, and was preserved by specialized priestly classes. It includes foundational works like the great epics. Contrary to some stereotypes, these texts definitely do not ignore secular subjects; instead, they cover a wide range of topics, including statecraft (Arthashastra), law, and medicine (Ayurveda). This diverse textual corpus provides a complex and comprehensive record of the philosophical, moral, and practical knowledge of ancient society.

239. (B) The term is often used hierarchically to justify the subjugation of 'uncivilized' or indigenous cultures.
A modern critique of the concept of civilization is that it has been used hierarchically to justify the subjugation of groups labeled as "uncivilized." This perspective recognizes that the term can be a tool for power and exclusion rather than a neutral description of social organization. By critiquing this hierarchy, modern scholars advocate for a more inclusive understanding that values diverse cultural developments and avoids the use of "civilization" as a benchmark for moral or racial superiority.

240. (A) Both A and R are true and R is the correct explanation of A.
Archaeological understanding is the only way to reconstruct prehistoric culture because these periods lack written records. By analyzing material remains such as tools, pottery, and burial sites, researchers can infer the social and technological developments of early human groups. This physical evidence provides an objective foundation for studying the long history of human adaptation and societal evolution in the absence of contemporary textual sources that could provide a detailed account of events.

241. (D) Indian heritage is exclusively confined to the geographical borders of the modern Republic of India.
Indian heritage is not confined to modern geographical borders; it has influenced and spread to many other regions, especially across Asia. The spread of Buddhism, the influence of Indian mathematics, and the transmission of linguistic and artistic traditions highlight the global nature of this heritage. Recognizing its international reach is essential for understanding how Indian civilization has contributed to the broader historical and cultural developments of the world over several millennia.

242. (A) How culture provides a framework for social interaction and maintains social structure.
The sociological understanding of culture focuses on how shared values, norms, and symbols provide the framework for social interaction and the maintenance of social order. Sociologists analyze how culture shapes individual identity and how it is transmitted and reshaped through continuous human contact. This approach explores the functional role of culture in building community and the ways in which it influences power dynamics and social hierarchies within any organized human group.

243. (D) Imperialist Bias
Portraying the British Empire as a benevolent institution that rescued India is a classic example of Imperialist bias. This narrative was used

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by colonial historians to justify foreign rule by dismissing indigenous achievements and portraying non-Western societies as inherently backward. Objective history requires a more critical evaluation of the exploitative economic and political impacts of colonialism, moving beyond such biased and one-sided justifications to provide a more balanced and accurate account of the imperial period.

244. (A) 1, 3, and 5
India's value system is defined by concepts like Dharma and a syncretic approach to religious thought. It also places a high emphasis on family and community ties. While traditional, it is not entirely static and has adapted significantly to modern circumstances. Furthermore, material wealth (Artha) is not condemned but is considered one of the legitimate aims of a balanced life. This framework promotes a holistic view where moral duty and material pursuit are integrated within a pluralistic society.

245. (A) Adopting smartphones while still holding onto traditional caste-based prejudices in social interactions.
Cultural lag is seen when a society adopts modern technology, like smartphones, but retains traditional social prejudices, such as those related to caste. This shows that material culture can change much faster than the underlying non-material values and social norms. Such discrepancies can create social tension and maladjustment as people navigate a modernizing world using outdated ethical or social frameworks. Understanding this lag is crucial for analyzing the complexities of rapid social and technological transformation.

246. (C) Statement I is correct but Statement II is incorrect
The Subaltern approach successfully centered the history of marginalized groups like peasants and tribals. However, it was not entirely aligned with traditional Marxism; Subaltern historians critiqued Marxists for overemphasizing the role of the industrial proletariat and elite-led structures. Instead, they focused on the autonomous consciousness and agency of the non-elite masses, providing a new framework for writing history that accounted for the unique and varied motivations of the oppressed classes in India.

247. (D) The reduction of a diverse culture to a few oversimplified, often negative traits.
Stereotypes result in the reduction of complex and diverse cultures to a few oversimplified, often negative traits. This fixed imagery obscures the actual richness and variety within a society, leading to significant bias in historical writing. By projecting these oversimplifications, biased historians fail to acknowledge the dynamic nature of cultures. Overcoming stereotypes is essential for achieving an objective and nuanced understanding of history that accurately reflects the complicated truth of the global human experience.

248. (A) The world's debt to Indian scientific culture
The development and global transmission of the zero (Shunya) is a major contribution of Indian science to world culture. This innovation revolutionized mathematics and provided the necessary foundation for modern science and technology. By enabling more efficient calculations, this Indian concept traveled through the Arab world to Europe, where it replaced cumbersome systems and paved the way for the scientific revolution and the digital age. It remains a testament to the advanced logical thought of ancient India.

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249. (A) Culture is refinement and values, while civilization is material organization.
In sociological and historical terms, culture represents the internal refinement, values, and intellectual achievements of a society, while civilization refers to its advanced material organization, technology, and infrastructure. Every civilization is the product of its culture, providing the tangible systems within which cultural values are expressed and maintained. Understanding this distinction is essential for analyzing how societies develop both as moral, meaningful communities and as complex, productive, and technologically organized social systems.

250. (B) Imperialist - Justifies colonialism through the concept of 'Oriental Despotism'
Historiographical schools have unique characteristics and objectives in interpreting

the past. The Imperialist school often used the concept of Oriental Despotism to argue that Indian society was historically static and required foreign intervention to achieve progress and order. This narrative served to justify British colonial rule as a modernizing force. Recognizing this bias is essential for modern researchers to differentiate between political propaganda and the actual complex history of the subcontinent's diverse and dynamic indigenous civilizations.

251. (B) Historical continuity and static traits
The traditional concept of culture centers on elements that are enduring and static, often transmitted across generations. It highlights historical continuity and established boundaries as fundamental markers of identity. This perspective views cultural practices as fixed rather than evolving, providing a stable link to the past through preserved customs and traditions within a specific society.

252. (A) It recognizes dynamism and societal change
Modern cultural concepts prioritize adaptability and dynamism in response to ongoing societal transformations. Unlike rigid frameworks, this approach recognizes that identities are fluid and subject to change over time. It allows for the inclusion of new practices and shifting perspectives, ensuring that cultural definitions remain relevant to the current social environment and global developments.

253. (C) It preserves cultural continuity
Textual traditions serve as essential vehicles for maintaining cultural stability by anchoring beliefs in sacred or classical literature. These written records act as historical foundations that protect and transmit core values over long periods. By preserving these narratives, the tradition ensures that future generations maintain a strong connection to their ancestral heritage and historical identity.

254. (D) To comprehensively analyze societal development
Integrating traditional and modern paradigms allows for a thorough analysis of how societies evolve over time. This approach acknowledges both the enduring heritage of the past and the adaptive mechanisms of the present. By combining these perspectives, researchers can avoid one-dimensional views, capturing the full complexity of cultural shifts and the nuanced dynamics of human development.

255. (C) They add adaptive mechanisms
Researchers suggest that modern interpretations do not discard established traditions but rather expand them through the addition of adaptive mechanisms. This expansion allows cultures to remain functional within contemporary settings while still honoring historical roots. Such integration creates a flexible framework where ancestral heritage and evolving practices coexist, facilitating a more comprehensive understanding of socio-cultural development.

256. (B) By excavating and interpreting remains
The archaeological construction of culture relies heavily on the physical recovery and analysis of material remains from past societies. By examining artifacts, buildings, and spatial arrangements, researchers infer how ancient people lived and behaved. This method focuses on tangible evidence to reconstruct extinct socio-cultural frameworks, providing a material basis for understanding the technological and subsistence strategies of history.

257. (D) Lived experiences and social structures
Anthropological methodologies investigate culture through the study of lived experiences, social structures, and behavioral patterns. This approach often utilizes qualitative techniques like participant observation and ethnography to explore the intangible aspects of human groups. It seeks to understand how contemporary or historical societies function internally, focusing on the social mechanisms that define their daily interactions and collective identity.

258. (A) Omitting socio-psychological dimensions
Depending solely on archaeological data can lead to a limited understanding of human societies because material remains often fail to capture socio-psychological aspects. While artifacts provide physical evidence, they cannot fully explain the internal thoughts, motivations, or complex social feelings of past individuals. This omission creates a gap in the reconstruction of a group's full socio-cultural lived reality.

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259. (C) Creating a robust framework across dimensions
Synthesizing anthropological and archaeological perspectives creates a more robust methodological framework for understanding human culture. This integration combines the deep chronological depth provided by material excavations with the detailed study of social behaviors and lived experiences. By merging these disciplines, researchers can conceptualize culture across various temporal and spatial dimensions, ensuring a comprehensive view of societal development.

260. (A) Deducing ancient technological strategies
In specialized archaeological studies, the discovery of specific tools provides vital evidence regarding the technological capabilities and subsistence strategies of ancient societies. By analyzing the craftsmanship and utility of these artifacts, researchers can reconstruct how early humans interacted with their environment. These material findings serve as a primary source for understanding the practical and developmental history of civilizations.

261. (D) As a system of shared norms
The sociological perspective defines culture as a comprehensive system consisting of shared norms, values, and institutions. These elements work together to regulate social interactions and maintain cohesion within a specific group. This approach views culture as an active, lived phenomenon that fundamentally shapes social organization, providing the necessary rules and standards for collective behavior and stable social life.

262. (B) Codified manuscripts, scriptures, and historical texts
The textual tradition conceptualizes culture by utilizing codified manuscripts, sacred scriptures, and various historical texts. These documents preserve normative frameworks that outline ideal social conduct and serve as a historical baseline for society. This approach emphasizes the importance of written records in defining cultural identity and maintaining long-term continuity by transmitting established principles across different generations and eras.

263. (C) Ideal ideals versus divergent realities
Research highlights a significant tension between the static, idealized representations found in textual traditions and the pragmatic realities of contemporary social life identified through sociology. While texts often describe how a society should ideally function, sociological analysis reveals how individuals actually behave, which can often diverge from those prescribed norms. This contrast underscores the complexity of defining lived culture accurately.

264. (D) Because of pragmatic, lived realities
Written texts are insufficient for capturing the full spectrum of sociological culture because they often fail to reflect pragmatic, lived realities. Contemporary social life involves constant adaptation and deviation from historical or religious prescriptions. Therefore, a complete understanding of culture requires looking beyond codified rules to examine how individuals negotiate and apply these standards within their everyday social and institutional interactions.

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265. (A) Traditions and sociological processes
Modern cultural analysis suggests that culture is not a static entity but a dynamic negotiation between inherited textual traditions and ongoing sociological processes. This interaction involves adapting or challenging foundational frameworks through everyday social practices. By understanding this relationship, researchers can better appreciate how societies maintain a link to their historical past while simultaneously evolving to meet contemporary social and institutional needs.

266. (B) Language, symbols, and collective beliefs
The foundational matrix of any society is composed of core cultural elements such as language, symbols, rituals, and collective beliefs. These components provide the structure for communication and shared meaning among group members. They act as the essential building blocks that define a society's unique identity, facilitating the transmission of values and maintaining the social fabric across different generations.

267. (B) An identity of assimilation and pluralism
Indianness is defined as a composite cultural identity characterized by its commitment to

assimilation and pluralism. It goes beyond simple geographic boundaries to encompass a deep-rooted philosophical system that values diversity and integration. This identity reflects a history of blending various traditions and beliefs into a unified yet multifaceted framework, allowing for the coexistence of diverse regional practices and ethical duties.

268. (A) Spiritual continuity
The Indian value system places a high priority on spiritual continuity, along with familial cohesion and ethical duty. These principles serve as the unifying thread that connects diverse regional practices throughout the country. By focusing on spiritual and moral development, the value system informs the social conduct of individuals, ensuring that the essence of the culture remains intact despite changes.

269. (C) Unifying disparate elements
In the context of vast regional diversity, the value system functions as a vital mechanism for unifying disparate cultural elements into a cohesive framework. It provides the moral compass and ethical standards that guide collective behavior across different areas. This shared foundation ensures that despite variations in local rituals and customs, there is a fundamental sense of cultural unity and national identity.

270. (D) Conceptual architecture
Sustaining cultural unity amidst diversity requires robust conceptual architecture provided by the value system. This framework supports the integration of various symbols, beliefs, and practices into a resilient, adaptable identity. It allows for the continuous transmission of collective values, ensuring that the overarching essence of a society is preserved even as its individual components and practices evolve.

271. (C) Arts and value systems
Culture is conceptualized as the internal and expressive dimension of a society, encompassing its arts, religion, philosophy, and overall value system. This aspect reflects the qualitative refinement and inner spirit of a people. Unlike external structures, culture focuses on the ideological and aesthetic elements that define the collective identity and provide a moral direction for human progress and social behavior.

272. (B) External structural manifestations
Civilization refers to the external, material, and structural manifestations of a society's development. This includes technological advancements, urbanization, and the creation of complex political and social institutions. While culture represents the inner value system, civilization provides the practical apparatus and physical environment that allow a society to expand its influence and manage its resources effectively across various geographical regions.

273. (D) Culture without civilization
Theoretical analysis suggests that a society can possess a highly developed culture without necessarily establishing a complex civilization. This means a group may have advanced philosophical, religious, and artistic systems while lacking sophisticated urban structures or large-scale technological infrastructure. This distinction highlights that cultural refinement is independent of material advancement, although the two often interact to support overall progress in human history.

274. (A) Ideological substance
In the symbiotic relationship between the two concepts, culture provides the essential ideological substance that informs the direction of a civilization. While civilization offers the structural apparatus, it relies on cultural values, ethics, and aesthetics to provide purpose and moral guidance. This foundational framework ensures that material and technological growth are aligned with the deeper qualitative goals and identity of society.

275. (C) It does not inevitably lead to its eradication
The decline of a material civilization does not inevitably lead to the eradication of its underlying cultural core. Historical analysis shows that while physical structures and political institutions may fail, the arts, beliefs, and value systems often persist. This cultural resilience allows the essence of a society to survive through periods of transition, potentially influencing future civilizations even after its material components.

276. (A) Stagnant and fragmented
The Imperialist approach historically characterized Indian culture as stagnant, fragmented, and lacking in rationality. These

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narratives portrayed the indigenous society as incapable of self-modernization or historical progression. Such descriptions were used to justify the necessity of external administrative intervention, framing colonial rule as a modernizing force required to organize and govern what was seen as a primitive social structure.

277. (D) To legitimize colonial rule
Stereotypes were frequently utilized in Imperialist historiography as a strategic tool to legitimize colonial rule. By reducing complex cultural realities to negative characterizations, these accounts created a moral justification for foreign governance. This approach aimed to portray the colonized population as fundamentally different and inferior, thereby framing the administrative takeover as a civilizing mission rather than an act of political domination.

278. (B) Restoring dignity
The Nationalist approach to historiography primarily aimed at restoring the dignity of Indian culture against colonial narratives. It sought to uncover a glorious and unified ancient past, highlighting significant cultural achievements. This focus was intended to provide a sense of pride and identity to the populace, ultimately mobilizing political resistance against foreign rule by demonstrating the historical strength of the nation.

279. (C) Romanticizing realities
While countering colonial bias, the Nationalist approach occasionally compromised historical objectivity by romanticizing historical realities to serve ideological purposes. By overemphasizing a glorious past and downplaying internal complexities, it sometimes moved away from a strictly factual analysis. This tendency to idealize history was a direct response to the negative depictions of the Imperialist school, aiming to boost national morale during independence movements.

280. (D) Acknowledging biases
For contemporary scholars to achieve an objective reconstruction of the past, it is essential to acknowledge the inherent biases in historical sources. Both Imperialist and Nationalist narratives were influenced by specific political motives, which shaped interpretations of culture. By critically navigating these frameworks and identifying their ideological goals, researchers can move toward a more balanced and accurate understanding of history.

281. (A) Economic determinism and class struggle
The Marxist approach analyzes Indian culture through the primary lens of economic determinism and class struggle. This framework views cultural practices and social institutions as reflections of the underlying material conditions and modes of production. By focusing on these economic factors, historians aim to understand how the distribution of resources and shifts in the economy shape the overall development of society.

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282. (B) Material reflections
Within the Marxist framework, cultural developments are interpreted as material reflections of a society's economic structures. This perspective suggests that shifts in cultural practices trace back to changes in modes of production and class relations. By identifying these economic drivers, researchers provide a structural analysis of how power and wealth influence the creation and maintenance of culture.

283. (B) They marginalize the voices of the lower classes
The Subaltern approach critiques both Marxist and Nationalist narratives for marginalizing the voices and experiences of the lower classes. It argues that elite-focused histories often overlook the agency of peasants and indigenous communities. By centering these groups, Subaltern historiography attempts to show that their socio-cultural dynamics operate independently of elite domination, offering a necessary correction to traditionally top-down historical accounts.

284. (A) Scarcity of direct sources
A significant challenge to objectivity within the Subaltern approach is the scarcity of direct historical sources from marginalized communities. Since lower-class groups often lacked the means to record their own histories, researchers must rely on fragmented or indirect evidence. This difficulty in accessing primary

accounts can make it challenging to reconstruct an accurate and unbiased narrative of their socio-cultural life.

285. (C) Diversifying the landscape
The Marxist and Subaltern approaches significantly diversify the historiographical landscape by challenging traditional, top-down historical perspectives. By introducing economic analysis and centering marginalized voices, these frameworks provide a more complex view of the past. They highlight various factors beyond elite politics, such as class struggle and local resistance, leading to a richer and more multifaceted understanding of India's cultural history.

286. (D) Mathematics and metallurgy
The heritage of India includes monumental advancements in several key domains, explicitly mentioning mathematics and metallurgy as significant areas of contribution. These advancements reflect the sophisticated scientific and technical knowledge possessed by ancient Indian society. By focusing on these fields, historical records demonstrate how Indian innovations provided foundational tools and ideas that were eventually assimilated into various global scientific developments.

287. (C) Numerical system and zero
India's development of the numerical system, particularly the concept of zero, is highlighted as a specific contribution that profoundly accelerated global scientific progress. This mathematical breakthrough provided the necessary foundation for advanced calculations and scientific reasoning. Its transmission through global intellectual networks allowed other civilizations to build upon these principles, illustrating the deep debt that modern science owes to Indian innovations.

288. (B) They historically crossed borders, influencing worldwide discourses
Indian philosophical frameworks and spiritual traditions have historically crossed geographical borders, exerting a significant influence on worldwide discourses. These ideas were not confined to a single region but were transmitted through trade routes and intellectual exchanges. By interacting with different cultures, Indian philosophy helped shape global thought, demonstrating the universal relevance and reach of its foundational principles and ethical concepts.

289. (D) Trade and intellectual exchange
The world's debt to Indian culture is characterized as extending beyond ancient antiquity to include continuous trade and intellectual exchange of ideas. This ongoing interaction has allowed for the assimilation of Indian heritage into diverse global civilizations. By recognizing these networks, historians can better understand how Indian contributions in science, philosophy, and technology have consistently influenced the development of global society.

290. (A) It should illustrate its integrated role in shaping world history
Educators concluded that teaching the heritage of India must illustrate its integrated role in shaping world history rather than focusing solely on localized narratives. This approach emphasizes how Indian contributions have been essential to global cultural and scientific evolution. By showing these connections, the curriculum aims to provide a more objective acknowledgment of India's foundational impact on human progress across time.

291. (C) Inaccurate reductive tools
Within methodological critiques, stereotypes are described as inaccurate reductive tools that simplify complex cultural realities. These characterizations often fail to capture the nuanced and multifaceted nature of a society, leading to distorted historical records. By using such generalizations, historians risk replacing detailed analysis with easily digestible but misleading depictions, which ultimately hinders the achievement of objectivity in the study of culture.

292. (A) Influence of socio-political context
Absolute objectivity remains a contentious ideal because the historian's own socio-political context inevitably influences their work. Personal and societal backgrounds can shape the selection of sources and the interpretation of cultural data. This inherent subjectivity means that historical narratives are often reflective of the researcher's perspective, making the pursuit of a completely

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unbiased account a significant challenge in historiography.

293. (D) Skewed records and assumptions
The presence of inherent bias leads to the creation of skewed historical records and generalized assumptions about cultural practices. When documentation is viewed through a biased lens, nuanced analysis is often replaced by predetermined ideas. This distortion fundamentally alters the understanding of cultural dynamics, resulting in a representation that reflects ideological preferences rather than the actual complexities of the society being studied.

294. (B) Multi-disciplinary approach
To mitigate historical distortions, researchers advocate for a rigorous, multi-disciplinary approach that explicitly acknowledges subjective influences. By integrating perspectives from different fields, historians can better identify and dismantle established stereotypes. This methodology encourages a more thorough examination of archival materials and records, ensuring that cultural history is interpreted through various lenses to reduce the impact of individual or ideological biases.

295. (C) Representing cultural history accurately
The ultimate goal of identifying biases and dismantling stereotypes is to represent the multifaceted nature of cultural history as accurately as possible. By stripping away reductive characterizations and ideological distortions, historians can achieve a more objective reconstruction of the past. This process ensures that the true complexities of cultural dynamics are preserved, providing a reliable foundation for understanding a society's development.

296. (D) Administrative and static views
The Imperialist approach primarily focused on administrative and static views of society, often ignoring the potential for internal change or progress. This framework prioritized the needs of colonial governance and frequently characterized indigenous cultures as unchanging or fragmented. By emphasizing these rigid perspectives, the approach provided a justification for external rule, framing it as necessary for modernizing stagnant populations.

297. (A) From ideational unity to socio-economic disparities
The Marxist approach introduced a significant shift in historical analysis by moving from ideational unity to a focus on socio-economic disparities. It prioritized the study of material conditions and class relations over abstract cultural ideals. This perspective highlights how economic structures and the distribution of resources shape social institutions, providing a critical analysis of the internal conflicts and power dynamics within society.

298. (B) Subaltern
The Subaltern approach challenged existing paradigms by centering localized, non-elite resistance and everyday cultural practices. It sought to move beyond the perspectives of elite political or economic groups to recover the agency of marginalized populations. By focusing on the experiences of peasants and other lower-class groups, this approach provides a more inclusive and grassroots understanding of complex cultural dynamics.

299. (B) Biases and compromised objectivity
Relying on a single historiographical approach inevitably introduces specific biases and compromises historical objectivity. Each framework has its own ideological focus that may overlook certain aspects of culture. For instance, an exclusive focus on elite narratives might miss grassroots movements, while a purely economic view could ignore aesthetic values. Therefore, using only one lens results in an incomplete representation.

300. (A) Integrative methodology
Modern historiography advocates for an integrative methodology that cross-references various structural and grassroots perspectives to build a comprehensive understanding of culture. By combining elements from different approaches, such as Marxist analysis and Subaltern viewpoints, historians can mitigate individual biases. This holistic strategy allows for a more objective reconstruction of the past, capturing the profound complexities and multifaceted nature of cultural history.

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CHAPTER 02
Sources of the Study of Indian Culture

1. In the context of archaeological sources, which of the following best defines the term 'stratigraphy'?
(A) The systematic study of ancient coins and their metallic composition
(B) The chronological analysis of superimposed soil layers
(C) The decipherment of unknown scripts located on stone monuments
(D) The study of botanical remains to interpret ancient farm practices

2. Read the following statements regarding the methods of archaeological exploration and excavation:
I. Aerial photography is useful in identifying large-scale settlement patterns.
II. Carbon-14 dating provides an exact calendrical date for inorganic artifacts.
III. Thermoluminescence can be used to date ancient pottery.
IV. Open-area excavation is primarily used to understand the sequence of cultures over time.
Which of the above statements are correct?
(A) I and III only
(B) I, II and IV only
(C) II and III only
(D) I, III and IV only

3. Which pioneer of Indian archaeology is known for his discovery of the Palaeolithic implements at Pallavaram in 1863?
(A) Alexander Cunningham
(B) John Marshall
(C) Robert Bruce Foote
(D) Mortimer Wheeler

4. Match List-I with List-II by selecting the correct option:
List I: (Archaeological Method)
P. Dendrochronology
Q. Stratigraphy
R. Palynology
S. Archaeometallurgy
List II: (Primary Application)
1. Study of ancient metalworking
2. Dating through tree rings
3. Study of fossil pollen
4. Determining relative cultural sequences
(A) P-3, Q-1, R-2, S-4
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-3, R-4, S-1
(D) P-2, Q-4, R-3, S-1

5. Which of the following statements regarding the Archaeological Survey of India (ASI) is incorrect?
(A) It was founded in 1861 by Alexander Cunningham.
(B) John Marshall served as its Director-General when the Indus Valley Civilization was formally announced.
(C) Mortimer Wheeler was its first Indian Director-General after independence.
(D) Lord Curzon played a crucial role in centralizing and revitalizing the ASI.

6. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Radiocarbon (C-14) dating is less effective for dating artifacts older than 50,000 years.
Reason (R): The half-life of Carbon-14 is relatively short, leading to minimal detectable amounts in very ancient samples.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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7. Read the given statements and select the correct option.
Statement I: Environmental archaeology focuses on reconstructing ancient landscapes and climates.
Statement II: Zooarchaeology is exclusively concerned with the study of human skeletal remains.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

8. Consider the following tools and techniques used in modern archaeological surveying:
I. Ground Penetrating Radar (GPR)
II. Lidar
III. Magnetometry
IV. Resistivity Survey
V. Electron Spin Resonance
Which of the above statement(s) is/are considered non-destructive geophysical survey methods?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

9. An archaeologist discovers a habitation site with three distinct occupational layers. Layer A (top) has iron tools, Layer B (middle) has copper tools, and Layer C (bottom) has microliths. Which core archaeological principle establishes the chronological sequence of these cultures?
(A) Principle of Typology
(B) Principle of Association
(C) Principle of Superposition
(D) Principle of Uniformitarianism

10. Arrange the following archaeological milestones in India in chronological order of their occurrence:
I. Discovery of Harappa by Daya Ram Sahni
II. Establishment of the Asiatic Society of Bengal
III. Decipherment of the Brahmi script by James Prinsep
IV. Introduction of the grid system of excavation by Mortimer Wheeler
(A) II, III, I, IV
(B) III, II, I, IV
(C) II, I, III, IV
(D) I, II, IV, III

11. What is the primary reason that organic materials are well-preserved in peat bogs?
(A) Extreme aridity that prevents harmful bacterial growth.
(B) High temperatures baking the remains into solid stone.
(C) High alkalinity levels neutralizing decomposing enzymes.
(D) Anaerobic conditions and high acidity levels.

12. Consider the following statements regarding the Harappan civilization's archaeological evidence:
I. The Great Bath is located at Mohenjo-Daro.
II. A ploughed field surface was discovered at Kalibangan.
III. The dockyard structure was excavated at Dholavira.
IV. Evidence of water harvesting systems is prominent at Lothal.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I, III, and IV only
(D) I, II, III, and IV

13. Among the following, which is the most appropriate indicator of a complex social hierarchy in a prehistoric archaeological site?
(A) The presence of uniform pottery types throughout all dwellings
(B) The discovery of localized and specific stone tool production
(C) Variation in burial goods and residential structure dimensions
(D) The presence of charred grains indicating organized agriculture

14. Match List-I with List-II by selecting the correct option:
List I: (Harappan Site)
P. Chanhudaro
Q. Surkotada
R. Banawali

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S. Rakhigarhi

List II: (Key Archaeological Finding)

1. Terracotta model of a plough
2. Evidence of horse bones
3. Bead making industry without a citadel
4. Largest Harappan site in India

(A) P-2, Q-3, R-4, S-1
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-3, Q-2, R-1, S-4

15. Which of the following pairs of archaeological sites and their primary cultural phase is correctly matched?
(A) Mehrgarh - Neolithic
(B) Bhimbetka - Neolithic
(C) Burzahom - Chalcolithic
(D) Inamgaon - Megalithic

16. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Northern Black Polished Ware (NBPW) phase marks the second urbanization in India.
Reason (R): NBPW is frequently found in association with iron implements, punch-marked coins, and structural remains of cities in the Ganga valley.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

17. Which of the following is NOT a characteristic feature of the Megalithic culture of South India?
(A) Widespread utilization of specialized iron implements
(B) Large-scale urban planning and baked brick structures
(C) Production of distinct Black and Red Ware pottery
(D) Ritualized use of pit burials and urn burials

18. Consider the following statements about Painted Grey Ware (PGW) culture:
I. It is generally associated with the later Vedic period.
II. It precedes the Northern Black Polished Ware (NBPW) phase.
III. It is mostly found in the western Ganges plain and Ghaggar-Hakra valley.
IV. Bronze was the only metal known to the PGW people.
V. The pottery is fine-grained, wheel-made, and features geometric patterns.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

19. If an archaeologist wishes to trace the transition from hunting-gathering to early agriculture in the Indian subcontinent, which specific competency must they employ while analyzing micro-wear on lithic artifacts?
(A) Measuring the total metric weight of the microliths
(B) Analyzing natural color changes in the raw chert
(C) Identifying sickle gloss found on stone blades
(D) Documenting the length of various projectile points

20. Arrange the following ancient ceramic traditions of India in chronological order:
I. Painted Grey Ware (PGW)
II. Ochre Coloured Pottery (OCP)
III. Northern Black Polished Ware (NBPW)
IV. Black and Red Ware (BRW) - Ahar-Banas phase
(A) II, IV, I, III
(B) IV, II, I, III
(C) II, I, IV, III
(D) I, II, III, IV

21. A historian is examining a newly discovered ruined structure with massive stone blocks laid without mortar, featuring a corbelled arch. Based on architectural evidence alone, to which period does this monument least likely belong?
(A) Early Medieval Hindu
(B) Mature Harappan
(C) Indo-Islamic (Mughal)
(D) Mauryan

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22. Consider the following statements about Mauryan architecture:
I. The palace at Pataliputra was largely made of stone.
II. Ashokan pillars were generally carved from a single piece of sandstone.
III. The Lomas Rishi cave reflects the use of timber architectural forms in stone.
IV. The capital of the Sarnath pillar features four lions back to back.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, and IV only

23. Which ancient text provides comprehensive guidelines on Vastu Shastra and temple architecture in early India?
(A) Arthashastra
(B) Manusmriti
(C) Natya Shastra
(D) Brihat Samhita

24. Match List-I with List-II by selecting the correct option:
List I: (Monument)
P. Kailasanatha Temple at Ellora
Q. Shore Temple at Mahabalipuram
R. Brihadeshwara Temple at Thanjavur
S. Sun Temple at Konark
List II: (Dynasty/Patron)
1. Pallava
2. Rashtrakuta
3. Eastern Ganga
4. Chola
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-4, R-1, S-3

25. Which of the following pairs of temple architecture features and their descriptions is incorrectly matched?
(A) Garbhagriha - The main shrine or sanctum sanctorum
(B) Mandapa - A pillared hall for public rituals
(C) Shikhara - The gateway of South Indian temples
(D) Amalaka - A ribbed stone motif at the top of a Nagara temple

26. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The rock-cut architecture of Ajanta showcases both Hinayana and Mahayana phases of Buddhism.
Reason (R): The presence of Buddha images in the sanctum is a characteristic feature of the earlier Hinayana caves at Ajanta.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

27. Read the given statements and select the correct option.
Statement I: The Nagara style of temple architecture is characterized by a curvilinear tower.
Statement II: The Dravida style of temple architecture typically features a pyramidal vimana.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

28. Consider the following features of the Stupa architecture at Sanchi:
I. The Anda (hemispherical dome) represents the mound of dirt.
II. The Harmika is a balcony-like structure at the top.
III. The Chhatri represents the three jewels of Buddhism.
IV. The Toranas (gateways) are heavily decorated with narrative sculptures.
V. The original brick stupa was constructed during the Sunga period.
Which of the above statement(s) is/are correct?
(A) Harmika is a balcony-like structure at the top.
(B) I, II, III, and IV only
(C) Chhatri represents the three jewels of

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Buddhism.
(D) Toranas (gateways) are heavily decorated with narrative sculptures.

29. The construction of stepwells (baolis) in western India served a dual purpose. Analysing their architectural layout, which socio-cultural function did they primarily serve alongside water storage?
(A) Military garrisons for frontier defense
(B) Royal treasuries for securing valuable assets
(C) Subterranean ritual and community spaces
(D) Observatories for complex astronomical math

30. Arrange the following monuments in chronological order of their construction:
I. Sanchi Stupa (Original brick core)
II. Taj Mahal
III. Qutub Minar
IV. Khajuraho Temples
(A) I, IV, III, II
(B) I, III, IV, II
(C) IV, I, III, II
(D) I, IV, II, III

31. In the context of ancient Indian monuments, what does the term 'Vesara' strictly define?
(A) A Nagara and Dravida hybrid style
(B) A temple style found in the Himalayas
(C) The mortar used in Mauryan rock caves
(D) The underground rooms in Buddhist viharas

32. Consider the following statements about the Vijayanagara architecture:
I. The presence of elaborate Kalyana Mandapas is a distinct feature.
II. Yali (mythical horse/lion) pillars were frequently used.
III. It completely rejected the use of Islamic architectural elements like domes and arches in secular buildings.
IV. The Lotus Mahal is an example of Indo-Islamic architectural synthesis.
Which of the above statement(s) is/are correct?
(A) The presence of elaborate Kalyana Mandapas is a distinct feature.
(B) I, II, and IV only
(C) Yali (mythical horse/lion) pillars were frequently used.
(D) The Lotus Mahal is an example of Indo-Islamic architectural synthesis.

33. The widespread adoption of the true arch and dome in India primarily resulted from which of the following historical processes?
(A) Maritime trade with Rome during the Sangam age
(B) Introduction of Persian architectural techniques
(C) Buddhist missionary activities along the Silk Road
(D) Indigenous evolution of western rock-cut designs

34. Match List-I with List-II by selecting the correct option:
List I: (Islamic Monument)
P. Alai Darwaza
Q. Tomb of Ghiyasuddin Tughlaq
R. Gol Gumbaz
S. Buland Darwaza
List II: (Distinctive Feature)
1. Sloping walls (Batter)
2. Whispering gallery
3. Horseshoe arch
4. Lofty gateway commemorating Gujarat victory
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

35. Which of the following statements about Mughal architecture is incorrect?
(A) Humayun's Tomb was the first to prominently feature a double dome in India.
(B) Akbar's architecture at Fatehpur Sikri predominantly used red sandstone.
(C) Pietra dura peak reached under Aurangzeb.
(D) The Charbagh layout is a hallmark of Mughal tomb gardens.

36. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The temples of Khajuraho are renowned for their erotic sculptures.
Reason (R): These sculptures symbolize the integration of Tantric practices with mainstream religious worship during the Chandela period.

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(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

37. Which of the following is NOT an architectural feature typically associated with traditional Kerala temple architecture?
(A) Sloping roofs designed for heavy rainfall
(B) Extensive and artistic utilization of timber
(C) Massive stone gopurams built in the plains
(D) Circular or square sanctums known as Srikovils

38. Consider the following statements regarding the colonial architecture in India:
I. The Victoria Terminus in Mumbai is an example of the Indo-Saracenic style.
II. Lutyens' Delhi strictly adhered to classical European styles without incorporating Indian motifs.
III. The Gateway of India was built to commemorate the visit of King George V.
IV. Chepauk Palace in Chennai is considered one of the earliest examples of Indo-Saracenic architecture.
V. St. Paul's Cathedral in Kolkata is based on Gothic revival architecture.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, IV, and V only

39. To evaluate the transition from wood to stone in early Indian architecture, an archaeologist would most appropriately focus on the structural details of which of the following sites?
(A) The Bhitargaon ancient brick temple
(B) The monolithic rathas of Mahabalipuram
(C) The Meenakshi temple found in Madurai
(D) The Lomas Rishi and Sudama caves

40. Identify the correct chronological order of the following architectural styles developed under various dynasties:
I. Hoysala
II. Maurya
III. Gupta
IV. Chola
(A) II, III, IV, I
(B) III, II, IV, I
(C) II, IV, III, I
(D) II, III, I, IV

41. An archaeologist unearths a hoard of small, irregularly shaped silver pieces bearing multiple stamped symbols but lacking any inscriptions or ruler portraits. How should these artifacts be classified within the study of numismatics?
(A) Dinars
(B) Pagodas
(C) Punch-marked coins
(D) Tankas

42. Consider the following statements about Indo-Greek coinage:
I. They were the first in India to issue coins that can be definitely attributed to particular kings.
II. Their coins frequently featured bilingual and biscriptual legends.
III. They exclusively minted gold coins.
IV. The portraits of kings on these coins exhibit high Hellenistic realism.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

43. The first large-scale issuance of gold coins in ancient India is attributed to which of the following dynasties?
(A) Mauryas
(B) Guptas
(C) Satavahanas
(D) Kushanas

44. Match List-I with List-II by selecting the correct option:
List I: (Coin Type)
P. Ashvamedha type
Q. Veena-playing type
R. Lead coins with ship motif
S. Portrait coins with Roman influence
List II: (Issuing Ruler/Dynasty)
1. Yajna Sri Satakarni
2. Samudragupta
3. Nahapana

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4. Kumaragupta I

(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-1, R-4, S-3

45. Which of the following statements about Gupta numismatics is correct?
(A) Gupta gold coins are generically referred to as Karshapanas.
(B) The Gupta copper coinage was more abundant than their gold coinage.
(C) Chandragupta I issued the 'King and Queen' type gold coins.
(D) Skandagupta's gold coins show a significant increase in pure gold content compared to earlier rulers.

46. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The discovery of Roman coins in South India provides crucial evidence of maritime trade relations.
Reason (R): Roman emperors directly ruled parts of South India to control the spice trade.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

47. Read the given statements and select the correct option.
Statement I: The Satavahanas primarily issued coins in lead, copper, and potin.
Statement II: The Satavahanas were the first indigenous Indian dynasty to issue gold coins.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

48. Consider the following features of coinage under the Delhi Sultanate:
I. Iltutmish introduced the silver Tanka and copper Jital.
II. Muhammad bin Tughlaq issued token currency in brass/copper.
III. The coins frequently depicted the portrait of the ruling Sultan.
IV. The Kalima was often inscribed on the coins.
V. Alauddin Khalji introduced the bilingual coin system with Devanagari script.
Which of the above statement(s) is/are correct?
(A) Iltutmish introduced the silver Tanka and copper Jital.
(B) I, II, and IV only
(C) Muhammad bin Tughlaq issued token currency in brass/copper.
(D) Kalima was often inscribed on the coins.

49. The debasement of currency (reduction in precious metal content) during a specific historical period is generally interpreted by economic historians as an indicator of:
(A) Unprecedented and widespread economic prosperity
(B) Severe fiscal crisis or high inflation
(C) A shift toward a traditional purely barter economy
(D) The discovery of new and large gold mines

50. Which of the following best defines 'Numismatics' in the context of historical sources?
(A) The systematic study of coins and tokens
(B) The study of ancient scripts and stone inscriptions
(C) The scientific dating of various archaeological strata
(D) The classification of ancient religious manuscripts

51. What specific term is used to describe the reverse side of a coin in numismatic terminology?
(A) Obverse
(B) Exergue
(C) Reverse
(D) Flan

52. Consider the following statements about the coinage of the Mughal Empire:
I. Sher Shah Suri introduced the standard silver Rupee.

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II. Akbar issued 'Ilahi' coins bearing his own era.
III. Jahangir issued coins bearing the signs of the Zodiac.
IV. Aurangzeb increased the depiction of poetic couplets and his portrait on coins.
Which of the above statement(s) is/are correct?
(A) Akbar issued 'Ilahi' coins bearing his own era.
(B) Jahangir issued coins bearing the signs of the Zodiac.
(C) Sher Shah Suri introduced the standard silver Rupee.
(D) I, II, and III only

53. The presence of a large number of punch-marked coins across the Indian subcontinent from the 6th century BCE onwards is primarily attributed to the effect of:
(A) The sudden decline of the Harappan civilization
(B) The military invasion of Alexander the Great
(C) The expansion of Mahajanapada trade networks
(D) The establishment of a Chola maritime empire

54. Match List-I with List-II by selecting the correct option:
List I: (Coin Denomination)
P. Dinara
Q. Pagoda
R. Tanka
S. Dam
List II: (Historical Era/Ruler)
1. Mughal Empire
2. Vijayanagara Empire
3. Gupta Empire
4. Delhi Sultanate
(A) P-4, Q-1, R-3, S-2
(B) P-3, Q-2, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

55. Which of the following pairs concerning the metallic composition of ancient coins is incorrectly matched?
(A) Karshapana - Silver
(B) Suvarna - Gold
(C) Kakini - Copper
(D) Nishka - Lead

56. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The post-Gupta period (circa 600-1000 CE) exhibits a relative scarcity of gold coins in North India compared to the Gupta era.
Reason (R): The decline of long-distance trade and a shift towards a closed, localized agrarian economy led to reduced monetization.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Which of the following elements is NOT typically found on standard Islamic coinage of the medieval period?
(A) The name of the specific mint city
(B) The Hijri year of the actual minting
(C) Visual depictions of the reigning monarch
(D) The names of the prominent Caliphs

58. Consider the following statements regarding the study of coins (numismatics) as historical sources:
I. Coins provide insight into the religious affiliations of rulers.
II. Hoards of coins can indicate trade routes and periods of political instability.
III. Coins are entirely immune to forgery, making them absolute chronological markers.
IV. The geographic distribution of a dynasty's coins helps map its territorial extent.
V. Metrological analysis of coins helps understand ancient economic conditions.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

59. A hoard of coins containing issues of Kanishka, Huvishka, and Vasudeva is discovered. A researcher analyzing these must possess

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the competency to identify which specific characteristic to verify their Kushana origin?
(A) The exclusive and scholar use of Brahmi script
(B) The presence of the crescent and star motif
(C) The use of purely Islamic style calligraphy
(D) Depictions of deities like Oesho and Athsho

60. Which of the following is the most appropriate limitation of using numismatic evidence for reconstructing political boundaries?
(A) Coins never bear the official names of kings.
(B) Trade circulation beyond political borders.
(C) Coins do not survive well in archaeological records.
(D) Coins were only minted by powerful urban empires.

61. A researcher discovers an inscription on a copper plate detailing a land grant. It includes the genealogy of the king, the date of the grant, and a curse upon anyone who violates it. In epigraphic studies, this specific type of inscription is best categorized as a:
(A) Prashasti
(B) Memorial stone (Hero stone)
(C) Donative record
(D) Votive label

62. Consider the following statements regarding Ashokan inscriptions:
I. The Major Rock Edicts outline the principles of Dhamma.
II. The inscriptions in the northwestern subcontinent were written in Kharoshthi and Aramaic.
III. Ashoka is referred to by his personal name in all his rock edicts.
IV. The Bhabru inscription provides evidence of his faith in Buddhism.
Which of the above statement(s) is/are correct?
(A) The Major Rock Edicts outline the principles of Dhamma.
(B) Inscriptions in the northwestern subcontinent were written in Kharoshthi and Aramaic.
(C) Bhabru inscription provides evidence of his faith in Buddhism.
(D) I, II, and IV only

63. The earliest deciphered epigraphic records in the Indian subcontinent belong to which ruler?
(A) Ashoka
(B) Chandragupta Maurya
(C) Samudragupta
(D) Rudradaman I

64. Match List-I with List-II by selecting the correct option:
List I: (Famous Inscription)
P. Hathigumpha Inscription
Q. Junagadh Rock Inscription
R. Allahabad Pillar Inscription
S. Aihole Inscription
List II: (Associated Ruler)
1. Samudragupta
2. Pulakeshin II
3. Kharavela
4. Rudradaman I
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

65. Which of the following pairs of script and its general writing direction is correctly matched?
(A) Brahmi - Right to Left
(B) Kharoshthi - Right to Left
(C) Greek - Top to Bottom
(D) Aramaic - Left to Right

66. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Copper plate inscriptions (Tamra-shasanas) became highly prevalent during the post-Gupta and early medieval periods.
Reason (R): There was a significant increase in the practice of making land grants to Brahmanas and religious institutions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

67. Read the given statements and select the correct option.

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Statement I: The study of ancient scripts and writing systems is known as Paleography.
Statement II: The study of inscriptions is known as Epigraphy.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

68. Consider the following components typically found in a medieval Indian copper plate land grant:
I. Invocation to a deity (Mangalacharana)
II. Genealogy of the donor king (Prashasti)
III. Details of the land and its boundaries
IV. The names of the peasant cultivators holding the land prior to the grant
V. Imprecatory verses (curses against violators)
Which of the above statement(s) is/are correct?
(A) Invocation to a deity (Mangalacharana)
(B) Genealogy of the donor king (Prashasti)
(C) Details of the land and its boundaries
(D) I, II, III, and V only

69. When analyzing the Aihole inscription composed by Ravikirti, a historian understands that its primary purpose, beyond recording a religious donation, was to:
(A) Provide administrative guidelines for tax collection
(B) Act as a commercial treaty between specific rivals
(C) Chronicle the military victories of Pulakeshin II
(D) Establish a new and unique calendar era

70. In epigraphy, what does the term 'Prashasti' specifically define?
(A) A royal decree concerning taxation
(B) A eulogy praising a king's achievements
(C) An inscription placed on a stupa gateway
(D) A text detailing the rules of temple building

71. The shift from Prakrit to Sanskrit as the primary language of royal inscriptions in early historic India is a direct effect of:
(A) The complete eradication of Buddhism in the North
(B) The military invasion of the various Indo-Greeks
(C) The specific decree issued by Ashoka in later life
(D) Desires to project classical courtly prestige

72. Consider the following statements about the Mehrauli Iron Pillar Inscription:
I. It records the victories of a king named 'Chandra'.
II. It is written in the Brahmi script and Sanskrit language.
III. It describes the king's campaigns in Bengal and the Indus region.
IV. It explicitly dates itself to the Saka era.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

73. Which of the following is the most appropriate scholarly method for dating an undated ancient inscription?
(A) Analyzing the chemical composition of the stone base
(B) Determining the precise coordinates where it was found
(C) Studying the evolutionary stage of the script
(D) Counting the total number of words in the carved text

74. Match List-I with List-II by selecting the correct option:
List I: (Inscriptional Term)
P. Sasana
Q. Agrahara
R. Vihara
S. Kutumbin
List II: (Meaning)
1. A Buddhist monastery
2. A peasant or householder
3. A royal charter or order
4. A land grant to Brahmanas
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

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75. Which of the following statements concerning the Uttaramerur inscription is incorrect?
(A) It belongs to the reign of the Chola king Parantaka I.
(B) It provides detailed information on the village administration system.
(C) It outlines the qualifications and disqualifications for members of the village assemblies (Sabha).
(D) It was primarily inscribed to declare war on the Rashtrakutas.

76. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The decipherment of the Brahmi script by James Prinsep was a turning point in ancient Indian history.
Reason (R): It allowed historians to finally read the edicts of Ashoka and establish a secure chronological framework for the Mauryan period.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

77. Which of the following dynasties is NOT generally associated with the issuance of extensive copper plate land grants in early medieval India?
(A) Rashtrakutas
(B) Pallavas
(C) Mauryas
(D) Cholas

78. Consider the following statements about the Besnagar Pillar Inscription:
I. It was erected by a Greek ambassador named Heliodorus.
II. It refers to the worship of Vasudeva.
III. It states that Heliodorus was a follower of Bhagavata religion.
IV. The inscription is in Prakrit language and Brahmi script.
V. It provides evidence of the spread of Jainism among the Indo-Greeks.
Which of the above statement(s) is/are correct?
(A) It was erected by a Greek ambassador named Heliodorus.
(B) It states that Heliodorus was a follower of Bhagavata religion.
(C) The inscription is in Prakrit language and Brahmi script.
(D) I, II, III, and IV only

79. A researcher studying the socio-economic status of women in ancient India relies on epigraphic evidence. Which competency is essential for interpreting votive inscriptions at sites like Sanchi and Bharhut?
(A) Cross-referencing donor names and social affiliations
(B) Analyzing the complex Sanskrit poetry of royal edicts
(C) Mapping the exact geographical coordinates of the stupa
(D) Dating the specific iron tools used for carving stone

80. The Rummindei Pillar Inscription of Ashoka is historically significant primarily because it:
(A) Declares his official conversion to Buddhism
(B) Records a royal visit and village tax reduction
(C) Details his specific military victory over Kalinga
(D) Lists the names of foreign kings receiving missions

81. A historian is utilizing the Gwalior prashasti to reconstruct the history of the Pratiharas. Given that this is a courtly panegyric, what critical approach must the historian apply?
(A) Accept all military claims as absolute factual events
(B) Extract data while adjusting for rhetorical excess
(C) Dismiss the inscription entirely as pure mythology
(D) Read it solely for its specific grammatical structure

82. Consider the following statements regarding the Eran inscription:
I. It belongs to the reign of Bhanugupta.
II. It provides the earliest epigraphic evidence of the practice of Sati.
III. It dates to 510 CE.
IV. It mentions the defeat of the Huna king

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Toramana by Bhanugupta.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

83. In the context of early Indian epigraphy, what does the term 'Kharoshthi' denote?
(A) A language used by the early Vedic population
(B) The specific tool used to carve letters in rock
(C) An Aramaic-derived script used in the northwest
(D) A type of royal seal attached to copper plates

84. Match List-I with List-II by selecting the correct option:
List I: (Inscription)
P. Sohgaura Copper Plate
Q. Mandasor Inscription of Kumaragupta
R. Boghazkoi Inscription
S. Nanaghat Inscription
List II: (Theme/Significance)
1. Information on a guild of silk weavers
2. Details on Satavahana sacrifices and administration
3. Mentions Vedic gods Indra, Varuna, Mitra, Nasatyas
4. Early evidence of famine relief measures
(A) P-1, Q-4, R-2, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-1, R-3, S-2

85. Which of the following statements accurately describes the linguistic transition in the epigraphy of South India?
(A) Tamil inscriptions completely vanished after the Pallavas.
(B) Early inscriptions used Sanskrit, transitioning to Prakrit.
(C) The shift from Tamil-Brahmi to bilingual royal grants.
(D) Kannada was the only language used in Chola records.

86. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.

Assertion (A): The Junagadh rock inscription of Rudradaman is considered a landmark in Sanskrit epigraphy.
Reason (R): It is the first major long inscription written in chaste, classical Sanskrit, breaking the tradition of Prakrit epigraphs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Read the given statements and select the correct option.
Statement I: Votive inscriptions strictly deal with the transfer of land to religious institutions.
Statement II: Votive inscriptions often record donations made by common people, merchants, and artisans to religious establishments.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

88. Consider the following about the inscriptions of the Chola period:
I. They were mostly inscribed on the walls of temples.
II. They provide exhaustive details of local self-government.
III. They record the exact measurement of land and agricultural yields.
IV. They frequently mention guilds like Manigramam and Ayyavole.
V. They were entirely devoid of Sanskrit verses.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, IV, and V only

89. A historian uses the Allahabad Pillar Inscription to map the political geography of 4th-century India. Which conceptual framework is best applied to understand Samudragupta's different

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policies towards the rulers of Aryavarta versus Dakshinapatha?
(A) Total annihilation and annexation of all territories
(B) The creation of a democratic regional confederacy
(C) Distinction between direct rule and tributary states
(D) Religious conversion as the sole basis of alliances

90. Which of the following pairs of inscription and script is incorrectly matched?
(A) Halmidi Inscription - Tamil
(B) Maski Edict - Brahmi
(C) Shahbazgarhi Edict - Kharoshthi
(D) Kandahar Bilingual Edict - Greek and Aramaic

91. The prolific use of copper plates for land grants during the early medieval period directly resulted in which of the following historical effects?
(A) The sudden collapse of the varna social system
(B) The end of maritime trade in the Indian Ocean
(C) The rapid urbanization of the Deccan plateau area
(D) Rise of a class of landed intermediary agents

92. Consider the following statements about the Hathigumpha Inscription:
I. It is an inscription of King Kharavela of Kalinga.
II. It is written in Prakrit using the Brahmi script.
III. It provides a year-by-year account of the king's reign.
IV. It mentions the construction of a canal by a Nanda king.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

93. Which of the following sources is considered the most reliable for reconstructing the exact chronological framework and genealogy of ancient Indian dynasties?
(A) Puranas
(B) Epics (Mahabharata and Ramayana)
(C) Inscriptions (Epigraphy)
(D) Foreign travelogues

94. Match List-I with List-II by selecting the correct option:
List I: (Vedic Text)
P. Rigveda
Q. Samaveda
R. Yajurveda
S. Atharvaveda
List II: (Core Subject Matter)
1. Melodies and chants for sacrifices
2. Spells, charms, and magical formulas
3. Collection of hymns to various deities
4. Rituals, procedures, and sacrificial formulas
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

95. Which of the following pairs of Vedic literature and its category is correctly matched?
(A) Upanishads - Vedic culmination and spiritual study
(B) Brahmanas - Philosophical discussions on the soul
(C) Aranyakas - Texts outlining various urban legal codes
(D) Vedangas - Core sacrificial hymns of the early sages

96. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The later Vedic literature shows a shift in the geographical focus of the Aryans from the Sapta Sindhu region to the Ganga-Yamuna Doab.
Reason (R): Texts like the Shatapatha Brahmana mention the clearing of forests and movement eastward.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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97. Which of the following is NOT one of the six Vedangas (ancillary disciplines to the Vedas)?
(A) Shiksha (Phonetics)
(B) Nyaya (Logic)
(C) Kalpa (Ritual)
(D) Nirukta (Etymology)

98. Consider the following statements regarding the Puranas as historical sources:
I. They contain genealogies (Vamshanucharita) of various dynasties.
II. They were composed by a single author in the early Vedic period.
III. They provide information on dynasties like the Haryankas, Nandas, Mauryas, and Guptas.
IV. They are strictly secular texts devoid of religious myths.
V. Their final compilation took place during the Gupta period.
Which of the above statement(s) is/are correct?
(A) I, III, and V only
(B) I, II, III, and V only
(C) II, IV, and V only
(D) I, III, IV, and V only

99. To extract reliable political history from the Mahabharata, a historian requires the competency to:
(A) Accept the entire narrative as a single historical event
(B) Ignore all variations found in different manuscripts
(C) Separate the core conflict from textual accretions
(D) Classify the text as an empirical archaeological record

100. The concept of 'Shruti' in ancient Indian literature refers specifically to:
(A) Texts that are remembered and transmitted orally
(B) The secular poetry written in the Sangam period
(C) The historical and detailed biographies of kings
(D) Divine revelations comprising the Vedic texts

101. Which text is considered the earliest work on Sanskrit grammar, serving as a vital linguistic and historical source?
(A) Patanjali's Mahabhashya
(B) Yaska's Nirukta
(C) Panini's Ashtadhyayi
(D) Bharata's Natyashastra

102. Read the given statements and select the correct option.
Statement I: The Dharmasutras and Dharmashastras provide normative guidelines for society rather than describing actual social realities.
Statement II: The Arthashastra is a normative text that exclusively discusses religious rituals.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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103. Which of the following pairs of ancient author and secular text is incorrectly matched?
(A) Vishakhadatta - Mudrarakshasa
(B) Kalidasa - Malavikagnimitram
(C) Banabhatta - Harshacharita
(D) Shudraka - Rajatarangini

104. In the context of early Buddhist literature, what does the term 'Tripitaka' refer to?
(A) The baskets of teachings: Vinaya, Sutta, and Abhidhamma
(B) The three distinct stages of a standard monk's life
(C) The three sacred and fundamental vows of Jainism
(D) The three sacred rivers in Buddhist religious cosmology

105. Which of the following texts is the most appropriate source for understanding the socio-economic conditions and trade routes of early historic India through the narratives of previous lives of the Buddha?
(A) Milindapanho
(B) Mahavamsa
(C) Jatakas

(D) Lalitavistara

106. A researcher comparing the accounts of the Maurya administration in the Arthashastra with Megasthenes' Indica notes significant discrepancies. Applying historical methodology, how should this be resolved?
(A) Distinguish between theoretical and descriptive models
(B) Reject the Arthashastra due to its much later composition
(C) Reject Indica as the work of a confused foreign observer
(D) Assume both refer to entirely different political empires

107. Which of the following statements about the Sangam literature is correct?
(A) It was composed primarily in the Sanskrit language.
(B) It is deeply focused on various Vedic sacrificial rites.
(C) It provides a detailed account of the Gupta empire.
(D) It is divided into Akam and Puram thematic poetry.

108. An analysis of the 'Rajatarangini' written by Kalhana demonstrates a significant conceptual shift in ancient Indian literature because it:
(A) Was the first text to be translated into Persian
(B) Utilizes diverse sources for historical narration
(C) Completely ignores kings to focus solely on peasants
(D) Is the earliest known text written in the Brahmi script

109. Which of the following statements concerning Jain canonical literature is incorrect?
(A) The core teachings are contained in the Agamas.
(B) They were originally transmitted orally before being compiled at councils like Vallabhi.
(C) They are written exclusively in classical Sanskrit.
(D) The Kalpa Sutra contains the biographies of the Jain Tirthankaras.

110. The compilation of the Milindapanho (Questions of Milinda) was the result of a philosophical dialogue. This reflects the cultural effect of which historical phenomenon?
(A) The spread of Islam in the northern Indian subcontinent
(B) Expansion of the Chola maritime empire in the South
(C) Translation of ancient Sanskrit epics into Persian
(D) Dialogue between Indo-Greeks and Buddhist monks

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111. Which early medieval text provides a detailed biographical account of the founder of the Pushyabhuti dynasty, written in an ornate prose style?
(A) Harshacharita
(B) Vikramankadevacharita
(C) Prithviraj Raso
(D) Ramacharita

112. Read the given statements and select the correct option.
Statement I: The Ceylonese chronicles, Mahavamsa and Dipavamsa, are crucial for reconstructing the history of Ashoka and the spread of Buddhism.
Statement II: These chronicles were composed in the Pali language.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

113. Which of the following pairs of ancient Indian scientific texts and their core subject is incorrectly matched?
(A) Aryabhatiya - Mathematics and Astronomy
(B) Brihat Samhita - Grammar and Linguistics
(C) Sushruta Samhita - Surgery and Medicine
(D) Charaka Samhita - Ayurveda (Medicine)

114. In literary sources, the term 'Agraharam' frequently appears. What is its standard definition?
(A) Tax-free villages granted for Brahmana

learning
(B) A specific royal treasury for hoarding gold
(C) A military encampment for housing frontier troops
(D) A marketplace located in a major port city

115. Which of the following is the most appropriate text to study the detailed rules and regulations of the Buddhist monastic order?
(A) Sutta Pitaka
(B) Abhidhamma Pitaka
(C) Vinaya Pitaka
(D) Buddhacharita

116. A historian is utilizing the 'Silappadikaram' to reconstruct early South Indian history. What type of source is this text?
(A) A Chola royal stone inscription
(B) A manual on Dravidian architecture
(C) A Pallava copper land grant
(D) A Sangam epic detailing Kannagi's story

117. Which of the following statements about the Arthashastra is correct?
(A) It advocates for a decentralized, loose state confederacy.
(B) It firmly and explicitly rejects the Varna social system.
(C) It outlines a centralized bureaucratic state mechanism.
(D) It was written by the Greek ambassador Megasthenes.

118. Applying the concept of 'historical geography' to the Rigveda, the frequent mention of the river Saraswati and the nadistuti sukta indicates that:
(A) The early Aryans were primarily a maritime civilization.
(B) The Vedic geographic horizon centered on the Indus.
(C) The Rigvedic people originated in Southern India.
(D) The Ganges was the most politically significant river.

119. Which of the following statements regarding the 'Smriti' literature is incorrect?
(A) They are considered to be of human origin, unlike Shruti.
(B) Manusmriti and Yajnavalkya Smriti are prominent examples.
(C) They codify laws regarding marriage and criminal justice.
(D) They present an egalitarian structure without hierarchy.

120. The proliferation of 'Charitas' (royal biographies) in the early medieval period is a direct effect of:
(A) Dynastic desires to legitimize rule via court poets
(B) The establishment of the various Delhi Sultanates
(C) The complete disappearance of epigraphic writing
(D) The rapid rise of the popular Bhakti movement

121. Who among the following is the author of 'Gaudavaho', a Prakrit epic that describes the exploits of King Yashovarman of Kannauj?
(A) Banabhatta
(B) Bilhana
(C) Vakpati
(D) Kalhana

122. Read the given statements and select the correct option.
Statement I: The 'Tolkappiyam' is the earliest extant work of Tamil literature and functions primarily as a treatise on grammar and poetics.
Statement II: The 'Tolkappiyam' provides substantial insight into the social ecology (tinais) of the ancient Tamil region.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

123. Which of the following pairs of historical text and its author is incorrectly matched?
(A) Vikramankadevacharita - Bilhana
(B) Prithvirajavijaya - Jayanaka
(C) Kumarapalacharita - Hemachandra
(D) Navasahasankacharita - Harishena

124. What does the term 'Oral Traditions' generally refer to in historical methodology?
(A) Official state records preserved in archives

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(B) Verbally transmitted historical knowledge and myths
(C) Inscriptions read aloud during royal ceremonies
(D) The decipherment of forgotten ancient scripts

125. Which of the following is the most appropriate limitation of using oral traditions as a primary source for ancient history?
(A) They are only found in non-literate societies.
(B) They lack any factual geographical information.
(C) Their susceptibility to memory distortions over time.
(D) They are completely rejected by modern historians.

126. A researcher studying tribal history heavily relies on folk songs and bardic narratives. What specific challenge must they overcome to validate these sources?
(A) Translating the songs into classical Sanskrit
(B) Ensuring the songs rhyme and follow meter
(C) Finding a stone inscription of the exact song
(D) Corroborating the events with archaeological data

127. Which of the following statements about oral traditions in India is correct?
(A) Mnemonic Vedic transmission as a strict oral tradition.
(B) Oral traditions are irrelevant for studying the marginalized.
(C) Mangal Kavyas strictly represent royal written decrees.
(D) Oral traditions strictly provide exact calendrical dates.

128. The concept of using bards (Charans and Bhats) to recount genealogies and heroic deeds is most prominently associated with the historical reconstruction of which region?
(A) The Chola Empire
(B) Rajputana (Rajasthan)
(C) The Mauryan Empire
(D) The Bengal Sultanate

129. Which of the following statements concerning oral history methodology is incorrect?
(A) It involves interviewing living individuals about their lives.
(B) Its use for subaltern study in contemporary history.
(C) It eliminates all subjective bias from reconstruction.
(D) Memory can be shaped by subsequent experiences, which researchers must account for.

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130. The incorporation of local folk deities into the mainstream Puranic pantheon (e.g., Jagannath in Puri) is an effect of:
(A) Synthesis between literary and indigenous traditions
(B) The destruction of local temples by foreign invaders
(C) The spread of European missionary activities in India
(D) The strict prohibition of folk worship by ancient kings

131. Which Greek ambassador to the Mauryan court wrote the account 'Indica'?
(A) Deimachus
(B) Ptolemy
(C) Megasthenes
(D) Pliny

132. Read the given statements and select the correct option.
Statement I: The 'Periplus of the Erythraean Sea' is an anonymous Greek navigational manual.
Statement II: It provides crucial information on the ports, trade items, and maritime routes between the Roman Empire and India in the 1st century CE.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

133. Which of the following pairs of foreign traveler and the Indian ruler during their visit is incorrectly matched?
(A) Fa-Hien (Faxian) - Chandragupta II
(B) Hiuen Tsang (Xuanzang) - Harsha

(C) Megasthenes - Ashoka
(D) Ibn Battuta - Muhammad bin Tughlaq

134. What is the primary definition of a 'Travelogue' in historical research?
(A) A fictional story about an imagined foreign land
(B) First-hand written accounts of traveler experiences
(C) An official government treaty between two nations
(D) A religious text outlining pilgrimage rituals

135. Which of the following is the most appropriate reason historians exercise caution when using Megasthenes' 'Indica'?
(A) It has survived fully intact in a lost language.
(B) Megasthenes never actually visited the subcontinent.
(C) It focuses only on South Indian regional politics.
(D) Its fragmented survival and some fantastical claims.

136. A researcher analyzing Hiuen Tsang's (Xuanzang) account of India must recognize that his primary motivation, which inevitably colored his observations, was:
(A) To acquire texts and visit sacred Buddhist sites
(B) To establish commercial monopolies for the Tang
(C) To study specific Indian military combat strategies
(D) To convert the Indian populace to religious Daoism

137. Which of the following statements about the travelogue 'Tahqiq-i-Hind' (Kitab-ul-Hind) is correct?
(A) It was written by Marco Polo in medieval Italian.
(B) It was written by Ibn Battuta in the 14th century.
(C) Al-Biruni's analytical account of Indian sciences.
(D) It solely discusses the military campaigns of Mahmud.

138. The detailed descriptions of the Vijayanagara Empire's markets, festivals, and the ruined city of Hampi are heavily derived from the accounts of which group of travelers?
(A) Diverse Persian, Italian, and Portuguese accounts
(B) Ancient Greek and Roman diplomatic ambassadors
(C) Chinese Buddhist pilgrims traveling for scriptures
(D) Arab geographers from the 9th century period

139. Which of the following statements regarding foreign accounts is incorrect?
(A) Al-Biruni learned Sanskrit to read Indian texts directly.
(B) Ptolemy's 'Geography' provides data on ancient trade.
(C) Francois Bernier provided an account of the Mughals.
(D) Fa-Hien's focus on administration over Buddhism.

140. Pliny the Elder, in his 'Naturalis Historia', complains about the drain of gold from his empire to India. This historical evidence demonstrates the cause-and-effect relationship between:
(A) Indian military conquests and Roman tribute payments
(B) Roman demand for luxury goods and trade imbalance
(C) Collapse of Roman mining and new Deccan gold finds
(D) The spread of Roman religion to the Indian interior

141. The anonymous author of the 'Periplus of the Erythraean Sea' mentions the ports of Barygaza and Muziris. Which modern regions do these correspond to?
(A) Bengal and Odisha
(B) Tamil Nadu and Andhra Pradesh
(C) Gujarat and Kerala
(D) Sindh and Makran

142. Read the given statements and select the correct option.
Statement I: I-tsing (Yijing), a Chinese traveler, visited India in the 7th century and provided valuable information on the monastic life at Nalanda and Vikramashila.

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Statement II: Marco Polo's account provides information primarily on the socio-economic conditions of South India (the Coromandel coast) in the 13th century.

(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

143. Which of the following pairs of medieval traveler and their country of origin is incorrectly matched?
(A) Francois Bernier - Portugal
(B) Ibn Battuta - Morocco
(C) Abdur Razzaq - Persia
(D) Nicolo Conti - Italy

144. In historical methodology, what constitutes 'Archival Sources'?
(A) The physical excavation of ancient buried cities
(B) Preserved non-current records of various institutions
(C) The oral narratives of various tribal elders
(D) The study of ancient and medieval coins

145. Which of the following is the most appropriate description of the 'National Archives of India' (NAI)?
(A) It exclusively houses ancient Sanskrit manuscripts.
(B) Central repository of non-current government records
(C) It is a museum displaying Harappan artifacts only.
(D) It only contains private letters of Mughal emperors.

146. A historian studying the economic impact of the Permanent Settlement in Bengal would find the most critical primary data in which specific archival category?
(A) Revenue Department records of the East India Company
(B) Architectural blueprints of various colonial forts
(C) Personal diaries of medieval religious Sufi saints
(D) Translated versions of the ancient Upanishadic texts

147. Which of the following statements about archival sources in India is correct?
(A) Archival documents are completely free from any administrative bias.
(B) Colonial archives perfectly reflect the perspectives of the Indian peasantry.
(C) The Peshwa Daftar in Pune is an essential archival source for Maratha history.
(D) Archival sources are only useful for studying the period before 1200 CE.

148. The emergence of the 'Subaltern Studies' collective in Indian historiography involved a methodological shift in reading archival sources. What does this competency entail?
(A) Taking colonial police reports strictly at face value
(B) Ignoring written archives for archaeological finds
(C) Focusing exclusively on British Viceroy biographies
(D) Reading elite archives to recover marginalized voices

149. Which of the following statements concerning colonial administrative reports is incorrect?
(A) District Gazetteers provide comprehensive localized data.
(B) Census reports are critical for demographic history.
(C) They were produced with a completely neutral worldview.
(D) Settlement reports detail land ownership and revenue.

150. The implementation of the Vernacular Press Act (1878) generated a vast amount of archival material regarding native newspapers. This material allows historians to establish a cause-and-effect understanding of:
(A) The decline of the Mughal empire in the North
(B) Rise of nationalist critique and state censorship
(C) The spread of English education in urban India
(D) The introduction of the first railway system

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151. Which archival repository is known for housing the 'Inam Commission' records, crucial for studying land confiscations in the mid-19th century?
(A) The Khuda Bakhsh Oriental Public Library
(B) The Asiatic Society of Bengal
(C) The Salar Jung Museum
(D) The State Archives of Maharashtra (Mumbai)

152. Read the given statements and select the correct option.
Statement I: Private papers, such as the correspondence of national leaders (e.g., Gandhi, Nehru), are an important component of archival research.
Statement II: Archival research relies solely on official government documents and strictly excludes personal diaries or letters.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

153. Which of the following pairs of source material and its primary historical utility is incorrectly matched?
(A) Factory Records of the EIC - Early European trade and commerce in India
(B) Parliamentary Papers (Hansard) - Debates and policies concerning India in the British Parliament
(C) Dastur-ul-Amal - Buddhist monastic discipline rules
(D) Farmans and Sanads - Royal decrees and grants in medieval India

154. What does the term 'Historiography' strictly define?
(A) The study of the methodology of writing history
(B) The exact chronological timeline of historical events
(C) The scientific preservation of old state documents
(D) The translation of ancient and medieval texts

155. Which of the following is the most appropriate approach when utilizing Foreign Accounts to reconstruct ancient Indian history?
(A) They should be accepted as the ultimate objective truth.
(B) They should be discarded due to linguistic barriers.
(C) They should be used only for studying regional politics.
(D) Critical comparison with indigenous literary sources.

156. A historian comparing a Chola bronze Nataraja with a Gupta stone Buddha is primarily engaging in the analysis of:
(A) Numismatics
(B) Art history and Iconography
(C) Epigraphy
(D) Archival science

157. Which of the following statements about the use of Epigraphy as a historical source is correct?
(A) Inscriptions are easily altered by later generations.
(B) They are mostly found on fragile palm leaf materials.
(C) They establish reliable chronological frameworks.
(D) They never mention the social status of donors.

158. If a scholar aims to study the agrarian structure of the Mughal empire, which specific textual competency is most necessary?
(A) Reading the Prakrit inscriptions of Ashoka the Great
(B) Interpreting the layout of the Taj Mahal monument
(C) Translating the Sangam literature of South India
(D) Analyzing Persian manuals like the Ain-i-Akbari

159. Which of the following statements about the 'Khajuraho' temples is incorrect?
(A) They are exclusively dedicated to Jain Tirthankaras.
(B) They were built by the Chandela dynasty.

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(C) They are an excellent example of the Nagara style of architecture.
(D) The Kandariya Mahadeva temple is the largest among them.

160. The decline of urban centers in the post-Gupta period, as argued by some historians, is primarily linked to the effect of:
(A) The introduction of the horse by central invaders
(B) Long-distance trade decline and agrarian closure
(C) A massive earthquake occurring across the subcontinent
(D) Strict caste prohibitions against urban dwelling areas

161. The term 'Sita' in Mauryan administration, as mentioned in the Arthashastra, refers to:
(A) The royal harem
(B) Revenue from crown lands cultivated by the state
(C) A specific gold coin
(D) The head of the espionage system

162. Read the given statements and select the correct option.
Statement I: The Sangam literature mentions the active involvement of Yavanas (foreigners, particularly Greeks and Romans) in South Indian trade.
Statement II: Archaeological excavations at Arikamedu have yielded Roman amphorae and Arretine ware, corroborating the literary evidence.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

163. Which of the following pairs of ancient port cities and their location is incorrectly matched?
(A) Tamralipti - Bengal
(B) Bharuch (Barygaza) - Gujarat
(C) Sopara - Odisha
(D) Muziris - Kerala

164. What is the defining characteristic of a 'Prashasti' type of inscription?
(A) It strictly lists the prices of basic market goods.
(B) It is a warning issued to various enemy states.
(C) It is an anonymous religious hymn for a deity.
(D) A eulogy glorifying the achievements of a patron.

165. Which of the following is the most appropriate reason for the creation of bilingual coins by the Indo-Greeks?
(A) To purely showcase their various linguistic skills
(B) To confuse rival empires about their true identity
(C) Facilitating administration in a diverse population
(D) Because gold could only be stamped with two scripts

166. A researcher discovers a series of medieval manuscripts containing the 'Bakhars'. These are primarily archival/historical sources belonging to the history of:
(A) The Delhi Sultanate
(B) The Marathas
(C) The Ahom Kingdom
(D) The Chola Empire

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167. Which of the following statements about the 'Burzahom' archaeological site is correct?
(A) It is famous for its massive Harappan dockyard area.
(B) It is the site of the earliest rock-cut Buddhist caves.
(C) It is the central capital city of the Mauryan empire.
(D) Neolithic Kashmir site with pit dwelling features.

168. If an archaeologist wants to study the earliest evidence of rice cultivation in the Indian subcontinent, they should focus their analysis on which of the following sites?
(A) Koldihwa
(B) Mehrgarh
(C) Kalibangan
(D) Lothal

169. Which of the following statements regarding the 'Stupa' is incorrect?
(A) It originated as a simple pre-Buddhist burial mound.
(B) Relics of the Buddha were often enshrined within it.
(C) It features hollow interiors for public congregation.
(D) Devotees perform circumambulation (pradakshina) around it.

170. The widespread use of the Kharoshthi script in the northwestern part of the Indian subcontinent during the ancient period is an effect of:
(A) Achaemenid influence and later local adaptations
(B) The expansion of the Chola empire from the South
(C) The migration of various Dravidian speakers to North
(D) The specific decree of the various Gupta emperors

171. The famous 'Dancing Girl' artifact found at Mohenjo-Daro is made of:
(A) Terracotta
(B) Steatite
(C) Iron
(D) Bronze

172. Read the given statements and select the correct option.
Statement I: Epigraphy is totally independent of Paleography.
Statement II: Numismatics relies solely on the metallic composition, ignoring any inscriptions on coins.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

173. Which of the following pairs of ancient Indian concepts and their source text is incorrectly matched?
(A) Saptanga Theory of State - Arthashastra
(B) Varna system origin (Purusha Sukta) - Rigveda
(C) Mandapa architecture details - Ashtadhyayi
(D) Medical surgeries (Plastic surgery) - Sushruta Samhita

174. The term 'Monument' in the context of archaeological sources most accurately defines:
(A) Only structures built strictly for religious worship
(B) Exclusively rock-cut cave dwellings and temples
(C) Movable artifacts like ancient pottery and tools
(D) Any structural remain providing historical data

175. Which of the following provides the most appropriate historical value of 'Seals' excavated from Harappan sites?
(A) Insights into trade, religion, and ancient scripts
(B) They provide detailed genealogies of Harappan kings.
(C) They contain long literary epics like the Gilgamesh.
(D) They were used exclusively as a form of currency.

176. A historian cross-references a colonial census report claiming a specific caste hierarchy with oral traditions of that same community asserting a different origin. What critical methodology is the historian employing?
(A) Rejecting oral traditions outright as unreliable
(B) Using both sources to understand contested identity
(C) Accepting colonial records as completely infallible
(D) Destroying the census report to avoid confusion

177. Which of the following statements about the 'Ahom Buranjis' is correct?
(A) They are Tamil grammatical texts from the South.
(B) Historical chronicles of the Ahom kingdom in Assam.
(C) They are Buddhist Jataka tales for morality.
(D) They are Jain philosophical treatises on ethics.

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178. To trace the evolution of the Brahmi script into regional variations like Nagari, Sarada, and Grantha, a historian requires a deep competency in:
(A) Paleography
(B) Numismatics
(C) Stratigraphy
(D) Palynology

179. Which of the following statements concerning the 'Gupta' period inscriptions is incorrect?
(A) The Prayaga Prashasti is an important source for Samudragupta's reign.
(B) The Bhitari pillar inscription mentions the Huna invasion.
(C) They are predominantly written in the Prakrit language.
(D) They frequently use the classical Sanskrit Kavya style.

180. The sudden appearance of highly polished stone pillars during the Mauryan period has led some historians to suggest the cause-and-effect influence of:
(A) Roman maritime trade networks in the Peninsula
(B) Chinese rock-cut architectural techniques
(C) Indigenous Neolithic polishing techniques alone
(D) Achaemenid (Persian) architectural traditions

181. The earliest decipherable evidence of the development of regional languages in India, distinct from Sanskrit and Prakrit, is primarily found in:
(A) The ancient Rigvedic hymns
(B) Ashokan edicts across India
(C) Medieval epigraphic land grants
(D) Harappan seals and tablets

182. Read the given statements and select the correct option.
Statement I: Marco Polo visited the Kakatiya kingdom during the reign of Rudramadevi.
Statement II: Marco Polo described the prosperous trade in diamonds and fine cotton textiles in the region.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

183. Which of the following pairs of site and its distinct architectural feature is incorrectly matched?
(A) Ellora - Monolithic rock-cut temple (Kailasanatha)
(B) Mahabalipuram - Ratha temples
(C) Konark - Temple designed as a massive chariot
(D) Sanchi - The tallest brick Vimana in India

184. What is the primary focus of 'Epigraphy'?
(A) The study of inscriptions on durable materials
(B) The study of ancient and historical climate change
(C) The study of manuscript preservation techniques
(D) The study of various ancient metallurgy methods

185. Which of the following texts is considered the most appropriate source for studying the administrative structure of the Chola empire?
(A) The ancient Arthashastra
(B) The medieval Rajatarangini
(C) Contemporary Chola inscriptions
(D) The travelogue of Megasthenes

186. An analysis of the 'Fatwa-i-Jahandari' provides insights into the political theory of the Delhi Sultanate. It was authored by:
(A) Ziauddin Barani
(B) Amir Khusrau
(C) Minhaj-i-Siraj
(D) Ibn Battuta

187. Which of the following statements about the archaeological site of 'Bhimbetka' is correct?
(A) It is famous for its early Buddhist stupas.
(B) Site of the first excavated Harappan dockyard.
(C) It contains the largest hoard of gold coins.
(D) Prehistoric rock paintings from Paleolithic eras.

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188. By combining the study of 'numismatics' and 'metallurgy', historians discovered a sharp decline in the silver content of Indo-Sassanian coins. What broader historical competency does this interpretation require?
(A) Understanding ancient and medieval mining methods
(B) Linking debasement to potential economic crises
(C) Deciphering unknown and ancient scripts
(D) Analyzing temple architectural evolution

189. Which of the following statements regarding ancient Indian literature is incorrect?
(A) The Upanishads mark a philosophical shift towards concepts of Atman and Brahman.
(B) The epics Ramayana and Mahabharata underwent several recensions over centuries.
(C) The Puranas were strictly closed in the Vedic age.
(D) Secular literature includes dramas, grammar texts, and scientific treatises.

190. The construction of massive 'Gopurams' (gateway towers) dwarfing the main sanctum is a characteristic effect of architectural evolution during the:
(A) Early Chalukya period era
(B) Gupta period in the North
(C) Mauryan period under Ashoka
(D) Pandya and Vijayanagara periods

191. The term 'Silsila' in medieval Indian historical texts relates primarily to:
(A) A genealogy of Sufi saint lineages
(B) Land grants given to soldiers
(C) Silver coins issued by Mughals
(D) Architectural styles of domes

192. Read the given statements and select the correct option.
Statement I: The archives of the English East India Company are primarily located in the India Office Records, London.
Statement II: These records are totally useless for studying the social history of India.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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193. Which of the following pairs of Mughal historical texts and its author is incorrectly matched?
(A) Akbarnama - Abul Fazl
(B) Padshahnama - Babur
(C) Muntakhab-ut-Tawarikh - Badauni
(D) Tuzuk-i-Jahangiri - Jahangir

194. In the study of numismatics, 'hoards' are essential. What does this term define?
(A) Coins buried for safety and found together
(B) The official minting facility of an empire
(C) The process of melting down old coins
(D) A book listing all known coin varieties

195. Which of the following is the most appropriate archaeological indicator of a highly centralized authority in the Harappan civilization?
(A) The presence of unique local pottery at every site
(B) The chaotic and unplanned layout of lower towns
(C) Standardized brick ratios and weight systems
(D) The great diversity of various burial practices

196. A researcher using 'Oral Traditions' to document the 1857 revolt in Awadh must be aware that folk songs (like Alha) primarily reflect:
(A) The exact strategic military plans of the British
(B) The official treaties signed with the Company
(C) The precise and absolute number of casualties
(D) Popular perception and localized heroism

197. Which of the following statements about early Tamil epigraphy is correct?
(A) The earliest inscriptions found in Tamil Nadu are in the Ashokan Brahmi script.
(B) Early Tamil inscriptions are extensively written in classical Sanskrit.
(C) Tamil-Brahmi inscriptions in Jain monks' caverns.
(D) They completely lack any mention of

merchants or guilds.

198. To understand the transition of early Buddhist architecture, a historian analyzes the evolution of the Chaitya halls. What specific structural competency is required to identify the earliest rock-cut Chaityas (like Bhaja)?
(A) Presence of a massive structural dome of marble
(B) Sloping pillars and timber-imitating features
(C) The total absence of a stupa inside the hall
(D) The use of true arches and massive domes

199. Which of the following is NOT an advantage of using Numismatics as a historical source?
(A) They help reconstruct the sequence of rulers of obscure dynasties (like the Indo-Greeks).
(B) They provide insight into the economic prosperity of an empire.
(C) They highlight religious syncretism through depicted deities.
(D) They offer detailed, multi-page narratives of political events.

200. The discovery of seals of the Indus Valley Civilization in Mesopotamian sites (like Ur) indicates the cause-and-effect relationship between:
(A) Bronze Age long-distance trade networks
(B) Mesopotamian military dominance over Harappa
(C) The migration of Harappans to Mesopotamia
(D) The shared use of a single spoken language

201. Which text is considered the earliest Indian text dealing with the theory of music and dance, acting as a crucial source for cultural history?
(A) Arthashastra
(B) Surya Siddhanta
(C) Natya Shastra
(D) Lilavati

202. Read the given statements and select the correct option.
Statement I: The 'Ain-i-Akbari' is a statistical account of Akbar's empire.
Statement II: It completely ignores the cultural and religious traditions of the Hindu population.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

203. Which of the following pairs of archaeological culture and its characteristic pottery is incorrectly matched?
(A) Harappan - Black painted red ware
(B) Later Vedic - Painted Grey Ware
(C) Mauryan - Northern Black Polished Ware
(D) Jorwe Chalcolithic - Ochre Coloured Pottery

204. What does the term 'Stratified Society' refer to in historical sociology, often revealed through varying sizes of housing and burial goods in archaeology?
(A) A society strictly equal in all economic aspects
(B) Hierarchy based on wealth, power, and status
(C) A society that frequently moves its settlements
(D) A society with no formal government systems

205. Which of the following statements provides the most appropriate evaluation of 'Foreign Accounts' regarding ancient India?
(A) They are completely flawless and perfect records.
(B) They are purely fictional texts for entertainment.
(C) Valuable external views with linguistic barriers.
(D) They perfectly mirror the accounts in the Puranas.

206. A historian studying the 'Megalithic' burials of South India relies on which type of primary source?
(A) Extensive literary texts left by the population
(B) Foreign accounts of various Greek ambassadors
(C) Extensive royal copper plate inscriptions
(D) Material culture like iron tools and pottery

207. Which of the following statements about the 'Gwalior Prashasti' of King Bhoja is correct?
(A) Tracing the Gurjara-Pratihara genealogy.

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(B) It is written in the Tamil language of the South.
(C) It describes the total defeat of the Gupta kings.
(D) It is an Islamic monumental state inscription.

208. When a historian utilizes 'Carbon-14 dating' on charred grains found at an excavation site, they are applying scientific competency to determine:
(A) The specific and unique name of the farmer
(B) The chronology of the agricultural settlement
(C) The primary language spoken by the inhabitants
(D) The architectural style of the local village

209. Which of the following is NOT a feature of the Indo-Islamic architecture introduced during the Delhi Sultanate?
(A) True Arches
(B) Mortar as a cementing material
(C) Domes
(D) Shikhara (tower)

210. The widespread translation of Sanskrit texts into Persian during the reign of Akbar had the historical effect of:
(A) Fostering understanding and cultural synthesis
(B) Eliminating all Sanskrit learning in India
(C) Converting the entire population to Islam
(D) Severing all various ties with Central Asia

211. Which ancient text, part of the Buddhist canons, provides a list of the sixteen Mahajanapadas?
(A) Rigveda
(B) Arthashastra
(C) Anguttara Nikaya
(D) Kalpa Sutra

212. Read the given statements and select the correct option.
Statement I: The 'Rummindei' pillar inscription specifically exempts the village of Lumbini from taxes (bali) and reduces the bhaga to one-eighth.
Statement II: This demonstrates the use of epigraphy to understand Mauryan taxation policies.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

213. Which of the following pairs of ancient text and its translation is incorrectly matched?
(A) Panchatantra - Kalila wa Dimna (Arabic)
(B) Mahabharata - Razmnama (Persian)
(C) Upanishads - Sirr-i-Akbar by Aurangzeb
(D) Baburnama - Chagatai to Persian by Abdur Rahim

214. What defines a 'Vihara' in Buddhist architectural terminology?
(A) A hemispherical mound containing sacred relics
(B) A residential monastery for Buddhist monks
(C) A prayer hall with a stupa at the far end
(D) A monumental and decorated gateway structure

215. Which of the following is the most appropriate reason why 'Archival Sources' are critical for modern Indian history?
(A) They contain the oldest available inscriptions.
(B) They are composed of ancient oral folklore only.
(C) They contain purely religious and mystic texts.
(D) Preservation of administrative and legal records.

216. A researcher discovers a set of palm-leaf manuscripts containing the 'Charyapadas'. These are a crucial literary source for the early history of which regional language and religious tradition?
(A) Bengali/Eastern - Tantric Buddhism
(B) Tamil - Shaiva Siddhanta theological texts
(C) Marathi - Varkari Panth devotional songs
(D) Kannada - Virashaivism and local social life

217. Which of the following statements about 'Numismatics' is correct?
(A) Numismatics is useless for ruler chronology.
(B) Ancient Indian coins never featured symbols.

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(C) Clues about metrology and trade networks.
(D) Paper money is excluded from numismatics.

218. When evaluating the 'Harshacharita' as a historical source, what critical methodology must a historian apply to extract factual history from Banabhatta's account?
(A) Strip away ornate literary embellishments
(B) Read it as a literal and objective report.
(C) Discard it completely as it is purely fiction.
(D) Use it solely for studying stone architecture.

219. Which of the following is NOT a type of historical document typically found in the National Archives of India?
(A) Treaties signed between the British and Indian princely states
(B) Confidential minutes of the Governor-General's council
(C) Land revenue settlement reports of the 19th century
(D) The original stone Ashokan pillar

220. The inclusion of 'Imprecatory verses' (curses) at the end of early medieval copper plate inscriptions had the specific effect/purpose of:
(A) Predicting the seasonal weather for farming
(B) Deterring confiscation of the granted land
(C) Entertaining the royal court with poetry
(D) Instructing monks on various meditation arts

221. Which historical text, written by a Moroccan traveler, provides a detailed account of the postal system, courts, and social customs of India during the reign of Muhammad bin Tughlaq?
(A) Kitab-ul-Hind
(B) Siyasatnama
(C) Rehla
(D) Baburnama

222. Read the given statements and select the correct option.
Statement I: The 'Kharoshthi' script is written from left to right.
Statement II: The 'Brahmi' script is the ancestor of most modern Indian scripts.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is incorrect but Statement II is correct.
(D) Statement I is correct but Statement II is incorrect.

223. Which of the following pairs of historical approach and its primary focus is incorrectly matched?
(A) Subaltern Studies - Perspectives of the elites and colonial administrators
(B) Marxist Historiography - Class struggle and modes of production
(C) Nationalist Historiography - Reclaiming Indian agency and critiquing colonial exploitation
(D) Colonial Historiography - Justifying imperial rule and portraying India as stagnant

224. What does the term 'Palaeography' specifically refer to in the context of historical sources?
(A) The study of ancient and regional climates
(B) The study of handwriting and script evolution
(C) The scientific analysis of various old paints
(D) The study of various prehistoric human diets

225. Which of the following offers the most appropriate explanation for the value of 'Oral Traditions' in reconstructing history?
(A) They perfectly preserve various exact dates.
(B) Alternative narratives from marginalized groups.
(C) They are completely immune to change over time.
(D) They replace the need for physical excavations.

226. A historian studying the 'Bhakti movement' relies heavily on the 'Dohas' of Kabir and 'Padas' of Mirabai. These sources primarily help the historian understand:
(A) Popular religious sentiments and social critique
(B) The military organization of the Mughal state
(C) The exact dates of royal political successions
(D) The architectural techniques of temple building

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227. Which of the following statements about the 'Edicts of Ashoka' is correct?
(A) They were only erected in the capital city.
(B) They are exclusively written in Sanskrit.
(C) Communicating Dhamma policies to subjects.
(D) Detailed accounts of his ancestors' reigns.

228. Applying 'stratigraphic' principles, if a coin of Kanishka is found in a layer directly above a layer containing a coin of Augustus, what can a competent archaeologist deduce?
(A) Kanishka ruled before the reign of Augustus.
(B) Augustus and Kanishka fought a major war.
(C) The coins were minted in the same year.
(D) The top layer was deposited after the bottom.

229. Which of the following is NOT a fundamental feature of the Dravidian style of temple architecture?
(A) Vimana
(B) Gopuram
(C) Onion Dome
(D) Mandapa

230. The extensive use of 'Punch-marked coins' in ancient India reflects the cause-and-effect development of:
(A) A fully state-controlled fiat economy system
(B) Commercial activity and urban standardized exchange
(C) The total collapse of local metalworking skills
(D) The sudden end of the Mauryan empire period

231. The text 'Indica' is attributed to Megasthenes. Despite its fragmented survival, it remains a crucial source for understanding which specific aspect of Mauryan history?
(A) The exact philosophical doctrines of Buddhism
(B) The naval routes to various Southeast Asian ports
(C) The rules of complex classical Sanskrit grammar
(D) Municipal and military organization in the capital

232. Read the given statements and select the correct option.

Statement I: The 'Asiatic Society' in Calcutta was established by William Jones in 1784.
Statement II: It played a pivotal role in the translation of ancient Sanskrit texts into English, initiating modern Indological studies.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

233. Which of the following pairs of text and its primary historical significance is incorrectly matched?
(A) Amarakosha - Ancient Sanskrit lexicon providing socio-economic vocabulary
(B) Manimekhalai - Buddhist philosophical discourse in a Tamil epic
(C) Harappan Seals - Detailed lists of reigning monarchs
(D) Gathasaptashati - Prakrit poetry reflecting rural life in the Deccan

234. In archaeological terminology, what is a 'Megalith'?
(A) Burial stones used in peninsular India
(B) A microscopic and small lithic stone tool
(C) An ancient copper coin from the North
(D) A royal palace made of sun-dried bricks

235. Which of the following is the most appropriate use of the 'Rigveda' as a historical source?
(A) To construct a precise year-by-year history
(B) To study the architecture of stone temples
(C) Analyzing maritime trade with the Roman Empire
(D) Understanding early Vedic socio-cultural life

236. A historian is utilizing 'Revenue Records' from the Maratha administration. They will encounter numerous documents known as:
(A) Farmans
(B) Rumals or Bakhars
(C) Jatakas
(D) Prashastis

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237. Which of the following statements about 'Foreign Accounts' is correct?
(A) Chinese pilgrims were primarily interested in trade.
(B) European accounts always present an unbiased view.
(C) Al-Masudi's information on the Rashtrakutas.
(D) Greek accounts never mention ancient republics.

238. Applying the concept of 'Iconography', analyzing the multiple arms and attributes of a medieval Nataraja bronze statue allows a historian to understand:
(A) The exact weight of the bronze metal used
(B) The specific and unique name of the sculptor
(C) The price of the statue in the local market
(D) Complex theological concepts and cosmic functions

239. Which of the following is NOT an archival source for modern Indian history?
(A) The Hathigumpha inscription
(B) The private papers of Lord Mountbatten
(C) The proceedings of the Indian National Congress
(D) The Home Political files of the British Government of India

240. The establishment of the 'Archaeological Survey of India' (ASI) formalized the study of monuments and ruins. This had the effect of:
(A) Destroying all available ancient literature
(B) Integrated approach including material remains
(C) Proving that India had no history before Rome
(D) Ending the systematic study of numismatics

241. Which ancient Indian text provides elaborate descriptions of statecraft, diplomacy (Mandala theory), and the functioning of a spy network?
(A) Manusmriti
(B) Arthashastra
(C) Kamasutra
(D) Ramayana

242. Read the given statements and select the correct option.
Statement I: The 'Nasik inscription' of Gautami Balashri records the achievements of Gautamiputra Satakarni.
Statement II: It mentions that he destroyed the Sakas, Yavanas, and Pahlavas.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

243. Which of the following pairs is incorrectly matched regarding European travelers and their primary profession/focus?
(A) Francois Bernier - Physician
(B) Jean-Baptiste Tavernier - Gem merchant
(C) Ralph Fitch - Jesuit missionary
(D) Nicolo Manucci - Artilleryman/Writer

244. What does the term 'C14 Dating' measure to determine the age of an organic artifact?
(A) The amount of stable Carbon-12 remaining
(B) The total weight of carbon in the object
(C) The colour change of the carbon molecules
(D) Decay rate of radioactive Carbon-14 atoms

245. Which of the following is the most appropriate description of a 'Hero Stone' (Virgal)?
(A) A milestone marking various trade routes
(B) A boundary marker for a royal land grant
(C) Commemorating honorable death in battle
(D) A stone used for grinding various grains

246. A researcher reading the colonial 'Census of 1881' must apply critical competency to understand that the colonial categorization of 'caste' often:
(A) Perfectly reflected the fluid nature of society
(B) Standardized fluid identities for administration
(C) Completely ignored all religious affiliations
(D) Was based purely on modern genetic testing

247. Which of the following statements about the 'Brihat Samhita' is correct?
(A) It was written by the scientist Aryabhata.
(B) Fundamental text of the Charvaka philosophy.

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(C) It is a Buddhist text translated into Chinese.
(D) Varahamihira's encyclopedia on architecture.

248. By studying the 'Agrahara' grants, a competent historian can analyze the transition towards:
(A) Feudal formations with landed intermediaries
(B) A highly monetized industrial market economy
(C) The total abolition of the ancient caste system
(D) The expansion of various large overseas empires

249. Which of the following is NOT generally a characteristic of the 'NBPW' (Northern Black Polished Ware) culture?
(A) Association with the second urbanization in the Ganga Valley
(B) Use of specialized and sharp iron tools
(C) Neolithic grave finds in the Kashmir region
(D) High-gloss and reflective surface finish

250. The discovery of numerous 'Roman amphorae' at Arikamedu is a direct effect of:
(A) Vigorous Indo-Roman maritime trade networks
(B) The Roman invasion and annexation of South India
(C) The migration of Roman potters to Indian villages
(D) The Indian conquest of the city of Rome

Direction : Please read the following source carefully.

An academic investigation into the sources of the study of Indian culture often begins with archaeological evidence, specifically focusing on cultural remains. Cultural remains encompass the physical artifacts and material fragments left behind by past societies. When a research team excavates a historic site, they systematically uncover these physical remnants, which serve as direct, unwritten evidence of human activity. The analysis of cultural remains allows historians to reconstruct the daily lives, technological advancements, and socio-economic conditions of an era without relying on textual biases. By examining pottery shards, tools, and structural fragments found in specific stratigraphic layers, archaeologists can deduce the chronological sequence of cultural evolution. This scenario illustrates that cultural remains provide an objective baseline for historical inquiry, circumventing the subjective interpretations frequently found in later textual records. The systematic categorization of these excavated materials forms the foundational bedrock of archaeological methodology. Consequently, scholars rely on cultural remains to reconstruct a continuous narrative of cultural development, filling critical gaps where literary sources or archival documents are entirely absent or heavily degraded. Therefore, the diligent study of such remains is indispensable for authenticating the broader framework of Indian cultural history.

Based on the above source, attempt the following five questions.

251. According to the source, what do cultural remains primarily encompass?
(A) The philosophical texts detailing societal norms
(B) The physical artifacts and material fragments
(C) The oral traditions passed down through generations
(D) The translated foreign accounts of early travelers

252. Why do historians value the analysis of cultural remains over written texts in certain contexts?
(A) Because they provide an objective, bias-free baseline
(B) Because they are easier to categorize than translated languages or scripts
(C) Because they always survive intact without any structural degradation or loss
(D) Because they contain explicit names and titles of the ruling authorities

253. What can archaeologists deduce by examining pottery shards and tools in stratigraphic layers?
(A) The exact ideological motives of the ruling monarch
(B) The linguistic nuances of the indigenous population
(C) The chronological sequence of cultural evolution
(D) The specific authors of contemporary literary manuscripts

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254. In what specific historical situation are cultural remains deemed highly critical for scholars?
(A) When monuments are structurally maintained and preserved by the community
(B) When foreign travelers have already extensively documented the entire region
(C) When oral traditions are continuously practiced by the local indigenous area
(D) When literary or archival documents are entirely absent

255. What is described as the foundational bedrock of archaeological methodology in the passage?
(A) The subjective interpretation of diverse and complex textual records
(B) The oral transmission of various shared cultural memories over time
(C) Categorizing excavated materials systematically
(D) The translation and analysis of foreign administrative state decrees

Direction : Please read the following source carefully.

In the broader context of archaeological sources for the study of Indian culture, monuments stand as critical tangible repositories of historical and cultural memory. A structural analysis of monuments reveals far more than mere architectural preferences; it provides a comprehensive narrative about the ideological, religious, and political priorities of the society that constructed them. When scholars approach a monumental complex, they treat the edifice as a primary text. The spatial arrangement, structural magnitude, and stylistic elements of a monument collectively reflect the socio-cultural aspirations and technological capabilities of its creators. By examining the structural integrity and design patterns, researchers can trace cultural assimilation and regional interactions over time. Monuments also serve as visual anchors for a community's historical identity, physically dominating the landscape while encoding complex cultural symbolism. The academic documentation of monuments thus requires a multidisciplinary approach, blending architectural study with cultural interpretation. This method ensures that the cultural legacy embedded in monumental architecture is preserved and understood in its original context. Consequently, monuments operate as enduring historical witnesses, offering scholars a direct, physical connection to the monumental ambitions and aesthetic values that shaped the evolution of Indian cultural history.

Based on the above source, attempt the following five questions.

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256. How do scholars fundamentally treat a monumental complex during an academic examination?
(A) As an irrelevant architectural backdrop
(B) As a primary text
(C) As a purely economic investment
(D) As an unreliable secondary source

257. What does the structural analysis of monuments comprehensively reveal beyond architectural preferences?
(A) The precise economic fluctuations of the regional currency system
(B) The subjective biases found within contemporary literary manuscripts
(C) The unwritten folk songs passed down by various local inhabitants
(D) Society's ideological, religious, and political priorities

258. By examining structural integrity and design patterns, what are researchers able to trace?
(A) Cultural assimilation and regional interactions
(B) The metallurgical composition of early regional currency
(C) The specific legal decrees recorded in state archives
(D) The authorship of ancient philosophical treatises

259. What role do monuments play for a community's historical identity according to the passage?
(A) They act as mobile artifacts used for commercial and resource exchange
(B) They serve as written repositories of daily administrative tasks and records
(C) Visual anchors physically dominating the landscape
(D) They function as silent records that avoid complex cultural symbolism

260. What type of methodological approach is required for the academic documentation of monuments?
(A) A multidisciplinary, architectural-cultural approach
(B) An exclusively linguistic and phonetic analysis of regional dialects
(C) A strictly numismatic evaluation of surrounding physical artifacts
(D) A theoretical approach ignoring the features of the physical landscape

Direction : Please read the following source carefully.

Numismatics, the specialized study of coins and currencies, functions as a vital archaeological source for deciphering the complexities of Indian culture. In a research scenario focusing on early economic networks, scholars utilize numismatics to trace patterns of trade, political sovereignty, and cultural exchange. Coins are uniquely informative artifacts because they frequently combine metallurgical data with visual symbolism and script. By conducting a systematic analysis of a coin hoard, a numismatist can extract precise information regarding the chronological boundaries of a specific political entity. The metallic composition of the currency provides insights into the economic prosperity and resource availability of the period. Furthermore, the motifs and linguistic markers stamped on coins serve as explicit indicators of cultural values, religious affiliations, and ideological shifts within the ruling authority. Numismatics thus allows historians to reconstruct a reliable framework for political chronologies and economic fluctuations. The spatial distribution of excavated coins across various regions also maps the extent of cultural diffusion and commercial interactions. Ultimately, the meticulous evaluation of numismatic evidence remains indispensable for corroborating the socio-economic and cultural narratives that might otherwise remain ambiguous in conventional historical studies.

Based on the above source, attempt the following five questions.

261. What specific aspect of coins allows numismatists to determine the economic prosperity of a period?
(A) The structural magnitude of the minting facility
(B) The subjective biases of the coin manufacturer
(C) The oral traditions associated with the currency
(D) The metallic composition of the currency

262. In the context of early economic networks, what do scholars primarily use numismatics to trace?
(A) The architectural preferences of various monumental builders
(B) Trade, sovereignty, and cultural exchange patterns
(C) The poetic anthologies written by marginalized social groups
(D) The specific scribal errors found in ancient literary texts

263. Why are coins considered uniquely informative artifacts in historical research?
(A) Because they are exclusively found in distant foreign archives
(B) Because they function independently of central political authority
(C) They combine metallurgical data with symbolism and script
(D) Because they rely solely on verbal transmission for preservation

264. What do the motifs and linguistic markers stamped on coins explicitly indicate?
(A) The exact geographical origin of the specific metallic ore
(B) The spatial arrangement of complex monumental architecture
(C) The daily weather patterns of the relevant historical period
(D) Cultural values, religious ties, and ideological shifts

265. According to the source, what does the spatial distribution of excavated coins across regions map?
(A) Cultural diffusion and commercial interactions
(B) The linguistic evolution of varied oral traditions
(C) The structural integrity of administrative state archives
(D) The personal diaries and records of foreign travelers

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Direction : Please read the following source carefully.

Epigraphy, defined as the study of inscriptions engraved on durable materials, constitutes a primary archaeological source for the objective study of Indian culture. When historians attempt to decode administrative, religious, or social decrees, they frequently turn to epigraphic records due to their contemporaneous nature. Unlike literary manuscripts, which are susceptible to later interpolations and scribal errors, inscriptions carved into stone or metal offer a relatively unaltered glimpse into the past. An academic examination of epigraphy involves deciphering scripts, translating languages, and contextualizing the inscribed messages within their socio-political environments. By analyzing these engraved texts, scholars can accurately reconstruct genealogies, territorial boundaries, and institutional chronologies. Epigraphy also provides crucial evidence regarding land grants, taxation systems, and religious endowments, thereby reflecting the foundational economic and cultural practices of a society. The permanent nature of these inscriptions was often an intentional strategy by authorities to ensure their cultural and political achievements endured through time. Consequently, the systematic decoding of epigraphic evidence provides historians with a remarkably stable and authentic framework, significantly enhancing the precision of cultural interpretations derived from parallel archaeological and literary sources.

Based on the above source, attempt the following five questions.

266. How is epigraphy defined in the context of the provided source?
(A) The examination of structural monuments and spatial design
(B) The study of inscriptions engraved on durable materials
(C) The collection of unwritten myths and folk narratives
(D) The evaluation of official archival correspondence

267. Why do epigraphic records offer a relatively unaltered glimpse into the past compared to literary manuscripts?
(A) Because epigraphic records were kept entirely secret from the general public
(B) Manuscripts are prone to interpolations and scribal errors
(C) Because literary manuscripts completely ignore all regional religious decrees
(D) Because epigraphic records are primarily composed by visiting foreign travelers

268. What does the academic examination of epigraphy primarily involve?
(A) Deciphering, translating, and contextualizing scripts
(B) Evaluating the metallic purity of ancient regional currency
(C) Categorizing various pottery shards in stratigraphic layers
(D) Documenting the performative aspects of local folk traditions

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269. According to the text, why did authorities intentionally use the permanent nature of inscriptions?
(A) To prevent foreign merchants from understanding specific local laws
(B) To replace the existing system of diverse numismatic currency
(C) To ensure their cultural and political achievements endured
(D) To create a flexible narrative that could be easily altered later

270. What specific economic and cultural practices are evidenced by epigraphy?
(A) The oral transmission of generational myths
(B) The specific navigational routes used by foreign diplomats
(C) The architectural techniques of monument construction
(D) Land grants, taxation systems, and religious endowments

Direction : Please read the following source carefully.

Literary sources constitute a profound reservoir of intellectual, social, and spiritual narratives essential for the study of Indian culture. An academic inquiry relying on literary sources involves the critical examination of written texts composed across different historical periods. These texts encompass diverse genres, including prescriptive treatises, poetic anthologies, and

religious scriptures, each offering unique perspectives on societal norms and philosophical paradigms. When researchers analyze these manuscripts, they decode the ethical frameworks, legal codes, and everyday customs that regulated human behavior in the past. Literary sources provide a detailed articulation of the abstract thoughts and emotional landscapes of a society, dimensions often inaccessible through purely archaeological means. However, scholars must carefully navigate the inherent subjective nature of textual records, accounting for authorship biases and the specific agendas of the patronage systems that sponsored their creation. By cross-examining multiple literary traditions, historians can map the evolution of language, the transmission of ideas, and the assimilation of diverse cultural practices. Ultimately, the meticulous interpretation of literary sources allows for the reconstruction of a multifaceted cultural history, illuminating the complex intellectual heritage that characterizes the Indian cultural continuum.

Based on the above source, attempt the following five questions.

271. What is an essential requirement for researchers when relying on literary sources for an academic inquiry?
(A) The structural measurement of complex monumental edifices
(B) The exclusive study of foreign diplomatic and trade correspondence
(C) Critical examination of texts across historical periods
(D) The documentation of unwritten indigenous songs and myths

272. What specific dimension of society do literary sources articulate that purely archaeological means often cannot?
(A) The exact spatial arrangement of urban housing
(B) The abstract thoughts and emotional landscapes
(C) The chronological dating of buried pottery fragments
(D) The physical dimensions of territorial boundaries

273. Why must scholars carefully navigate textual records during historical interpretation?
(A) To prevent the deterioration of the original paper documents and scrolls
(B) To ensure the linguistic markers match those on excavated regional coins
(C) To convert the abstract narratives into physical architectural models
(D) To account for authorship biases and patronage agendas

274. According to the passage, what is achieved by cross-examining multiple literary traditions?
(A) Mapping language, ideas, and cultural assimilation
(B) Establishing the specific gravity of ancient metallurgical tools
(C) Determining the precise daily weather conditions of the historical era
(D) Verifying the physical integrity of stone-carved inscriptions

275. What genres of literary sources are mentioned as offering unique perspectives on societal norms?
(A) Detailed stratigraphic profiles and various ceramic sequences
(B) Regional land grants and specific ancient numismatic motifs
(C) Treatises, poetic anthologies, and religious scriptures
(D) Official archival correspondences and administrative decrees

Direction : Please read the following source carefully.

Oral traditions represent a dynamic and continuous source for the study of Indian culture, operating independently of written documentation. In community-focused research methodologies, scholars prioritize oral traditions to capture the historical consciousness and cultural memories of societies that primarily rely on verbal transmission. This source encompasses folk songs, performative narratives, generational myths, and localized legends passed down directly from one individual to another. An academic investigation into oral traditions requires scholars to recognize the fluidity and adaptability of verbal narratives, which evolve to reflect changing social contexts while preserving core cultural values. By recording and analyzing these spoken histories, researchers can uncover the perspectives of marginalized or non-literate groups whose voices

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are frequently excluded from elite literary texts or official archival records. Oral traditions serve as a living archive, embodying the collective wisdom, customary laws, and ecological knowledge of a community. The study of these verbal repositories necessitates specialized fieldwork and ethnographic techniques to ensure accurate documentation. Consequently, integrating oral traditions into historical scholarship provides a deeply textured and inclusive understanding of cultural heritage, bridging the critical gap between formalized history and lived cultural experiences.
Based on the above source, attempt the following five questions.

276. What fundamental characteristic distinguishes oral traditions from formalized literary sources?
(A) They operate without written documentation
(B) They are exclusively created by the ruling political elites
(C) They are permanently engraved on durable and solid materials
(D) They focus strictly on administrative and state taxation systems

277. Why do scholars prioritize oral traditions in community-focused research methodologies?
(A) To authenticate the structural integrity of ancient monumental complexes
(B) To document the specific metallic content of early regional currencies
(C) To decode the scribal errors present in formal archival documents
(D) To capture memories reliant on verbal transmission

278. What allows verbal narratives in oral traditions to reflect changing social contexts?
(A) Their strict adherence to prescriptive legal codes
(B) Their inherent fluidity and adaptability
(C) Their permanent and unalterable format
(D) Their reliance on foreign observational data

279. Whose perspectives are frequently uncovered through the recording and analysis of spoken histories?
(A) The diplomatic emissaries from various distant foreign regions
(B) The authors of elite and sophisticated literary manuscripts
(C) Marginalized or non-literate groups excluded from records
(D) The institutional record-keepers of the regional state

280. What specialized methodological techniques are necessary to accurately document oral traditions?
(A) Complex numismatic evaluation and metallurgical testing
(B) Architectural mapping and spatial design analysis of sites
(C) Systematic stratigraphic excavation and artifact sorting
(D) Specialized fieldwork and ethnographic techniques

Direction : Please read the following source carefully.

The utilization of foreign accounts forms a crucial external perspective in the holistic study of Indian culture. When scholars examine the historical records left by travelers, diplomats, and merchants from other regions, they gain access to observational data recorded by individuals positioned outside the immediate cultural context. These foreign accounts function as a unique literary source, capturing details about urban landscapes, trade mechanisms, and administrative structures that indigenous writers might have considered too mundane to document. An academic analysis of such traveler narratives allows historians to corroborate indigenous textual claims and construct a comparative framework for socio-economic practices. However, researchers must critically evaluate these external records to filter out observational biases, cultural misunderstandings, and linguistic misinterpretations inherent in the accounts of outsiders. Despite these methodological challenges, foreign accounts remain highly valuable for establishing chronological synchronisms and mapping the extent of cross-cultural interactions. By detailing the reception of Indian cultural commodities and philosophical ideas abroad, these records illuminate the broader geopolitical and commercial networks of the time. Ultimately, foreign accounts enrich the historiography by providing an indispensable, albeit filtered, observational lens on cultural history.
Based on the above source, attempt the following

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five questions.

281. What unique advantage do foreign accounts offer to the holistic study of Indian culture?
(A) Data recorded from outside the cultural context
(B) They provide physical remnants of past societies found in stratigraphic layers
(C) They present completely unbiased and objective indigenous narratives
(D) They serve as the sole source of unwritten verbal traditions

282. Why might indigenous writers not document the urban landscapes and trade mechanisms captured by foreign travelers?
(A) Because writing about local trade was legally prohibited by the authorities
(B) Indigenous writers considered these details too mundane
(C) Because indigenous texts exclusively focused on numismatic analysis
(D) Because foreign travelers physically confiscated all local manuscripts

283. What must researchers filter out when critically evaluating external historical records?
(A) The exact physical dimensions of various structural monuments
(B) Biases, misunderstandings, and misinterpretations
(C) The unwritten generational myths of various marginalized communities
(D) The primary evidence regarding local land grant endowments

284. What are foreign accounts highly valuable for establishing within historical scholarship?
(A) Synchronisms and cross-cultural interactions
(B) The specific architectural techniques used by various indigenous builders
(C) The internal emotional landscapes of local regional religious leaders
(D) The definitive and unaltered translation of early epigraphy

285. How do foreign accounts illuminate the broader geopolitical and commercial networks of the time?
(A) By focusing entirely on internal and local taxation decrees
(B) By ignoring all elements of complex regional trade mechanisms
(C) By detailing reception of commodities and ideas abroad
(D) By reproducing the exact language of indigenous oral traditions

Direction : Please read the following source carefully.

Archival sources serve as the foundational bedrock for evidence-based research into the institutional and administrative aspects of Indian culture. In an academic setting, the examination of archival sources involves the meticulous review of official documents, administrative correspondence, legal decrees, and institutional records deliberately preserved for future reference. These repositories offer scholars an unvarnished look at the functional mechanics of governance, societal regulation, and economic management. When researchers access an archive, they analyze primary documents that were generally not intended for public consumption or narrative embellishment, thereby minimizing the performative biases found in certain literary texts. Archival sources allow for the precise reconstruction of policy implementations, demographic shifts, and the socio-economic impacts of administrative decisions on the general populace. The organized preservation of these records ensures that historians can trace the continuity and transformation of institutional practices over extended chronological periods. A rigorous methodological approach to archival documents is essential to verify the authenticity, provenance, and contextual relevance of the information. Consequently, the systematic exploitation of archival sources remains a critical endeavor for historians seeking to construct a highly accurate, datadriven narrative of cultural and societal evolution.

Based on the above source, attempt the following five questions.

286. What do archival sources serve as the foundational bedrock for in academic research?
(A) The structural analysis of religious monumental architecture
(B) The transcription of unwritten folk songs and myths
(C) The subjective interpretation of poetic

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anthologies
(D) Institutional and administrative research

287. Why do primary documents in archives minimize the performative biases found in certain literary texts?
(A) Because they are translated directly from foreign traveler accounts
(B) Because they were completely fabricated by subsequent generations
(C) They were not intended for public consumption
(D) Because they rely solely on verbal transmission rather than written words

288. What specific types of records does the examination of archival sources involve?
(A) Pottery shards, stone tools, and metallic fragments
(B) Official documents, correspondence, and legal decrees
(C) Generational myths, performative narratives, and localized legends
(D) Engraved inscriptions on durable stone and copper materials

289. What does the organized preservation of archival records allow historians to trace?
(A) The exact metallurgical processes of ancient regional mints
(B) The subjective motives behind various foreign travel diaries
(C) The physical degradation of excavated cultural remains
(D) Institutional continuity and transformation

290. Why is a rigorous methodological approach essential when dealing with archival documents?
(A) To verify authenticity, provenance, and context
(B) To decipher the phonetic sounds of forgotten oral languages
(C) To measure the spatial dimensions of urban monumental complexes
(D) To evaluate the stylistic preferences of literary poets

Direction : Please read the following source carefully.

In advanced academic research concerning the sources of Indian culture, the methodological integration of epigraphy and numismatics yields a highly reliable chronological framework. Scholars frequently encounter historical scenarios where isolated archaeological data requires cross-verification to establish factual accuracy. By simultaneously analyzing inscribed edicts and excavated coins, researchers can construct a more robust narrative of political and cultural history. Epigraphy provides detailed textual declarations regarding administrative boundaries and dynastic achievements, permanently recorded on stone or copper. Conversely, numismatics offers mass-produced, mobile evidence of economic sovereignty and trade networks. When an academic study aligns the regnal dates found in an epigraphic record with the distinct metallurgical sequences and motifs of a specific coin hoard, the resulting synthesis significantly reduces historical ambiguity. This dual-source approach effectively neutralizes the limitations inherent in relying on a single type of archaeological evidence. Furthermore, the correlation between the linguistic scripts on monuments and the legends stamped on contemporaneous currency illustrates the standardized dissemination of cultural identity. Ultimately, the strategic combination of epigraphic analysis and numismatic evaluation empowers scholars to authenticate historical timelines and securely map the multidimensional socio-economic landscapes of the past.

Based on the above source, attempt the following five questions.

291. What is the primary academic outcome of the methodological integration of epigraphy and numismatics?
(A) It generates a purely speculative philosophical narrative
(B) It completely replaces the need for any written literary texts
(C) It yields a highly reliable chronological framework
(D) It provides a detailed account of marginalized unwritten folklore

292. What specific evidence does epigraphy permanently record on stone or copper?
(A) Declarations of administrative and dynastic data
(B) The fluid and adaptable nature of various verbal myths

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(C) The exact observational biases of distant foreign diplomats
(D) The performative aspects of daily regional agricultural practices

293. How does numismatics contrast with the stationary nature of epigraphy according to the passage?
(A) It relies entirely on large-scale architectural complexes
(B) It offers subjective narrative embellishments intended for the public
(C) It exists exclusively within hidden archival correspondence
(D) Mobile evidence of sovereignty and trade

294. How does the dual-source approach affect the process of historical research?
(A) It drastically increases the historical ambiguity of the timeline
(B) It neutralizes single-source evidence limitations
(C) It restricts scholars from exploring the socio-economic landscapes
(D) It forces researchers to abandon the study of cultural identity

295. What does the correlation between linguistic scripts on monuments and legends stamped on currency illustrate?
(A) The complete lack of economic regulation in ancient societies
(B) The unreliability of using primary archaeological data
(C) The standardized dissemination of cultural identity
(D) The exclusive reliance on foreign interpretations of Indian culture

Direction : Please read the following source carefully.

The most comprehensive methodology for the study of Indian culture necessitates the systematic synthesis of literary sources with archaeological evidence. An isolated reliance on literary texts may expose researchers to the subjective biases, ideological motives, and narrative embellishments of ancient authors. Similarly, an exclusive focus on archaeological cultural remains provides an objective but silent material record, often lacking the abstract socio-philosophical context required for deeper understanding. By juxtaposing written manuscripts with tangible artifacts, monuments, and inscriptions, scholars can successfully bridge the gap between ideal societal prescriptions and actual historical practices. For instance, the descriptions of urban planning or trade regulations found in literary sources can be empirically tested against the spatial data and material remnants uncovered during site excavations. This interdisciplinary validation process ensures that historical narratives are both culturally contextualized and materially authenticated. The academic integration of these divergent sources enables researchers to reconstruct a multidimensional view of the past, capturing both the intellectual aspirations and the practical realities of the society. Consequently, the convergence of literary and archaeological methodologies stands as the ultimate paradigm for producing a rigorous, holistic, and accurate interpretation of Indian cultural history.

Based on the above source, attempt the following five questions.

296. What is the major limitation of relying exclusively on archaeological cultural remains for studying Indian culture?
(A) It exposes researchers to the narrative embellishments of authors
(B) It is highly susceptible to scribal errors and textual interpolations
(C) It relies too heavily on the subjective biases of foreign accounts
(D) A silent record lacking socio-philosophical context

297. What does the juxtaposition of written manuscripts with tangible artifacts allow scholars to achieve?
(A) Bridging ideal prescriptions and actual practices
(B) To ignore the material realities in favor of intellectual aspirations
(C) To replace physical excavation entirely with literary interpretation
(D) To disprove the existence of any formal administrative institutions

298. What is a primary risk of an isolated reliance on literary texts in historical research?
(A) Generating too much objective data about

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metallurgical sequences
(B) Subjective biases, motives, and embellishments
(C) Failing to uncover any verbal narratives or generational myths
(D) Inadvertently destroying the durable materials used for epigraphy

299. How can descriptions of urban planning found in literary sources be validated according to the passage?
(A) By asking foreign travelers to document their personal observations
(B) Testing them against spatial and material data
(C) By relying solely on the performative elements of oral traditions
(D) By ensuring they match the phonetic sounds of modern languages

300. What is described as the ultimate paradigm for producing an accurate interpretation of Indian cultural history?
(A) Converging literary and archaeological methods
(B) The total rejection of formal archival sources
(C) The isolated study of unwritten community legends
(D) The exclusive reliance on contemporaneous coin hoards

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ANSWERS

1. (B) The chronological analysis of superimposed soil layers
Archaeological stratigraphy relies on the principle of superposition, where younger soil layers typically rest above older ones. This method allows researchers to determine the relative chronological order of human activities at a site. By meticulously analyzing these vertical sections, archaeologists can reconstruct the temporal sequence of cultural occupations and environmental changes over time.

2. (A) I and III only
Aerial photography identifies vast settlement patterns visible from above, while thermoluminescence dating effectively determines the age of crystalline materials like ancient pottery. Conversely, radiocarbon techniques apply only to organic remains rather than inorganic artifacts. Open-area excavations focus on understanding the horizontal layout of a single period instead of tracking cultural sequences through various chronological layers.

3. (C) Robert Bruce Foote
Robert Bruce Foote is widely regarded as the father of Indian prehistory for his groundbreaking discovery of a stone hand-axe. This find occurred at Pallavaram, near Chennai, in the year 1863. His pioneering work shifted the focus toward systematic geological and archaeological explorations, ultimately establishing the deep antiquity of human habitation across the diverse Indian subcontinent landscapes.

4. (D) P-2, Q-4, R-3, S-1
Dendrochronology utilizes the growth patterns of tree rings for precise dating, while stratigraphy determines relative cultural sequences through soil layers. Palynology involves the scientific study of fossil pollen to reconstruct ancient environments. Archaeometallurgy focuses on the technological aspects of ancient metalworking. Together, these multidisciplinary techniques provide a comprehensive understanding of the material and environmental history of past human civilizations.

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5. (C) Mortimer Wheeler was its first Indian Director-General after independence.
While Mortimer Wheeler significantly modernized archaeological techniques in India through the introduction of scientific stratigraphic methods, he was a British archaeologist. The position of the first Indian Director-General of the Archaeological Survey of India was actually held by Rai Bahadur Daya Ram Sahni in 1931. Other figures like Alexander Cunningham and John Marshall played foundational roles during the colonial era.

6. (A) Both A and R are true and R is the correct explanation of A.
Radiocarbon dating relies on the decay of the Carbon-14 isotope, which possesses a half-life of approximately 5,730 years. After fifty thousand years, the remaining quantity of this isotope becomes too minute for accurate detection and measurement in laboratory settings. Consequently, this specific scientific method is inherently limited to analyzing relatively recent organic materials rather than much older archaeological samples.

7. (C) Statement I is correct but Statement II is incorrect.
Environmental archaeology reconstructs past landscapes and climatic conditions by analyzing diverse biological and geological evidence. In contrast, zooarchaeology specifically examines animal remains, such as bones and shells, found at archaeological sites to understand human-animal interactions and dietary habits. It is distinct from physical anthropology, which focuses on human skeletal remains to provide insights into ancient health and population demographics.

8. (A) I, II, III, and IV only
Geophysical survey methods like Ground Penetrating Radar, Lidar, Magnetometry, and Resistivity Survey allow archaeologists to map buried structures without disturbing the earth. These non-destructive techniques identify anomalies and sub-surface features through various physical measurements. Unlike dating

methods such as Electron Spin Resonance, which require physical samples, these surveying tools preserve the archaeological site for future detailed investigation.

9. (C) Principle of Superposition
The principle of superposition states that within an undisturbed sequence of strata, the oldest layers are deposited at the bottom while younger layers accumulate on top. By observing that microliths lie beneath copper and iron tools, archaeologists establish a relative chronological timeline. This fundamental concept allows for the reconstruction of cultural transitions from the Stone Age through the metal ages.

10. (A) II, III, I, IV
The Asiatic Society of Bengal was established in 1784, followed by the decipherment of Brahmi by James Prinsep in 1837. Later, Daya Ram Sahni discovered Harappa in 1921, marking a major breakthrough in Indus studies. Finally, Mortimer Wheeler introduced the systematic grid system of excavation in 1944. This sequence highlights the progressive professionalization and discovery phases of Indian archaeology.

11. (D) Anaerobic conditions and high acidity levels.
Peat bogs provide exceptional preservation for organic materials because they are characterized by highly acidic and anaerobic conditions. The lack of oxygen prevents the growth of aerobic bacteria that typically cause decay and decomposition. Additionally, the presence of certain chemical compounds like sphagnan helps tan organic tissues, effectively mummifying remains and preserving delicate features of ancient wood, skin, and textiles.

12. (A) I and II only
Excavations at Mohenjo-Daro revealed the Great Bath, while a unique ploughed field was identified at the site of Kalibangan. However, the prominent dockyard structure was discovered at Lothal rather than Dholavira. Conversely, Dholavira is renowned for its sophisticated and extensive water harvesting systems. These archaeological findings highlight the regional specializations and diverse urban features of the Harappan civilization across India.

13. (C) Variation in burial goods and residential structure dimensions
Variations in the quantity and quality of burial goods, alongside differences in the dimensions of residential structures, serve as primary indicators of social stratification. When certain individuals are buried with prestigious items while others have none, it suggests unequal access to resources. Similarly, larger or more elaborate dwellings reflect status distinctions within a community, pointing toward a structured social hierarchy.

14. (D) P-3, Q-2, R-1, S-4
Chanhudaro is recognized for its bead-making industry and the absence of a fortified citadel. Surkotada provided significant evidence of horse bones, whereas Banawali yielded a distinctive terracotta model of a plough. Rakhigarhi is currently considered the largest Harappan site located within the borders of modern India. These specific findings assist in identifying the economic and geographical features of different settlements.

15. (A) Mehrgarh - Neolithic
Mehrgarh is a crucial early Neolithic site in the Indus plains, providing evidence of early farming and animal domestication. Bhimbetka is primarily associated with Paleolithic and Mesolithic rock art rather than the Neolithic phase. Burzahom represents the Neolithic culture of Kashmir, and Inamgaon is a prominent Chalcolithic site. Identifying these correct cultural associations is essential for reconstructing regional prehistory.

16. (A) Both A and R are true and R is the correct explanation of A.
The Northern Black Polished Ware phase is synonymous with the second urbanization in India, characterized by the growth of major cities in the Ganga valley. This period saw the widespread use of iron technology, the introduction of punch-marked coins, and significant advancements in structural engineering. These factors combined to create a sophisticated urban culture that succeeded the earlier Harappan civilization after a long interval.

17. (B) Large-scale urban planning and baked brick structures
Megalithic cultures in South India are primarily identified by their distinctive burial practices,

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such as pit and urn burials marked by large stones. They utilized specialized iron implements and produced characteristic Black and Red Ware pottery. However, unlike the Harappan civilization, these groups did not exhibit large-scale urban planning or the widespread use of baked brick structures for residential purposes.

18. (A) I, II, III, and V only
Painted Grey Ware culture is typically associated with the later Vedic period and predominantly found in the western Ganges plain. The pottery is fine-grained and features distinct geometric patterns. Crucially, this phase precedes the Northern Black Polished Ware period and includes the use of iron tools. Therefore, suggesting that bronze was the only known metal is historically inaccurate for this cultural group.

19. (C) Identifying sickle gloss found on stone blades
Sickle gloss is a distinct polished appearance that develops on the edges of stone blades when they are repeatedly used to harvest cereal grasses. By identifying this micro-wear pattern, archaeologists can confirm the transition from opportunistic gathering to systematic agriculture. This specific competency allows for the objective verification of prehistoric economic shifts through the detailed analysis of material culture and tool usage.

20. (A) II, IV, I, III
The chronological sequence of ancient Indian ceramics begins with Ochre Coloured Pottery, followed by the Black and Red Ware typical of the Ahar-Banas culture. Subsequently, Painted Grey Ware became prominent during the later Vedic period, eventually giving way to the highly sophisticated Northern Black Polished Ware. Understanding this succession is vital for dating archaeological layers and mapping the evolution of craft technology.

21. (C) Indo-Islamic (Mughal)
Indo-Islamic architecture, particularly during the Mughal period, is characterized by the use of the true arch and dome, along with sophisticated mortar and lime plaster. In contrast, earlier Indian traditions frequently utilized corbelled arches and massive stone blocks laid without mortar. Therefore, a structure featuring these primitive corbelling techniques and dry masonry is least likely to belong to the later Indo-Islamic architectural phase.

22. (B) II, III, and IV only
Mauryan architectural achievements include Ashokan pillars carved from single blocks of sandstone and the Lomas Rishi cave, which replicates timber forms in stone. The Sarnath pillar capital is famous for its four back-to-back lions. However, accounts from travelers like Megasthenes describe the Mauryan palace at Pataliputra as being primarily constructed of wood, rather than utilizing large-scale stone masonry.

23. (D) Brihat Samhita
The Brihat Samhita, authored by Varahamihira, serves as a comprehensive encyclopedia that includes detailed chapters on Vastu Shastra and temple construction. It provides specific guidelines regarding the proportions, materials, and placement of religious structures in early India. While the Arthashastra focuses on statecraft and the Natya Shastra on performing arts, this text is a primary source for understanding ancient architectural theory.

24. (A) P-2, Q-1, R-4, S-3
The Kailasanatha Temple at Ellora was commissioned by the Rashtrakuta dynasty, while the Shore Temple at Mahabalipuram is a Pallava masterpiece. The Brihadeshwara Temple in Thanjavur represents the height of Chola architecture. Finally, the Sun Temple at Konark was built under the patronage of the Eastern Ganga dynasty. These monuments illustrate the diverse architectural styles fostered by different powerful ruling lineages across India.

25. (C) Shikhara - The gateway of South Indian temples
The garbhagriha functions as the inner sanctum, while the mandapa is a hall for congregational rituals. In the Nagara style, the shikhara refers to the curvilinear tower over the shrine. However, in South Indian Dravida architecture, the massive monumental gateways are specifically called gopurams. The tower above the main shrine in the south is known as the vimana, making the current definition incorrect.

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26. (C) A is true but R is false.
Ajanta caves represent both the early Hinayana and later Mahayana phases of Buddhist development. The Hinayana phase is characterized by the symbolic representation of the Buddha, such as through stupas, rather than human figures in the sanctum. The introduction of large Buddha images for worship is a definitive feature of the Mahayana period, which emerged later to replace the strictly aniconic traditions.

27. (A) Both Statement I and Statement II are correct.
The Nagara style, prevalent in North India, is identified by its distinctive curvilinear tower known as a shikhara. In contrast, the Dravida style of South India features a stepped pyramidal tower called a vimana. Both styles represent major evolutions in Indian temple architecture, showcasing different geometric approaches to the sacred space and reflecting regional aesthetic preferences and traditional engineering techniques.

28. (B) I, II, III, and IV only
The Sanchi Stupa contains several symbolic components: the anda represents the cosmos, the harmika serves as a balcony for the gods, and the chhatri symbolizes the three jewels of Buddhism. The ornate toranas depict various narrative scenes from the life of the Buddha. Although the stupa was expanded later, its original brick core was constructed during the Mauryan period under Emperor Ashoka.

29. (C) Subterranean ritual and community spaces
Beyond their essential function for water storage in arid regions, stepwells in western India served as subterranean community spaces. Their architectural layout provided a cool environment for social gatherings, religious rituals, and rest for travelers. These structures often featured elaborate carvings and multiple levels, reflecting a unique synthesis of functional engineering and socio-cultural life within the traditional Indian urban and rural landscapes.

30. (A) I, IV, III, II
The chronological sequence begins with the construction of the original brick core of the Sanchi Stupa during the Mauryan era. Centuries later, the Chandela kings built the sophisticated temples at Khajuraho. This was followed by the erection of the Qutub Minar during the early Delhi Sultanate. Finally, the Taj Mahal was constructed during the height of the Mughal Empire in the seventeenth century.

31. (A) A Nagara and Dravida hybrid style
The Vesara style represents a distinct architectural hybrid that incorporates elements from both the Northern Nagara and Southern Dravida traditions. It flourished primarily in the Deccan region under the patronage of dynasties like the Chalukyas and Hoysalas. This style is characterized by its unique barrel-vaulted roofs and circular plans, blending diverse regional influences into a cohesive and innovative structural form.

32. (B) I, II, and IV only
Vijayanagara architecture is noted for elaborate Kalyana Mandapas and the frequent use of mythical Yali pillars. While primarily Hindu in focus, the style did not reject Islamic influences, as seen in secular buildings like the Lotus Mahal, which features arches and domes. This synthesis demonstrates the dynamic cultural exchange occurring in the Deccan during the late medieval period between diverse regional ruling powers.

33. (B) Introduction of Persian architectural techniques
The widespread adoption of the true arch and dome in India was primarily the result of the introduction of Persian architectural techniques. These methods were brought by the various Islamic dynasties of the Delhi Sultanate. Unlike the earlier indigenous corbelling methods, the true arch allowed for the construction of much larger open spaces and massive domes, fundamentally transforming the structural landscape of Indian monuments.

34. (A) P-3, Q-1, R-2, S-4
The Alai Darwaza features the first true horseshoe arch in India, while the Tomb of Ghiyasuddin Tughlaq is known for its sloping walls or batter. The Gol Gumbaz in Bijapur is famous for its unique whispering gallery. Finally, the Buland Darwaza is a lofty gateway built by Akbar to commemorate his victory in Gujarat. These features represent key innovations in medieval Indo-Islamic engineering.

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35. (C) Pietra dura peak reached under Aurangzeb.
Mughal architecture saw several milestones, including the use of double domes in Humayun's Tomb and red sandstone at Fatehpur Sikri. The Charbagh garden layout also became a standard feature of royal tombs. However, the use of pietra dura, or decorative stone inlay, reached its artistic peak during the reign of Shah Jahan, notably in the Taj Mahal, rather than under Aurangzeb.

36. (A) Both A and R are true and R is the correct explanation of A.
The erotic sculptures at Khajuraho are not merely decorative but reflect the profound influence of Tantric philosophy during the Chandela period. These artworks symbolize the union of the individual soul with the divine and indicate the integration of esoteric practices into mainstream temple worship. Understanding this religious context is essential for an accurate and neutral interpretation of the architectural and sculptural heritage.

37. (C) Massive stone gopurams built in the plains
Traditional Kerala temple architecture is uniquely adapted to its tropical climate, featuring sloping roofs and the extensive use of timber. The central sanctums, known as Srikovils, can be circular or square in plan. However, the presence of massive stone gopurams is a characteristic of the Dravida style found in the plains of Tamil Nadu, which differs significantly from the more intimate Kerala style.

38. (B) I, III, IV, and V only
Colonial architecture in India includes the Gothic revival style of St. Paul's Cathedral and the Indo-Saracenic design of Victoria Terminus. The Gateway of India commemorates King George V, and Chepauk Palace is an early Indo-Saracenic example. Contrary to the idea of strict European classicism, Lutyens' Delhi deliberately incorporated various Indian motifs, such as chhatris and jaalis, to create a unique synthesis.

39. (D) The Lomas Rishi and Sudama caves
The Lomas Rishi and Sudama caves in the Barabar hills provide crucial evidence for the transition from timber to stone architecture. These rock-cut structures meticulously replicate the details of contemporary wooden buildings, such as thatched roofs and curved beams, in solid granite. By studying these early Mauryan caves, archaeologists can trace how traditional woodcraft techniques were translated into more permanent and monumental stone forms.

40. (A) II, III, IV, I
The historical development of Indian architectural styles begins with the Mauryan period, followed by the classical Gupta era which established the foundation for Hindu temples. Later, the Chola dynasty perfected the Dravida style in South India. Finally, the Hoysala style emerged in the Deccan, known for its intricate star-shaped plans and soapstone carvings. This sequence reflects the long-term evolution of Indian structural art.

41. (C) Punch-marked coins
Punch-marked coins are the earliest known coinage in India, characterized by their irregular shapes and the absence of inscriptions or royal portraits. Instead, they bear various symbols like the sun, moon, and animals, which were stamped or punched onto silver or copper flans. These artifacts provide vital evidence for the growth of trade and monetization during the Mahajanapada and Mauryan periods.

42. (A) I, II, and IV only
Indo-Greek rulers revolutionized Indian numismatics by issuing coins with realistic royal portraits and specific attributions to individual kings. Their coinage frequently featured bilingual legends, often using Greek and Prakrit. While they issued notable gold coins, their minting was not exclusive to that metal, as silver and copper issues were also common. These coins remain essential for reconstructing the history of northwestern India.

43. (D) Kushanas
The Kushanas were the first dynasty in ancient India to issue gold coins on a truly large scale, beginning with Vima Kadphises. These coins were influenced by Roman weight standards and facilitated extensive trade along the Silk Road. The abundance and high purity of Kushana gold coinage reflect the economic prosperity and international commercial links of their empire during the first few centuries.

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44. (B) P-4, Q-2, R-1, S-3
Kumaragupta I is noted for issuing the Ashvamedha type coins, while Samudragupta famously issued the Veena-playing type, reflecting his musical interests. Yajna Sri Satakarni issued lead coins featuring a ship motif, highlighting Satavahana maritime activities. Nahapana, a Western Kshatrapa ruler, issued portrait coins that show significant Roman influence. These varied coin types provide specific insights into the lives of rulers.

45. (C) Chandragupta I issued the 'King and Queen' type gold coins.
Chandragupta I is credited with issuing the 'King and Queen' type gold coins, which signify the important alliance between the Guptas and the Licchavis. While Gupta gold coins, known as dinaras, are famous for their artistic quality, copper coinage from this period was relatively scarce. Later rulers like Skandagupta actually faced economic challenges, leading to a noticeable decrease in the purity of their gold issues.

46. (C) A is true but R is false.
The discovery of numerous Roman coin hoards across South India serves as clear evidence of thriving maritime trade relations between the two regions during the early centuries CE. However, this commercial contact did not involve direct political or administrative control by Roman emperors over Indian territories. The trade was conducted through merchants who exchanged Roman gold for valuable Indian spices, textiles, and stones.

47. (C) Statement I is correct but Statement II is incorrect.
The Satavahanas primarily issued coinage in lead, copper, and potin, which were suited for local and regional trade. Although they were a powerful indigenous dynasty, they did not issue gold coins; that distinction belongs to the Kushanas. Their use of lead for coinage is a unique feature in Indian numismatics, reflecting the specific availability of metals and economic practices within their Deccan-based empire.

48. (B) I, II, and IV only
Iltutmish established the monetary system of the Delhi Sultanate by introducing the silver Tanka and copper Jital. Later, Muhammad bin Tughlaq attempted a bold experiment with token currency. Most Sultanate coins featured the Kalima or the Sultan's name in calligraphy rather than portraits, as Islamic tradition generally discouraged the depiction of living beings. This approach differs significantly from the earlier portrait-heavy traditions.

49. (B) Severe fiscal crisis or high inflation
Currency debasement occurs when a government reduces the amount of precious metal in its coins while maintaining their face value. Economic historians interpret this phenomenon as a clear indicator of severe fiscal crisis, high inflation, or a shortage of bullion. By analyzing the metallic purity of coins over time, researchers can track periods of economic decline or the financial strain caused by prolonged conflicts.

50. (A) The systematic study of coins and tokens
Numismatics is the systematic and scientific study of coins, tokens, and related objects used as currency. As a historical source, it provides crucial data on the chronology of rulers, the extent of empires, and ancient economic conditions. By examining the metal, weight, and inscriptions on coins, historians can reconstruct political and commercial histories that might not be fully documented in literary texts.

51. (C) Reverse
In numismatic terminology, the 'reverse' refers to the back side of a coin, while the 'obverse' is the front side, usually featuring the main portrait or symbol. The reverse often contains secondary symbols, religious motifs, or information about the minting location. Understanding these technical terms is essential for the accurate description and cataloging of ancient and medieval coins in archaeological and historical studies.

52. (D) I, II, and III only
The Mughal monetary system was standardized by Sher Shah Suri's silver Rupee and further developed by Akbar and Jahangir. Akbar introduced the 'Ilahi' era on his coins, while Jahangir is famous for his artistic Zodiac series. However, Aurangzeb adopted a more orthodox Islamic approach, removing the Kalima from coins and strictly avoiding portraits, though

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he continued to use poetic couplets to state his authority.

53. (C) The expansion of Mahajanapada trade networks
The proliferation of punch-marked coins across the Indian subcontinent from the 6th century BCE is a direct result of the expansion of trade networks between the Mahajanapadas. As these regional states grew in power and commercial complexity, the need for a standardized medium of exchange increased. This led to the wide circulation of these early silver and copper coins, facilitating inter-regional commerce and urbanization.

54. (B) P-3, Q-2, R-4, S-1
The Dinara was the standard gold coin of the Gupta Empire, while the Pagoda was a prominent denomination in the Vijayanagara Empire. The Tanka served as the primary silver currency of the Delhi Sultanate. In the Mughal period, the Dam was a widely used copper coin denomination. These terms reflect the diverse linguistic and cultural influences on the monetary systems of different Indian historical eras.

55. (D) Nishka - Lead
Ancient Indian texts refer to various coin denominations and their metallic compositions. Karshapanas were typically made of silver, while Suvarna denoted a gold coin. The Kakini was a smaller copper denomination. However, the term Nishka, which appears as early as the Vedic period, is associated with gold ornaments or coins rather than lead. Lead coinage was notably used later by the Satavahana dynasty in the Deccan.

56. (A) Both A and R are true and R is the correct explanation of A.
The post-Gupta period witnessed a significant decrease in the issuance of gold coins in North India. Historians attribute this scarcity to the decline of long-distance maritime trade and the emergence of a more localized, self-sufficient agrarian economy. This shift resulted in reduced monetization and a greater reliance on cowrie shells and barter for local daily transactions, reflecting a fundamental restructuring of the economy.

57. (C) Visual depictions of the reigning monarch
Standard Islamic coinage in the medieval period focused on calligraphic inscriptions rather than imagery. Coins typically included the name of the mint city, the Hijri year of production, and the names of the reigning monarch and the Caliph. Due to religious prohibitions against the depiction of human figures, visual portraits of kings were generally avoided, making this a distinct feature compared to earlier Indian numismatic traditions.

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58. (A) I, II, IV, and V only
Coins serve as vital historical sources by revealing religious affiliations, mapping territorial extents, and providing insights into economic conditions. Analysis of coin hoards can also pinpoint trade routes and periods of political instability. However, coins are not immune to forgery; ancient counterfeits exist. Therefore, while highly useful for chronology, they must be examined critically alongside other archaeological and literary evidence to ensure historical accuracy.

59. (D) Depictions of deities like Oesho and Athsho
Kushana coinage is uniquely identified by its eclectic depiction of deities from various pantheons, including Oesho and Athsho. These coins also prominently featured the Kushana kings in Central Asian attire. Unlike the later purely calligraphic Islamic coins or earlier Greco-Bactrian issues, this specific religious iconography is a hallmark of the Kushana dynasty, reflecting their role as a bridge between diverse cultural and religious worlds.

60. (B) Trade circulation beyond political borders.
A primary limitation of using coins to reconstruct political boundaries is that currency often circulates far beyond the actual territory of the issuing ruler through trade. A hoard of coins found in a distant region might indicate commercial contact rather than political conquest. Therefore, historians must be careful not to mistake the geographic spread of a dynasty's coinage for the definitive borders of its administrative control.

61. (C) Donative record
A copper plate inscription that records a land grant, includes a royal genealogy, and features imprecatory verses is best categorized as a donative record. These documents served as

legal deeds proving ownership of land granted by the king to individuals or institutions. Unlike a prashasti, which is primarily a eulogy, or a memorial stone, the core purpose of this inscription was to formalize a donation.

62. (D) I, II, and IV only
Ashokan edicts are fundamental for understanding his Dhamma and administration. While inscriptions in the northwest used Kharoshthi and Aramaic scripts, the Bhabru edict specifically confirms his Buddhist faith. However, Ashoka is only referred to by his personal name in a few instances, such as at Maski; most inscriptions use his royal titles, which made his initial identification a significant challenge for modern historians.

63. (A) Ashoka
The earliest deciphered epigraphic records in the Indian subcontinent are the edicts of the Mauryan Emperor Ashoka. Dating to the 3rd century BCE, these inscriptions were written in various scripts, including Brahmi and Kharoshthi, and languages like Prakrit, Greek, and Aramaic. Their successful decipherment by James Prinsep in the 19th century provided the first secure chronological foundation for reconstructing the history of ancient India and Buddhism.

64. (B) P-3, Q-4, R-1, S-2
The Hathigumpha Inscription chronicles the reign of Kharavela, while the Junagadh Rock Inscription records the repair of a dam by Rudradaman I. The Allahabad Pillar Inscription is the primary source for Samudragupta's conquests. The Aihole Inscription, composed by Ravikirti, celebrates the military victories of the Chalukya king Pulakeshin II. These records are indispensable for understanding the political history and regional dynamics of ancient India.

65. (B) Kharoshthi - Right to Left
Writing systems in ancient India followed different conventions. The Brahmi script, the ancestor of most modern Indian scripts, was written from left to right. In contrast, the Kharoshthi script, which was prevalent in the northwestern region and influenced by Aramaic, was written from right to left. Recognizing these directions is a fundamental skill for epigraphists and paleographers when deciphering and analyzing ancient inscriptions on rocks and coins.

66. (A) Both A and R are true and R is the correct explanation of A.
The proliferation of copper plate inscriptions during the early medieval period is directly linked to the increasing frequency of royal land grants. These grants, often made to Brahmanas or temples, required durable legal documentation to ensure the transfer of revenue rights across generations. Consequently, the use of copper plates became a standard administrative practice, providing historians with detailed records of the socioeconomic and political structures.

67. (A) Both Statement I and Statement II are correct.
Paleography and epigraphy are closely related but distinct disciplines. Paleography is the scientific study of ancient handwriting and the evolution of scripts over time, which helps in dating undated texts. Epigraphy, on the other hand, is the broader study of inscriptions themselves, including their content, context, and historical significance. Together, these fields allow researchers to decode and interpret the vast amount of written data preserved on durable materials.

68. (D) I, II, III, and V only
Medieval copper plate land grants typically follow a structured format: beginning with a divine invocation, followed by a royal prashasti, and then the specific details and boundaries of the donated land. They often conclude with imprecatory verses to deter future violations of the grant. However, these documents rarely recorded the names of individual peasant cultivators, focusing instead on the donor, the recipient, and the legal transfer of rights.

69. (C) Chronicle the military victories of Pulakeshin II
The Aihole inscription, authored by the court poet Ravikirti, serves as a vital historical record of the Chalukya dynasty. Beyond its religious context, its primary purpose was to chronicle and celebrate the extensive military victories of King Pulakeshin II, including his famous defeat of Emperor Harsha. This prashasti provides essential geographic and political data for reconstructing the power struggles of 7th-century India through evidence-based royal records.

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70. (B) A eulogy praising a king's achievements
A prashasti is a specific type of inscription that functions as a formal eulogy or panegyric, composed by court poets to praise the lineage, virtues, and military achievements of a royal patron. These texts often use highly stylized and ornate language to project an idealized image of the king. While they contain valuable historical facts, researchers must critically analyze them to separate factual data from rhetorical and poetic exaggerations.

71. (D) Desires to project classical courtly prestige
The transition from Prakrit to Sanskrit as the language of royal inscriptions reflects the growing desire of Indian dynasties to project classical courtly prestige. As Sanskrit became the language of the elite and high culture, even foreign rulers like the Western Kshatrapas adopted it for their public records. This linguistic shift signifies the formalization of royal authority and the alignment of political power with the sophisticated traditions of classical literature.

72. (A) I, II, and III only
The Mehrauli Iron Pillar Inscription records the military exploits of a king named Chandra, widely identified as Chandragupta II. It is written in classical Sanskrit using the Brahmi script and describes campaigns reaching as far as Bengal and the Indus region. Notably, the inscription is undated and does not explicitly mention the Saka era, though its paleographic features firmly place it within the early Gupta period of history.

73. (C) Studying the evolutionary stage of the script
The most reliable scholarly method for dating an undated ancient inscription is to analyze the evolutionary stage of its script, a practice known as paleography. Since the shapes of letters in scripts like Brahmi changed systematically over centuries, experts can determine a text's approximate age by comparing its characters with those from dated records. This comparative analysis provides a more accurate chronological framework than simply counting words or chemical analysis.

74. (A) P-3, Q-4, R-1, S-2
In ancient and medieval epigraphy, a 'sasana' refers to a royal charter or order, while an 'agrahara' is a specific land grant given to Brahmanas for religious or educational purposes. A 'vihara' denotes a Buddhist monastery, serving as a residence for monks. The term 'kutumbin' typically refers to a peasant or a householder. Understanding these specific terms is crucial for correctly interpreting the social and administrative content of inscriptions.

75. (D) It was primarily inscribed to declare war on the Rashtrakutas.
The Uttaramerur inscription, dating to the reign of the Chola king Parantaka I, is a cornerstone of South Indian administrative history. It provides an exceptionally detailed account of the democratic village assembly system, outlining specific qualifications and disqualifications for election. Its purpose was to document and regulate local self-government rather than to serve as a declaration of war against any rival dynasties like the Rashtrakutas, making that statement incorrect.

76. (A) Both A and R are true and R is the correct explanation of A.
James Prinsep's decipherment of the Brahmi script in 1837 was a transformative event in Indian historiography. By unlocking the meaning of Ashoka's edicts, historians were finally able to identify the legendary 'Devanampiya Piyadassi' as the Mauryan emperor. This discovery allowed for the reconstruction of his reign and established the first secure chronological anchor for ancient Indian history, moving the field beyond purely mythical or speculative accounts of the past.

77. (C) Mauryas
While the Pallavas, Rashtrakutas, and Cholas issued extensive copper plate inscriptions to document land grants and revenue transfers, the Mauryas predominantly utilized stone pillars and rock edicts for their public records. The practice of making permanent land grants on copper plates became a widespread administrative feature only in the post-Gupta and early medieval periods. Therefore, associating the early Mauryan empire with large-scale copper plate traditions is historically inaccurate.

78. (D) I, II, III, and IV only
The Besnagar Pillar, erected by the Greek ambassador Heliodorus, is a significant marker of early Bhagavata religion. The inscription, written

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in Prakrit and Brahmi, records Heliodorus' devotion to Vasudeva. This find provides clear evidence of the spread of Indian religious traditions among foreign residents in the 2nd century BCE. However, it does not mention Jainism, as its content is exclusively focused on the early development of Vaishnava worship.

79. (A) Cross-referencing donor names and social affiliations
Votive inscriptions at early Buddhist sites like Sanchi and Bharhut record hundreds of small donations from common people. To understand the socio-economic status of women, historians must cross-reference the names of female donors with their listed social affiliations, such as being nuns or merchants' wives. This specific competency allows for a more nuanced reconstruction of gender roles and economic agency in ancient India through the lens of religious participation.

80. (B) Records a royal visit and village tax reduction
The Rummindei Pillar Inscription is of great historical value as it records Ashoka's pilgrimage to Lumbini, the birthplace of the Buddha. Beyond its religious importance, the inscription provides rare administrative data by documenting the king's decision to exempt the village from certain taxes and reduce the land revenue share. This specific record offers a unique glimpse into the fiscal policies and direct engagement of the Mauryan state with rural communities.

81. (B) Extract data while adjusting for rhetorical excess
When using a courtly panegyric like the Gwalior prashasti, historians must apply a critical methodology that accounts for the literary genre's inherent biases. While the text provides essential genealogical and political data, it often employs rhetorical excess to glorify the ruler. By carefully extracting facts and corroborating them with other sources, researchers can adjust for these exaggerations and build a more realistic and objective history of the Pratihara dynasty.

82. (A) I, II, and III only
The Eran stone pillar inscription of 510 CE, belonging to the reign of the Gupta king Bhanugupta, is historically famous for providing the earliest epigraphic evidence of the practice of Sati. It records how the wife of a general named Goparaja immolated herself after his death in battle. While the inscription alludes to a conflict involving the Hunas, its primary focus is the commemoration of Goparaja and the subsequent act of his widow.

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83. (C) An Aramaic-derived script used in the northwest
Kharoshthi was an ancient script derived from Aramaic, primarily used in the northwestern part of the Indian subcontinent from the 3rd century BCE to the 3rd century CE. Unlike the left-to-right Brahmi, it was written from right to left. It was the script used for many of Ashoka's edicts in Gandhara and was widely adopted by the Indo-Greek, Saka, and Kushana rulers for their official administrative and numismatic records.

84. (D) P-4, Q-1, R-3, S-2
The Sohgaura Copper Plate provides early evidence of state-led famine relief, while the Mandasor Inscription records the migration of silk weavers. The Boghazkoi Inscription in Anatolia is significant for mentioning Vedic gods like Indra and Varuna. The Nanaghat Inscription offers details on early Satavahana administration and religious sacrifices. These diverse records illustrate the wide-ranging geographic and thematic scope of ancient epigraphy for reconstructing social and political history.

85. (C) The shift from Tamil-Brahmi to bilingual royal grants.
The epigraphy of South India exhibits a significant linguistic evolution, starting from early Tamil-Brahmi inscriptions in caves used by ascetics. Over time, royal charters evolved into bilingual documents, often featuring a Sanskrit portion for the genealogy and a local language portion for administrative details. This transition reflects the dynamic interaction between classical pan-Indian traditions and thriving regional languages during the Pallava, Pandya, and Chola periods of history.

86. (A) Both A and R are true and R is the correct explanation of A.
The Junagadh rock inscription of Rudradaman marks a critical shift in the history of Indian epigraphy. Prior to this 2nd-century CE record, most royal inscriptions were written in Prakrit.

By using chaste, classical Sanskrit to record the repair of the Sudarshana lake, Rudradaman demonstrated the language's growing prestige in royal courts. This inscription is a landmark that signals the beginning of Sanskrit becoming the primary language for projecting power.

87. (D) Statement I is incorrect but Statement II is correct.
Votive inscriptions are short records of donations made to religious establishments by a wide variety of people, including monks, nuns, merchants, and artisans. They are not limited to royal land grants but instead provide valuable insights into the religious lives and economic contributions of common citizens. By recording these individual gifts of pillars or images, these inscriptions allow historians to reconstruct the popular support base of ancient religious institutions.

88. (A) I, II, III, and IV only
Chola inscriptions, frequently found on temple walls, are exceptionally rich sources of historical data. They provide detailed information on local village administration, land measurements, agricultural yields, and the activities of influential merchant guilds like the Ayyavole. While they are famous for their use of the Tamil language, they often included Sanskrit preambles to trace royal genealogies, making the claim of their complete lack of Sanskrit verses incorrect.

89. (C) Distinction between direct rule and tributary states
The Allahabad Pillar Inscription outlines Samudragupta's sophisticated and varied political strategies. For the rulers of Aryavarta, he practiced total annexation and direct rule. In contrast, for the distant kings of Dakshinapatha, he followed a policy where he defeated them but subsequently reinstated them as tributary states. This conceptual framework illustrates the strategic flexibility of the Gupta state in managing a diverse and vast empire through different modes of administrative control.

90. (A) Halmidi Inscription - Tamil
The Halmidi Inscription is a landmark record because it represents the earliest known evidence of the Kannada language in written form, dating back to the 5th century CE. While the Maski and Shahbazgarhi edicts are correctly associated with Brahmi and Kharoshthi respectively, and the Kandahar edict is famously bilingual, Halmidi's association with Tamil is incorrect, as it is foundational for the history of Kannada linguistics and regional development.

91. (D) Rise of a class of landed intermediary agents
The proliferation of copper plate land grants during the early medieval period led to the rise of a distinct class of landed intermediary agents. As kings granted revenue rights and administrative authority to Brahmanas and officials, these individuals gained significant local power, effectively distancing the state from the peasant population. This process is central to the 'Indian Feudalism' debate, explaining the fragmentation of political authority and the restructuring of rural society.

92. (D) I, II, III, and IV
The Hathigumpha Inscription is a unique biographical record of King Kharavela of Kalinga, providing a detailed year-by-year account of his various military and civil achievements. Written in Prakrit using the Brahmi script, it mentions his public works, such as the extension of a canal originally built by a Nanda king centuries earlier. This inscription is a primary source for understanding the history of ancient Odisha and the interactions between different regional dynasties.

93. (C) Inscriptions (Epigraphy)
Inscriptions are considered the most reliable sources for reconstructing the exact chronological framework and genealogy of ancient dynasties because they are contemporary, durable, and generally intended for public record. Unlike literary texts like the Puranas or epics, which underwent centuries of additions and revisions, epigraphic records are less susceptible to subsequent alterations. They provide specific names, dates, and geographic details that allow for the precise mapping of historical political and administrative developments.

94. (D) P-3, Q-1, R-4, S-2
The Rigveda is a collection of hymns dedicated to various deities, while the Samaveda contains melodies and chants for sacrificial performances. The Yajurveda focuses on the specific rituals and formulas used by priests during sacrifices. The

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Atharvaveda is distinct for its inclusion of spells, charms, and magical formulas for healing and protection. Together, these four Vedas form the foundational core of early Indian religious and literary traditions.

95. (A) Upanishads - Vedic culmination and spiritual study
The Upanishads represent the culmination of Vedic thought, focusing on deep philosophical inquiries into the nature of the soul and the ultimate reality. Brahmanas are primarily ritual texts explaining the significance of sacrifices, and Aranyakas serve as forest books for hermits. The Vedangas are ancillary disciplines, such as grammar and phonetics, designed to ensure the correct pronunciation and performance of the sacred Vedic hymns, making the current association of Upanishads correct.

96. (A) Both A and R are true and R is the correct explanation of A.
Later Vedic literature documents a significant shift in Aryan habitation from the Sapta Sindhu region toward the fertile Ganga-Yamuna Doab. This movement is exemplified in the Shatapatha Brahmana's narrative of Videgha Mathava, which describes the clearing of forests using fire as the people moved eastward. This geographic expansion led to the development of larger territorial states and a more complex agrarian society compared to the earlier pastoral-focused Rigvedic period.

97. (B) Nyaya (Logic)
The six Vedangas are essential ancillary sciences for the study and preservation of the Vedas: Shiksha, Kalpa, Vyakarana, Nirukta, Chhanda, and Jyotisha. While Nyaya is a highly significant system of Indian logic and philosophy, it is not categorized as one of these traditional Vedangas. These disciplines were developed specifically to ensure the precise oral transmission and correct performance of sacred Vedic rites over centuries, making Nyaya the odd one out.

98. (A) I, III, and V only
The Puranas are vital for reconstructing political history because they contain 'Vamshanucharita' sections detailing the genealogies of various ancient dynasties, including the Mauryas and Guptas. Their final compilation generally occurred during the Gupta period. However, they were not composed by a single author but evolved over a long duration and are deeply mythological rather than strictly secular. Despite these complexities, they remain indispensable for tracing the lineages of early Indian kings.

99. (C) Separate the core conflict from textual accretions
To extract reliable historical data from the Mahabharata, a historian must possess the competency to distinguish between the original core conflict and the vast layers of later ethical, religious, and didactic additions. This process involves the critical comparison of various regional recensions and the identification of cultural practices that reflect specific historical periods. By stripping away these textual accretions, researchers can uncover the foundational societal and political elements of early India.

100. (D) Divine revelations comprising the Vedic texts
The concept of 'Shruti', meaning 'that which is heard', refers to the body of sacred literature considered to be of divine origin and eternal truth. This category exclusively comprises the four Vedas along with their associated Brahmanas, Aranyakas, and Upanishads. Unlike Smriti, which is considered to be of human memory and tradition, Shruti is believed to have been revealed to ancient rishis through divine inspiration and subsequent meticulous oral transmission.

101. (C) Panini's Ashtadhyayi
Panini's 'Ashtadhyayi', dating to approximately the 4th century BCE, is the earliest extant work on Sanskrit grammar and remains the foundation of linguistic study in India. By codifying the rules of the language, Panini provided a precise structure that influenced all subsequent literature. For historians, this text is also a valuable source of socio-economic information, as it mentions various tribes, occupations, and geographic locations prevalent during that time.

102. (C) Statement I is correct but Statement II is incorrect.
The Dharmasutras and Dharmashastras are normative texts that outline ideal social conduct and legal codes, though they may not always reflect the actual realities of ancient society. In

contrast, the Arthashastra, attributed to Kautilya, is a secular and pragmatic treatise on statecraft, administration, and military strategy. It focuses on the effective management of a kingdom and the consolidation of political power rather than being a guide for religious rituals.

103. (D) Shudraka - Rajatarangini
Ancient Indian secular literature includes various important historical and dramatic works. Vishakhadatta authored the political drama 'Mudrarakshasa', and Kalidasa wrote 'Malavikagnimitram'. Banabhatta's 'Harshacharita' is a foundational royal biography. However, the 'Rajatarangini', which is a famous and comprehensive chronicle of the history of Kashmir, was written by Kalhana in the 12th century, not by the playwright Shudraka, who is known for 'Mrichchhakatika'.

104. (A) The baskets of teachings: Vinaya, Sutta, and Abhidhamma
The 'Tripitaka' is the traditional term for the earliest and most authoritative collection of Buddhist scriptures. It consists of the Vinaya Pitaka, which details monastic discipline; the Sutta Pitaka, containing the Buddha's discourses; and the Abhidhamma Pitaka, which offers a systematic philosophical analysis of the teachings. These texts were originally transmitted orally before being committed to writing, forming the core canon of the Theravada Buddhist tradition across diverse regional communities.

105. (C) Jatakas
The Jatakas are a vast collection of stories detailing the previous births of the Buddha in both human and animal forms. For historians, these narratives are invaluable because they provide vivid descriptions of socio-economic life, folk traditions, and active trade routes in early historic India. By depicting the interactions of merchants, artisans, and common people, the Jatakas offer a grassroots perspective that complements the elite-focused narratives of royal inscriptions.

106. (A) Distinguish between theoretical and descriptive models
Discrepancies between Kautilya's Arthashastra and Megasthenes' Indica are often resolved by recognizing the different nature of these sources. The Arthashastra is a theoretical and normative manual on statecraft, describing how a kingdom should be ideally managed. In contrast, the Indica provides a descriptive, first-hand account by a foreign observer of what he actually saw, though sometimes filtered through his own cultural misunderstandings. Acknowledging these distinct models is a key methodology.

107. (D) It is divided into Akam and Puram thematic poetry.
Sangam literature, composed in ancient Tamil, is a unique body of work that provides insights into early South Indian society. It is categorized into two main thematic groups: 'Akam', which focuses on personal emotions and love, and 'Puram', which deals with public life, heroism, and warfare. Unlike the later Sanskrit-dominated courtly traditions, this literature is deeply rooted in the diverse ecological landscapes and the heroic culture of the early Tamil region.

108. (B) Utilizes diverse sources for historical narration
Kalhana's 'Rajatarangini' represents a significant milestone in Indian historiography because it adopts a more modern and critical approach to historical narration. Unlike many earlier texts, Kalhana utilized a wide range of sources, including temple inscriptions, coins, and previous chronicles, to reconstruct the history of Kashmir. His attempt to provide an impartial and evidence-based account makes this 12th-century work a unique example of systematic historical consciousness in ancient and medieval India.

109. (C) They are written exclusively in classical Sanskrit.
Jain canonical literature, known as the Agamas, contains the foundational teachings of Mahavira and his disciples. These texts were originally transmitted orally and were eventually codified at councils like the one held at Vallabhi. Notably, they were written in Ardhamagadhi, a form of Prakrit, rather than classical Sanskrit, to make the teachings accessible to common people. The 'Kalpa Sutra' is another critical text, providing biographies of the revered Jain Tirthankaras.

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110. (D) Dialogue between Indo-Greeks and Buddhist monks
The 'Milindapanho' is a profound Buddhist text recording a philosophical dialogue between the Indo-Greek king Menander and the monk Nagasena. This work illustrates the cultural and intellectual synthesis that occurred in the northwestern subcontinent following the Greek invasions. It reflects how foreign rulers engaged with Indian spiritual traditions, ultimately leading to the growth of a unique Greco-Buddhist culture that significantly influenced art and philosophy in the region for several centuries.

111. (A) Harshacharita
The 'Harshacharita', composed by the court poet Banabhatta in the 7th century, is a masterpiece of Sanskrit prose. It provides a detailed and stylized biographical account of the early life and rise to power of King Harshavardhana of the Pushyabhuti dynasty. While it follows the conventions of a courtly panegyric, the text offers valuable historical data on contemporary social life, administration, and the political geography of North India during Harsha's reign.

112. (A) Both Statement I and Statement II are correct.
The Ceylonese chronicles, Mahavamsa and Dipavamsa, are essential literary sources for Indian history, particularly regarding the reign of Emperor Ashoka and the missionary activities that spread Buddhism. Written in the Pali language, these texts provide a detailed narrative of the various Buddhist councils and the genealogy of kings. They serve as a crucial external check on indigenous Indian sources, helping historians establish a more comprehensive picture of the ancient religious landscape.

113. (B) Brihat Samhita - Grammar and Linguistics
Ancient Indian scientific literature is exceptionally diverse. The 'Aryabhatiya' focuses on mathematics and astronomy, while the 'Charaka Samhita' and 'Sushruta Samhita' are foundational texts for Ayurveda and surgery, respectively. However, the 'Brihat Samhita' is not a work on grammar but a comprehensive encyclopedia by Varahamihira, covering subjects like astrology and temple architecture. Identifying the correct subject matter is vital for understanding the intellectual history of the classical period.

114. (A) Tax-free villages granted for Brahmana learning
An 'Agraharam' was a specific type of settlement or land grant typically awarded by kings to Brahmana families or institutions. These grants were usually tax-free and intended to support religious learning, teaching, and the performance of rituals. Over time, agraharas became important centers of education and culture, particularly in South India, and their records provide detailed insights into the medieval land tenure systems and agrarian administration across various regional kingdoms.

115. (C) Vinaya Pitaka
The 'Vinaya Pitaka' is the most appropriate source for studying the internal organization and daily life of the Buddhist Sangha. It contains a comprehensive set of rules and regulations, known as the Patimokkha, which govern the conduct of monks and nuns. By detailing the procedures for ordination and the management of monastic property, this text offers a window into the practical and ethical foundations of early Buddhist communities and their social structures.

116. (D) A Sangam epic detailing Kannagi's story
The 'Silappadikaram' is one of the five great epics of Tamil literature, dating to the post-Sangam period. Attributed to Prince Ilango Adigal, it tells the tragic story of Kannagi and her husband Kovalan. For historians, this epic is a rich source of information on the socio-cultural life, urban layout, and religious practices of the Chera, Chola, and Pandya kingdoms, reflecting the transition toward more structured urban societies in ancient South India.

117. (C) It outlines a centralized bureaucratic state mechanism.
The Arthashastra is a foundational work that outlines a highly centralized and bureaucratic state mechanism. It discusses the roles of various departments, the importance of a professional espionage system, and the state's control over the economy. Unlike a decentralized model, it advocates for a powerful monarch supported by a structured hierarchy of officials to ensure stability and expansion, reflecting the sophisticated political thought of the early Mauryan era of history.

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118. (B) The Vedic geographic horizon centered on the Indus.
The 'Nadistuti Sukta' and the frequent mentions of the Saraswati and Indus rivers in the Rigveda indicate that the early Vedic geographic horizon was centered on the northwestern part of the Indian subcontinent. This area, known as the Sapta Sindhu, formed the heartland of the Rigvedic tribes. The lack of emphasis on the Ganges in the earliest layers of the text confirms that their eastward expansion into the Ganga valley occurred later.

119. (D) They present an egalitarian structure without hierarchy.
Smriti literature, such as the Manusmriti, represents the human-authored codification of social and legal laws in ancient India. While they discuss marriage and justice, they are fundamentally based on the maintenance of the Varna social hierarchy and specific duties associated with different castes. Therefore, describing these texts as presenting an egalitarian structure is completely contrary to their core ideological and normative purpose of maintaining a structured and hierarchical social order.

120. (A) Dynastic desires to legitimize rule via court poets
The emergence of 'Charitas', or royal biographies, during the early medieval period was a direct result of the dynastic need for political legitimacy. Rulers commissioned court poets to write idealized accounts of their lives, often tracing their lineages to mythical heroes. These texts, while artistically ornate, served to justify the ruler's authority and project a powerful image to rivals and subjects, reflecting the deepening of courtly culture and patronage in India.

121. (C) Vakpati
The 'Gaudavaho' is a significant Prakrit epic authored by Vakpati in the 8th century. It describes the various campaigns and triumphs of King Yashovarman of Kannauj, particularly his victory over the ruler of Gauda. This text is an important historical source for understanding the shifting power dynamics in North India following the collapse of the Gupta empire and the subsequent rise of Kannauj as a major political and cultural center of the era.

122. (A) Both Statement I and Statement II are correct.
The 'Tolkappiyam' is the earliest extant work of Tamil literature and serves as a fundamental treatise on grammar and poetics. Beyond linguistic rules, it is a crucial source for understanding ancient Tamil social ecology through its concept of 'tinais'. These zones—such as the hills and coasts—were associated with specific lifestyles and themes, providing a unique framework for analyzing the relationship between nature and culture in ancient South India.

123. (D) Navasahasankacharita - Harishena
Royal biographies were a popular genre in medieval Indian literature. Bilhana wrote the 'Vikramankadevacharita', and Hemachandra composed the 'Kumarapalacharita'. Jayanaka is credited with 'Prithvirajavijaya'. However, the 'Navasahasankacharita', which describes the life of a Paramara king, was authored by the poet Padmagupta. Harishena is famous for composing the Allahabad Pillar Inscription of Samudragupta, which belongs to an much earlier period of history, making this particular match incorrect.

124. (B) Verbally transmitted historical knowledge and myths
Oral traditions refer to historical knowledge, myths, legends, and genealogies that are transmitted verbally from one generation to another rather than through written records. In societies without a long-standing written tradition, or for marginalized groups whose stories were ignored by elite writers, oral traditions serve as a vital repository of collective memory. Historians use these narratives to recover perspectives and events that might otherwise be lost to the formal historical record.

125. (C) Their susceptibility to memory distortions over time.
A major limitation of utilizing oral traditions as a primary historical source is their inherent susceptibility to memory distortions and changes over time. As stories are retold across generations, they can be altered by contemporary social needs or the addition of mythical elements. Therefore, while they provide invaluable insights into popular consciousness, they must be rigorously corroborated with archaeological or

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other literary evidence to establish a reliable and factual historical accuracy.

126. (D) Corroborating the events with archaeological data
To validate folk songs and bardic narratives as historical sources, a researcher must cross-examine them with independent evidence, particularly archaeological data. While these oral forms preserve significant events, they often include legendary exaggerations. By finding physical proof of mentioned settlements or trade items, historians can distinguish the factual core of the tradition from its later narrative embellishments, ensuring a more reliable and objective reconstruction of the past events.

127. (A) Mnemonic Vedic transmission as a strict oral tradition.
India has a unique and rigorous history of oral transmission, best exemplified by the mnemonic techniques used to preserve the Vedas. For centuries, these sacred texts were passed down with incredible precision without the use of writing. This tradition demonstrates that oral transmission can be highly structured and accurate. In contrast, while folk songs and bards also preserve history, they follow more fluid narrative styles compared to the strict liturgical preservation.

128. (B) Rajputana (Rajasthan)
The use of professional bards, such as the Charans and Bhats, is a prominent feature of the historical culture of Rajputana. These bards were responsible for maintaining elaborate genealogies and recounting the heroic deeds of their patrons in epic poems. Their narratives provide a wealth of information on the social values, kinship structures, and military history of the Rajput clans, forming an essential part of the regional historical record for modern researchers.

129. (B) Its use for subaltern study in contemporary history.
Oral history methodology involves conducting interviews with living individuals to record their first-hand experiences of past events. It is particularly useful for studying subaltern or marginalized groups whose voices are missing from official archives. However, it is incorrect to say that it eliminates all subjective bias. Instead, oral history acknowledges that memory is shaped by personal perspectives, requiring researchers to critically interpret these testimonies within their broader and specific social context.

130. (A) Synthesis between literary and indigenous traditions
The inclusion of local folk deities into the Puranic pantheon, such as the tribal origins of Lord Jagannath in Puri, reflects a sophisticated process of cultural synthesis. As literary and indigenous traditions interacted, local myths were often reinterpreted through a Sanskritized framework. This phenomenon allowed mainstream religious institutions to incorporate diverse populations, resulting in a rich and layered religious landscape where high-culture literature and grassroots oral traditions continuously influenced each other.

131. (C) Megasthenes
Megasthenes was a Greek ambassador sent by Seleucus Nicator to the court of the Mauryan Emperor Chandragupta Maurya in Pataliputra. During his stay, he wrote a comprehensive account of India titled 'Indica'. Although the original text is lost, numerous fragments preserved in the writings of later classical historians provide valuable information on Mauryan administration and social structure, making it a foundational foreign source for ancient Indian history.

132. (A) Both Statement I and Statement II are correct.
The 'Periplus of the Erythraean Sea' is an anonymous 1st-century CE Greek work that served as a practical navigational and commercial guide for sailors. It provides exceptionally detailed information on the maritime routes, ports, and trade commodities involved in the exchange between the Roman Empire and the Indian subcontinent. By naming specific ports like Barygaza and Muziris, this text offers a first-hand look at the vibrant Indian Ocean trade networks.

133. (C) Megasthenes - Ashoka
Foreign travelers often visited India during the reigns of prominent rulers. Fa-Hien traveled during the time of Chandragupta II, and Hiuen Tsang stayed at the court of Harsha. Ibn Battuta was an official under Muhammad bin Tughlaq. However, Megasthenes visited the court of Chandragupta Maurya, the founder of

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the dynasty, rather than his grandson Ashoka. Correcting these chronological associations is essential for accurately situating traveler accounts within the correct historical context.

134. (B) First-hand written accounts of traveler experiences
A travelogue is a detailed first-hand written account of an individual's experiences and observations while journeying through foreign lands. In historical research, these documents are prized for providing external perspectives on social customs, economic activities, and political conditions that local writers might take for granted. By recording their unique impressions of the geography and people, travelers create a valuable record of cultural interaction and cross-cultural perceptions throughout different historical eras.

135. (D) Its fragmented survival and some fantastical claims.
Historians exercise caution when using Megasthenes' 'Indica' because the original work has not survived intact. Instead, it is known only through fragments and summaries cited by later classical authors. Additionally, Megasthenes included several fantastical claims, such as stories of gold-digging ants. These elements require researchers to critically evaluate his observations, distinguishing between genuine administrative facts and myths or misunderstandings he encountered during his long stay in the Mauryan capital.

136. (A) To acquire texts and visit sacred Buddhist sites
The primary motivation of the Chinese traveler Hiuen Tsang was to visit the sacred sites associated with the life of the Buddha and to acquire original Sanskrit Buddhist scriptures. His deep religious commitment inevitably colored his observations, as he focused heavily on the state of Buddhist monasteries and education. While his accounts provide extensive geographic data, historians must account for his spiritual agenda when interpreting his descriptions of contemporary Indian society.

137. (C) Al-Biruni's analytical account of Indian sciences.
Al-Biruni's 'Tahqiq-i-Hind' is a masterpiece of medieval scholarly observation. Unlike many other travelers, Al-Biruni learned Sanskrit and studied Indian texts directly to provide a systematic and analytical account of Indian sciences, philosophy, and social customs. Written in the 11th century, his work stands out for its objective inquiry into the intellectual life of the subcontinent, making it a crucial source for understanding the medieval Indian scientific and philosophical traditions.

138. (A) Diverse Persian, Italian, and Portuguese accounts
The history of the Vijayanagara Empire is remarkably well-documented by a diverse group of foreign travelers, including Persians like Abdur Razzaq, Italians like Nicolo Conti, and Portuguese such as Domingo Paes. Their detailed descriptions of the bustling markets, grand festivals, and the impressive architecture of Hampi provide a vivid picture of the empire's wealth and cosmopolitan nature. These accounts are essential for reconstructing the socio-economic life and urban grandeur of medieval South India.

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139. (D) Fa-Hien's focus on administration over Buddhism.
Foreign accounts provide varied perspectives on Indian history. Al-Biruni's linguistic skills and Ptolemy's geographic data are highly valued, as is Francois Bernier's detailed view of the Mughal court. However, the claim that Fa-Hien focused on administration over Buddhism is incorrect. As a devoted Chinese pilgrim, Fa-Hien's primary interest was in the Buddhist dharma; his mentions of secular administration were incidental and far less detailed than those of later travelers.

140. (B) Roman demand for luxury goods and trade imbalance
In his 'Naturalis Historia', Pliny the Elder lamented the massive drain of Roman gold to India to pay for luxury items like spices and silk. This evidence highlights a significant trade imbalance caused by the high Roman demand for Indian goods. The resulting flow of gold into the subcontinent fueled the Indian economy and led to the widespread presence of Roman

coins, illustrating the powerful commercial link between the two distant empires.

141. (C) Gujarat and Kerala
The port of Barygaza, mentioned in the 'Periplus', corresponds to the modern city of Bharuch in Gujarat, a major center for North Indian trade. Muziris is identified with the Malabar coast in modern Kerala, famous for its role in the ancient spice trade with the West. Identifying these geographic locations is crucial for mapping the historical maritime routes that connected the Indian subcontinent to the broader Mediterranean and Indian Ocean commercial worlds.

142. (A) Both Statement I and Statement II are correct.
I-tsing provided invaluable first-hand information on the monastic education and daily routines at the great Buddhist universities of Nalanda and Vikramashila during the 7th century. Later, in the 13th century, Marco Polo offered observations on the thriving maritime trade and social customs along the Coromandel coast of South India. Together, these accounts from different eras illustrate the enduring importance of foreign travelers in documenting the shifting religious and economic landscapes.

143. (A) Francois Bernier - Portugal
Medieval travelers to India came from various parts of the world. Ibn Battuta was from Morocco, Abdur Razzaq from Persia, and Nicolo Conti from Italy. Francois Bernier, a physician who spent twelve years at the Mughal court during the reign of Aurangzeb, was actually French. His detailed writings provided European readers with one of the most comprehensive accounts of Mughal administration, land tenure, and society during the 17th century of history.

144. (B) Preserved non-current records of various institutions
Archival sources consist of the preserved non-current records of various organizations, institutions, and government bodies. These records are kept because of their long-term administrative, legal, or historical value. Unlike literary works intended for public consumption, archival documents like official correspondence, reports, and minutes offer an internal and often detailed view of how a state or institution functioned, making them indispensable for the study of modern political and economic history.

145. (B) Central repository of non-current government records
The National Archives of India serves as the central repository for the non-current records of the Government of India and its predecessor, the British Raj. Located in New Delhi, it houses a vast collection of documents including official files, maps, and private papers of significant national figures. This institution is a primary center for historical research, providing the essential evidence needed to reconstruct the administrative and political history of the modern nation.

146. (A) Revenue Department records of the East India Company
To analyze the economic impact of the Permanent Settlement in Bengal, a historian would find the most critical primary data in the Revenue Department records of the East India Company. These archival files contain the original proposals and detailed district reports that reveal the motivations behind and the actual consequences of the 1793 settlement. This evidence allows for a precise understanding of land revenue policies and their long-term effects on the agrarian structure.

147. (C) The Peshwa Daftar in Pune is an essential archival source for Maratha history.
Archival sources are not limited to central government records; regional repositories are equally vital. The Peshwa Daftar in Pune, for instance, contains an extensive collection of documents essential for studying the administrative and military history of the Maratha Empire. While colonial archives offer a vast amount of data, they often reflect an administrative bias. Therefore, historians must utilize diverse regional and private archives to build a more balanced view of history.

148. (D) Reading elite archives to recover marginalized voices
The Subaltern Studies collective revolutionized Indian historiography by developing a methodology to recover the voices of marginalized groups from elite-dominated colonial archives. This competency involves reading 'against the grain' of official documents to identify the agency

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and perspectives of peasants, workers, and tribal communities. By critically re-interpreting these sources, historians can challenge traditional elite-focused narratives and provide a more inclusive and comprehensive history of the Indian people across different periods.

149. (C) They were produced with a completely neutral worldview.
Colonial administrative reports, such as District Gazetteers and land settlement reports, are incredibly detailed sources for demographic and economic history. However, it is incorrect to assume they were produced with a completely neutral worldview. These documents were created for the purpose of effective colonial governance and were inevitably shaped by the imperial perspectives and administrative priorities of the British Raj, requiring modern historians to analyze them with a necessary and critical awareness.

150. (B) Rise of nationalist critique and state censorship
The archival records generated by the implementation of the Vernacular Press Act provide a unique window into the rising nationalist sentiment in late 19th-century India. These documents contain numerous translations of native newspaper articles and official deliberations on censorship. By studying this material, historians can establish a clear cause-and-effect relationship between the growth of a critical public sphere and the repressive measures adopted by the colonial state to control dissent.

151. (D) The State Archives of Maharashtra (Mumbai)
The State Archives of Maharashtra in Mumbai are the primary repository for the records of the Inam Commission. This body was established by the British to investigate land grants that lacked proper documentation. These archival records are indispensable for historians studying the restructuring of land ownership, the displacement of traditional landed elites, and the socio-economic upheavals that preceded the 1857 revolt in Western India. They offer deep insight into regional land tenure.

152. (C) Statement I is correct but Statement II is incorrect.
Archival research is a comprehensive process that goes beyond official government documentation. While state records provide a formal view of administration, private papers—such as the personal diaries and correspondence of national leaders like Gandhi and Nehru—offer intimate insights into their motivations. These personal archives are a critical component of historical inquiry, allowing researchers to build a more nuanced and human-centered understanding of major political and social movements across modern India.

153. (C) Dastur-ul-Amal - Buddhist monastic discipline rules
Historical research utilizes diverse archival materials. Factory Records track early European trade, and Parliamentary Papers detail British policies. Farmans and Sanads are essential for understanding medieval royal decrees. However, 'Dastur-ul-Amal' refers to Mughal-era administrative and procedural manuals used for governance and revenue collection, not Buddhist monastic rules. Correctly identifying the function of these documents is vital for accurately interpreting the administrative structures of the medieval and early modern historical periods.

154. (A) The study of the methodology of writing history
Historiography is the formal study of the methodology and development of history as an academic discipline. It involves analyzing how historical narratives are constructed, the different schools of thought that have shaped our understanding of the past, and the specific biases of various historians. By studying historiography, researchers gain a deeper awareness of how the writing of history has evolved and how different interpretive frameworks influence our view of specific historical events.

155. (D) Critical comparison with indigenous literary sources.
The most appropriate approach to utilizing foreign accounts in historical research is to engage in a critical and systematic comparison with indigenous literary and archaeological sources. While foreign observers provide unique external perspectives, their accounts

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can be shaped by linguistic barriers and cultural misunderstandings. Cross-referencing these varied sources allows historians to verify facts, identify biases, and build a more accurate and holistic picture of ancient Indian society through diverse evidence.

156. (B) Art history and Iconography
A historian comparing a Chola bronze Nataraja with a Gupta stone Buddha is primarily engaged in the analysis of art history and iconography. This study involves examining the stylistic evolution, materials, and symbolic meanings of religious art across different periods. By understanding the specific attributes and postures of these figures, researchers can gain profound insights into the theological developments, artistic techniques, and cultural priorities of the societies that produced them.

157. (C) They establish reliable chronological frameworks.
Epigraphy is a foundational source for historical research because inscriptions on durable materials are relatively immune to the subsequent revisions that affect literary texts. This durability allows them to establish reliable and objective chronological frameworks and genealogies for ancient dynasties. Furthermore, inscriptions often record specific administrative acts and religious donations, providing a direct and contemporary record of the political and social life of a specific time and place.

158. (D) Analyzing Persian manuals like the Ain-i-Akbari
To study the complex agrarian structure of the Mughal Empire, a historian must possess the competency to analyze Persian administrative manuals, most notably the 'Ain-i-Akbari'. This text provides exhaustive statistical data on land revenue systems, crop yields, and the bureaucratic hierarchy of the empire. While other sources offer cultural context, these Persian records are the primary and most detailed evidence for reconstructing the medieval economic and rural landscape of the time.

159. (A) They are exclusively dedicated to Jain Tirthankaras.
The temples at Khajuraho, built by the Chandela dynasty, are world-renowned examples of Nagara style architecture and feature the impressive Kandariya Mahadeva temple. However, it is incorrect to state they are exclusively dedicated to Jain Tirthankaras. While the site includes a significant cluster of Jain temples, the majority of the structures are dedicated to Hindu deities like Shiva and Vishnu. This religious diversity reflects the pluralistic spiritual environment of medieval central India.

160. (B) Long-distance trade decline and agrarian closure
Many historians argue that the decline of major urban centers in the post-Gupta period was a direct effect of the disruption and decline of long-distance maritime trade. This led to a relative scarcity of coinage and a shift toward a more closed, localized agrarian economy. This process resulted in the ruralization of society as the economic and administrative importance of cities diminished across the North Indian plains during this specific historical phase.

161. (B) Revenue from crown lands cultivated by the state
In the Mauryan administrative system described in the Arthashastra, the term 'Sita' refers to the revenue generated from crown lands that were directly owned and managed by the state. The official in charge of overseeing these lands was responsible for managing the cultivation and collection of produce. This source of income was a vital component of the centralized Mauryan economy, providing the state with direct control over a significant portion of agricultural wealth.

162. (A) Both Statement I and Statement II are correct.
The involvement of 'Yavanas' in South Indian trade is a prominent theme in Sangam literature, describing foreign merchants bringing gold in exchange for local pepper. This literary evidence is strongly corroborated by archaeological excavations at Arikamedu, which have yielded numerous Roman amphorae. The perfect alignment of textual and material evidence provides a compelling and objective picture of the vibrant Indo-Roman commercial networks during the early historic era of South India.

163. (C) Sopara - Odisha
Ancient India possessed several vital port cities that facilitated maritime trade across the Indian

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Ocean. Tamralipti served as a major gateway in Bengal, and Bharuch was a central hub in Gujarat. Muziris played a critical role on the Kerala coast. However, Sopara was a prominent port located on the west coast in modern Maharashtra, not Odisha. Correctly identifying these locations is essential for understanding the geographic orientation of ancient Indian trade.

164. (D) A eulogy glorifying the achievements of a patron.
A prashasti is a specific genre of inscription defined by its function as a formal eulogy glorifying the achievements and virtues of a royal patron. Composed by court poets, these texts often trace the king's lineage to divine ancestors and describe his military conquests in stylized language. While they provide essential political data, historians must critically evaluate their rhetorical flourishes to extract an accurate and balanced account of the ruler's actual reign.

165. (C) Facilitating administration in a diverse population
The creation of bilingual coins by the Indo-Greeks was a pragmatic administrative decision intended to facilitate governance among a linguistically diverse population. By featuring Greek on one side and a local script like Kharoshthi on the other, the rulers ensured that their authority was recognized by both their Greek-speaking elite and their local Indian subjects. This numismatic practice reflects the unique cultural synthesis and administrative flexibility of these Hellenistic kingdoms in ancient India.

166. (B) The Marathas
The 'Bakhars' are a collection of historical chronicles written in the Marathi language, serving as primary sources for the study of the Maratha Empire. They provide detailed accounts of major battles, the lives of prominent leaders like Shivaji, and the socio-political conditions of the 17th and 18th centuries. While some were written later, they offer a valuable internal perspective on the Maratha historical consciousness and regional political identity for modern historical research.

167. (D) Neolithic Kashmir site with pit dwelling features.
Burzahom is a significant Neolithic archaeological site located in the Kashmir valley. It is renowned for its unique pit-dwelling features, which provided protection from the harsh Himalayan winters. Excavations have also yielded distinctive polished stone tools, bone implements, and evidence of early agriculture and animal domestication. These findings provide a rare glimpse into the early prehistoric habitation patterns and survival strategies of the people in the mountainous regions of northwestern India.

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168. (A) Koldihwa
For an archaeologist aiming to study the earliest evidence of rice cultivation in the Indian subcontinent, the site of Koldihwa in the Belan valley is of central importance. Excavations here have yielded charred rice grains and impressions on pottery that date back to the Neolithic period. While other sites like Mehrgarh are critical for early farming, Koldihwa provides the most definitive evidence specifically for the cultivation of rice in ancient India.

169. (C) It features hollow interiors for public congregation.
The stupa originated as a pre-Buddhist burial mound and evolved into a central sacred monument where relics of the Buddha were enshrined. Devotees express their veneration through the ritual practice of circumambulation around its exterior. However, unlike temples, stupas are traditionally solid structures and do not feature hollow interiors designed for public congregation. This structural solidity is a defining characteristic of their symbolic representation as the cosmic mountain in Buddhist architecture.

170. (A) Achaemenid influence and later local adaptations
The widespread use of the Kharoshthi script in the northwestern subcontinent was a direct effect of the Achaemenid influence on the region. Derived from the Aramaic script used by Persian administrators, Kharoshthi was subsequently adapted to write local Indian languages. This script became the primary medium for official and commercial communication in Gandhara for several centuries, illustrating how prolonged political contact with neighboring empires

shaped the development of early Indian writing systems.

171. (D) Bronze
The famous 'Dancing Girl' artifact discovered at Mohenjo-Daro is a masterpiece of early metallurgy, meticulously crafted from bronze using the lost-wax casting technique. This small but detailed figurine demonstrates the advanced technological skills of the Harappan artisans in metalworking. Its presence highlights the artistic sophistication and the mastery over complex casting processes that were prevalent in the urban centers of the Indus Valley Civilization over four thousand years ago.

172. (B) Both Statement I and Statement II are incorrect.
Epigraphy and paleography are deeply interconnected disciplines, as the study of inscriptions relies heavily on the analysis of script evolution for dating. Similarly, numismatics involves more than just metallic analysis; the inscriptions on coins are crucial for identifying rulers and mapping history. Therefore, the claims that these fields are totally independent or focus solely on material composition are fundamentally incorrect descriptions of the basic archaeological and historical methodology used today.

173. (C) Mandapa architecture details - Ashtadhyayi
Many foundational concepts in Indian history are derived from specific ancient texts. The Saptanga theory of state is detailed in the Arthashastra, and the origin of the Varna system in the Rigveda. The Sushruta Samhita is famous for its early medical and surgical procedures. However, Panini's 'Ashtadhyayi' is a work on grammar and linguistics and does not provide detailed guidelines on temple architectural features like mandapas, which are found in later texts.

174. (D) Any structural remain providing historical data
In archaeological terminology, the term 'monument' broadly defines any structural remain—whether religious, secular, or military—that provides valuable historical data about the society that built it. This includes temples, palaces, forts, and even individual pillars. Unlike small movable artifacts, monuments are fixed remains that offer insights into the engineering skills, aesthetic values, and social organization of ancient and medieval Indian civilizations through their impressive scale, materials, and design.

175. (A) Insights into trade, religion, and ancient scripts
Harappan seals are exceptionally significant archaeological sources because they provide a multifaceted view of the Indus Valley Civilization. Their designs and inscriptions offer crucial insights into ancient trade networks, religious beliefs through depicted deities, and the nature of their undeciphered script. While they were used to mark property and verify commercial transactions rather than as currency, these small artifacts remain a primary source for reconstructing the complex Harappan urban life and religious imagery.

176. (B) Using both sources to understand contested identity
When a historian cross-references official colonial records with the oral traditions of a community, they are employing a critical methodology that acknowledges the complexity of contested identities. Rather than accepting one source as superior, this approach uses both to understand how different groups perceived social hierarchies. This dual analysis allows for a more nuanced history that accounts for both administrative classifications and the lived experiences and self-perceptions of the people themselves.

177. (B) Historical chronicles of the Ahom kingdom in Assam.
The 'Ahom Buranjis' are an extensive and unique collection of historical chronicles belonging to the Ahom kingdom of medieval Assam. Initially written in the Ahom language and later in Assamese, these documents provide a detailed account of royal successions, military campaigns, and administrative decisions. Their existence demonstrates a strong historical consciousness within the Ahom court, making them an indispensable source for the study of the history and culture of Northeast India.

178. (A) Paleography
To trace the long-term evolution of the Brahmi script into its various regional descendants like Nagari and Grantha, a historian requires a deep

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competency in paleography. This discipline involves the detailed study of how the shapes and styles of letters changed over time due to linguistic and regional influences. By mastering paleography, researchers can accurately date undated inscriptions and understand the historical development of the diverse writing traditions found across the entire Indian subcontinent.

179. (C) They are predominantly written in the Prakrit language.
Gupta period inscriptions, such as the famous Prayaga Prashasti and the Bhitari pillar inscription, are landmark historical sources. They are significant for their use of the classical Sanskrit language and the sophisticated Kavya style of poetry to glorify royal achievements. Therefore, describing them as being predominantly written in the Prakrit language is incorrect, as the Gupta era marked the definitive transition to Sanskrit as the primary language of royal public discourse.

180. (D) Achaemenid (Persian) architectural traditions
The sudden appearance of highly polished monolithic stone pillars during the Mauryan period is often seen by historians as an effect of the influence of Achaemenid architectural traditions. The use of lustrous stone finishing and the overall monumental scale suggest that Mauryan artisans were aware of techniques prevalent in the Persian empire. This cultural interaction fundamentally transformed the nature of monumental architecture in ancient India under Emperor Ashoka, leading to a new era of stonecraft.

181. (C) Medieval epigraphic land grants
The earliest decipherable evidence for the development of distinct regional languages in India, as separate from classical Sanskrit and Prakrit, is primarily found in medieval epigraphic land grants. These inscriptions often used local languages like Tamil, Kannada, or Marathi for the administrative and property-related sections. These records provide a precise chronological and geographic marker for the emergence and formal use of these regional tongues in official state administration across different parts of the subcontinent.

182. (A) Both Statement I and Statement II are correct.
Marco Polo's account of his travels through South India provides a rare external perspective on the prosperous Kakatiya kingdom during the 13th-century reign of Queen Rudramadevi. He specifically noted the high quality of local cotton textiles and the region's wealth derived from diamond mining. His observations confirm the thriving economic conditions and the unique political leadership of the Kakatiya state, making his travelogue an important corroborative source for the regional history.

183. (D) Sanchi - The tallest brick Vimana in India
Many Indian architectural sites are famous for specific structural features. Ellora is renowned for the monolithic Kailasanatha temple, and Mahabalipuram for its ratha temples. The Konark Sun Temple is uniquely designed as a massive stone chariot. However, Sanchi is primarily a site for Buddhist stupas rather than brick vimanas. The tallest and most famous early brick temple structure in India is located at Bhitargaon, reflecting the diversity of materials used in ancient religious architecture.

184. (A) The study of inscriptions on durable materials
The primary focus of epigraphy is the systematic study of inscriptions that have been carved or written on durable materials such as stone, metal plates, or terracotta. By deciphering these records, epigraphists can reconstruct the political history, administrative structures, and religious beliefs of past societies. Inscriptions provide a direct and contemporary link to the past, making them one of the most reliable and objective types of archaeological and historical evidence available to researchers today.

185. (C) Contemporary Chola inscriptions
Contemporary Chola inscriptions are the most appropriate and detailed sources for studying the complex administrative structure of the empire. These records provide exceptionally clear information on village self-government, land revenue systems, and the functioning of local assemblies like the Sabha. While other texts offer general context, these specific epigraphic records provide the precise data needed to understand the practicalities of Chola governance and social organization across their vast southern Indian territories.

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186. (A) Ziauddin Barani
The 'Fatwa-i-Jahandari' is a significant work on political theory and the duties of a Muslim ruler in the context of the Delhi Sultanate. It was authored by the 14th-century historian Ziauddin Barani, who also wrote the 'Tarikh-i-Firoz Shahi'. In this text, Barani outlines his views on statecraft, justice, and the religious obligations of the Sultan, providing historians with a valuable insight into the intellectual and ideological foundations of medieval Islamic governance.

187. (D) Prehistoric rock paintings from Paleolithic eras.
Bhimbetka is a world-renowned archaeological site famous for its extensive collection of prehistoric rock paintings. These artworks, found within numerous natural rock shelters, span from the Paleolithic and Mesolithic eras through to the medieval period. By depicting scenes of hunting, dancing, and daily life, these paintings provide an unparalleled record of the cultural evolution and environmental surroundings of the earliest human inhabitants of the Indian subcontinent and their artistic expression.

188. (B) Linking debasement to potential economic crises
Interpreting a sharp decline in the precious metal content of ancient coins requires the broader historical competency of linking currency debasement to potential economic crises. By combining numismatic and metallurgical data, historians can identify periods of fiscal strain, inflation, or the disruption of trade routes. This analytical approach allows researchers to look beyond the physical artifact to reconstruct the underlying economic health and administrative challenges faced by a dynasty during specific periods.

189. (C) The Puranas were strictly closed in the Vedic age.
Ancient Indian literature reflects a dynamic and evolving intellectual tradition. The Upanishads represent a profound philosophical shift, and the epics underwent multiple revisions over a long duration. Secular literature also flourished in various scientific and dramatic forms. However, the Puranas were not 'closed' in the Vedic age; instead, they were fluid texts that continued to be expanded and modified for centuries, reaching their final compiled forms only during the classical Gupta period.

190. (D) Pandya and Vijayanagara periods
The architectural development of massive gopurams that eventually dwarfed the main temple sanctum was a characteristic effect of the evolution of the Dravida style during the Pandya and Vijayanagara periods. As temple complexes expanded into massive social and economic hubs, the focus of architectural grandeur shifted from the central shrine to these towering gateways, creating the iconic skyline typical of the great temple cities of medieval South India and their structured religious landscapes.

191. (A) A genealogy of Sufi saint lineages
In medieval Indian historical and religious texts, the term 'Silsila' refers to the genealogical chain of spiritual descent within various Sufi orders. Each silsila traces its lineage back through a series of spiritual masters to the Prophet. These lineages are crucial for understanding the transmission of spiritual authority and the regional spread of Sufi influence, playing a pivotal role in the religious and social life of medieval India across diverse communities.

192. (C) Statement I is correct but Statement II is incorrect.
The archives of the English East India Company are indispensable for historical research. While they are central to political and economic studies, they are also exceptionally useful for social history, as they contain numerous reports on local customs, education, and religious practices. Using these official records, historians can reconstruct a detailed picture of the complex interactions between the colonial administration and the diverse social fabric of the Indian subcontinent throughout different periods.

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193. (B) Padshahnama - Babur
Mughal historiography is rich with official chronicles and personal memoirs. Abul Fazl wrote the 'Akbarnama', and Badauni offered a critical perspective in his work. Emperor Jahangir authored his own memoir. However, the 'Padshahnama', which chronicles the reign of Shah Jahan, was authored by court historians such as Abdul Hamid Lahori, rather than by Babur, who is famous for his own foundational

memoir, the 'Baburnama', written in the early sixteenth century.

194. (A) Coins buried for safety and found together
In the study of numismatics, a 'hoard' refers to a group of coins that were deliberately buried or hidden together for safety, often during times of war or political instability, and were never recovered by their original owner. These finds are essential for historians as they provide a snapshot of the types of currency in circulation at a specific moment, help trace ancient trade routes, and assist in establishing the relative chronology of rulers.

195. (C) Standardized brick ratios and weight systems
The most compelling archaeological indicator of a highly centralized authority in the Harappan civilization is the remarkable standardization of brick ratios and weight systems across vast distances. From the Indus valley to Gujarat, Harappan sites utilized the same precise weights and uniform brick dimensions. This level of consistency across hundreds of diverse settlements strongly suggests the existence of a powerful administrative body capable of enforcing strict standards over production, trade, and urban planning.

196. (D) Popular perception and localized heroism
Using oral traditions like folk songs to document the 1857 revolt in Awadh provides a valuable insight into popular perception and localized heroism. While these songs may not offer the exact strategic details found in official military reports, they capture the emotional truth and the collective memory of the resistance as experienced by the common people. This evidence allows historians to recover the subaltern perspective on the conflict, highlighting figures central to the local community.

197. (C) Tamil-Brahmi inscriptions in Jain monks' caverns.
The earliest examples of Tamil epigraphy are the short Tamil-Brahmi inscriptions found in the natural rock caverns used by Jain and Buddhist monks. These inscriptions record the names of donors who provided the stone beds or shelters. They are crucial for understanding the spread of ascetic religions and the early development of written Tamil, serving as the foundational evidence for the literacy and social organization of the early historic South Indian region.

198. (B) Sloping pillars and timber-imitating features
To identify the earliest rock-cut Chaitya halls, a historian must recognize specific structural features that reflect the transition from wood to stone. These early caves feature sloping pillars and detailed ribbing on the ceilings that meticulously imitate the forms and joinery of contemporary timber architecture. Identifying these 'skeuomorphic' details allows researchers to place the monument at the very beginning of the long evolution of Buddhist rock-cut architecture in the Western Indian region.

199. (D) They offer detailed, multi-page narratives of political events.
Numismatics is a powerful historical tool for reconstructing ruler sequences, mapping economic prosperity, and identifying religious syncretism through depicted motifs. However, coins do not offer the kind of detailed, multi-page narratives of political events that can be found in literary chronicles or long inscriptions. Their information is inherently brief and symbolic, requiring historians to integrate numismatic data with more descriptive sources to build a comprehensive and nuanced account of the diverse historical past.

200. (A) Bronze Age long-distance trade networks
The discovery of Indus Valley seals in Mesopotamian archaeological sites provides definitive evidence for the existence of vigorous Bronze Age long-distance trade networks. These seals were likely used by Harappan merchants to authenticate goods exported to the West. This commercial contact facilitates a cause-and-effect understanding of how early civilizations interacted, exchanged materials, and influenced each other's economies, even without a shared language or direct political control over one another's territories.

201. (C) Natya Shastra
The 'Natya Shastra', traditionally attributed to Bharata Muni, is the earliest and most comprehensive Indian text dealing with the theory of performing arts. It provides detailed instructions on drama, music, dance, and aesthetics, acting as a crucial source for

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understanding the cultural history of ancient India. By codifying the rules of performance and the concept of 'rasa', this text influenced the development of classical Indian arts for centuries, reflecting a sophisticated understanding of expression.

202. (C) Statement I is correct but Statement II is incorrect.
The 'Ain-i-Akbari' is a monumental statistical and descriptive account of the Mughal Empire under Akbar. While it provides detailed data on administration and revenue, it is also notable for its extensive and respectful inclusion of the religious beliefs, philosophy, and social customs of the Hindu population. This broad scope reflects the pluralistic and inquisitive spirit of Akbar's court, making the text an essential source for both the administrative and cultural history of the 16th-century.

203. (D) Jorwe Chalcolithic - Ochre Coloured Pottery
Archaeological cultures in India are often identified by their distinctive ceramic styles. Harappan sites feature black-painted red ware, while the later Vedic period is associated with Painted Grey Ware. The Mauryan era is famous for the sophisticated Northern Black Polished Ware. However, the Jorwe culture of the Deccan produced a characteristic red-on-black pottery, while Ochre Coloured Pottery belongs to a different, earlier cultural phase in the North, making this specific ceramic association incorrect.

204. (B) Hierarchy based on wealth, power, and status
In historical sociology and archaeology, a stratified society refers to a community that is organized into a hierarchical structure based on differences in wealth, power, and social status. This inequality is often visible in the archaeological record through variations in the size of residential dwellings and the uneven distribution of prestigious goods in burials. Understanding these layers of social organization is essential for reconstructing the complex political and economic dynamics of ancient and medieval civilizations.

205. (C) Valuable external views with linguistic barriers.
Foreign accounts offer exceptionally valuable external perspectives on Indian history, providing details on trade, social customs, and geography that local writers might ignore. However, these records are not flawless; they are often shaped by the observer's own cultural biases and potential linguistic misunderstandings. Therefore, the most appropriate evaluation of these sources is to recognize them as important but requiring critical analysis and cross-referencing with indigenous evidence to build a balanced and accurate historical narrative.

206. (D) Material culture like iron tools and pottery
A historian studying the Megalithic burials of South India must rely primarily on material culture, as these groups did not leave behind extensive literary records or royal inscriptions. The evidence consists of large stone grave structures containing iron tools, distinctive Black and Red Ware pottery, and skeletal remains. By analyzing these physical artifacts, researchers can reconstruct the technological skills, social practices, and funerary rituals of these early iron-using communities in the peninsular region.

207. (A) Tracing the Gurjara-Pratihara genealogy.
The Gwalior Prashasti is a critical epigraphic source for reconstructing the history of the Gurjara-Pratihara dynasty. It provides a detailed genealogy and records the military achievements of prominent kings, particularly Bhoja I. Written in Sanskrit, this inscription allows historians to trace the rise of the Pratiharas as a major power in early medieval North India. Its formal, eulogistic tone is typical of royal records intended to legitimize the ruler's authority and celebrate his various successes.

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208. (B) The chronology of the agricultural settlement
When an archaeologist applies Carbon-14 dating to charred grains, they are using a scientific competency to determine the absolute chronology of an ancient settlement. By measuring the decay of radioactive carbon isotopes in organic remains, researchers can establish a precise timeframe for when the crops were harvested. This data is essential for building a reliable timeline of agricultural development and human habitation, moving beyond relative

dating methods to provide specific calendrical dates for archaeological layers.

209. (D) Shikhara (tower)
Indo-Islamic architecture, introduced during the Delhi Sultanate, brought several revolutionary structural elements to India, including the use of true arches, massive domes, and the adoption of lime mortar as a powerful cementing material. These techniques allowed for the creation of vast interior spaces. However, the 'shikhara', or the curvilinear tower over the sanctum of a temple, is a characteristic feature of indigenous Nagara style Hindu architecture and was not a component of Islamic traditions.

210. (A) Fostering understanding and cultural synthesis
The translation of Sanskrit texts into Persian during the reign of Akbar had the profound historical effect of fostering greater intellectual understanding and cultural synthesis. By making Indian religious and philosophical thought accessible to the Persian-speaking elite, these projects promoted an inclusive and pluralistic environment at the Mughal court. This movement, exemplified by the translation of the Mahabharata, represents a unique attempt at cross-cultural bridge-building and the creation of a shared and cosmopolitan heritage in India.

211. (C) Anguttara Nikaya
The 'Anguttara Nikaya', a significant text within the Sutta Pitaka of the Buddhist canon, is famous for providing a standardized list of the sixteen Mahajanapadas that existed in North India during the 6th century BCE. This list is a crucial source for understanding the political geography of the time, documenting the transition from tribal organizations to territorial kingdoms, and serves as a foundational reference for reconstructing the history of the early historic period.

212. (A) Both Statement I and Statement II are correct.
The Rummindei pillar inscription of Ashoka is of dual significance: it confirms the location of Lumbini as the birthplace of the Buddha and provides rare evidence of Mauryan fiscal administration. By explicitly stating that the village was exempted from certain taxes and had its revenue reduced, the inscription illustrates how epigraphy can be used to reconstruct the specific economic policies and the direct relationship between the central Mauryan state and its diverse rural subjects.

213. (C) Upanishads - Sirr-i-Akbar by Aurangzeb
The translation of major Indian texts was a significant cultural activity. The Panchatantra was translated into Arabic, and the Mahabharata into Persian. Babur's memoir was translated from Chagatai to Persian. However, the famous Persian translation of the Upanishads, titled 'Sirr-i-Akbar', was commissioned and completed by Prince Dara Shikoh in his pursuit of religious harmony, rather than by his brother Aurangzeb, making this specific match incorrect in terms of patronage and purpose.

214. (B) A residential monastery for Buddhist monks
In Buddhist architectural terminology, a 'vihara' specifically denotes a residential monastery designed to house monks and nuns. Originally appearing as natural caves, viharas evolved into complex structural buildings with a central courtyard surrounded by individual cells. They served as essential centers for living, study, and meditation, contrasting with the 'chaitya', which was a dedicated prayer hall. Understanding this distinction is vital for analyzing the organization and daily functioning of ancient Buddhist monastic communities and social structures.

215. (D) Preservation of administrative and legal records.
Archival sources are critical for the study of modern Indian history because they represent the systematic preservation of the administrative, legal, and political records of the state. These documents provide the primary evidence needed to understand the decision-making processes, the implementation of policies, and the complex relationship between the colonial government and the Indian people. By offering an internal view of institutional functioning, archives allow historians to move beyond public narratives and reconstruct a detailed, evidence-based history.

216. (A) Bengali/Eastern - Tantric Buddhism
The 'Charyapadas' are a collection of mystical and philosophical poems discovered in palm-leaf manuscripts, representing the earliest known evidence of the Bengali language and related dialects. Composed by Buddhist siddhas, these

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verses offer a unique insight into the practices of Tantric Buddhism in the region. They are foundational for both the linguistic history of Eastern India and the study of the religious transitions that occurred during the late medieval period of the subcontinent's history.

217. (C) Clues about metrology and trade networks.
Numismatics is a vital historical source because it provides essential clues about ancient metrology, trade networks, and economic conditions. By analyzing the weight, metallic composition, and geographic distribution of coins, historians can reconstruct the sequence of rulers for many obscure dynasties and trace the commercial connections between distant regions. Far from being useless, the study of coins offers an objective and durable record that complements and often verifies the information found in other literary or archaeological remains.

218. (A) Strip away ornate literary embellishments
To extract factual historical data from Banabhatta's 'Harshacharita', a historian must apply a critical methodology that strips away the ornate literary embellishments typical of a courtly panegyric. While the text is a masterpiece of Sanskrit prose, its primary goal was to glorify King Harsha. By carefully identifying and cross-referencing specific events with other sources, researchers can separate the poet's rhetorical flourishes from the underlying historical core of the narrative, ensuring a more objective reconstruction.

219. (D) The original stone Ashokan pillar
The National Archives of India is a repository for written and documented records, including treaties, confidential minutes of the colonial government, and extensive land revenue reports. These items provide the documentary evidence for modern political and administrative history. However, physical archaeological artifacts like the original stone Ashokan pillar are housed in museums or preserved at their original sites rather than being kept in an archival facility, as archives are specifically dedicated to paper and manuscript records.

220. (B) Deterring confiscation of the granted land
The inclusion of imprecatory verses at the end of early medieval copper plate inscriptions served a specific legal and social purpose: to deter the future confiscation of the granted land. By invoking the threat of divine punishment for anyone who violated the grant, the donor aimed to ensure the permanent and hereditary nature of the donation. These verses reflect the religious and ethical framework used to provide long-term security for property rights in a traditional Indian society.

221. (C) Rehla
The 'Rehla' is a famous and detailed travelogue authored by the Moroccan traveler Ibn Battuta, who visited India during the 14th century. He spent several years at the court of Muhammad bin Tughlaq, serving as a qazi. His work provides an exceptionally vivid account of the postal system, the functioning of the courts, and the diverse social and religious customs of the time. Ibn Battuta's observations from an outsider's perspective make the 'Rehla' a primary source.

222. (C) Statement I is incorrect but Statement II is correct.
The two primary scripts of ancient India followed different writing conventions. The Brahmi script, which is the direct ancestor of almost all modern Indian scripts, was written from left to right. In contrast, the Kharoshthi script, which was prevalent in the northwest and influenced by Aramaic, was written from right to left. Understanding these directions is a fundamental skill in paleography, as it allows researchers to correctly decipher and interpret the diverse epigraphic records of the subcontinent.

223. (A) Subaltern Studies - Perspectives of the elites and colonial administrators
Historiography involves different interpretive schools: Marxist history focuses on class, Nationalist history on Indian agency, and Colonial history on justifying imperial rule. However, the Subaltern Studies collective is specifically dedicated to recovering the perspectives and agency of the marginalized and oppressed populations, such as peasants and tribal groups. Describing this school as focusing on the perspectives of the elites and colonial administrators is completely contrary to its foundational ideological and methodological goal.

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as a strategy to create a lasting physical record of their power. This ensures that their cultural and political achievements remain visible and accessible through history.

270. (D) Land grants, taxation systems, and religious endowments
Inscriptions often record the official administrative and economic activities of a state. These include detailed records of property transfers, the collection of taxes, and donations made to religious institutions. Such data is crucial for understanding how ancient societies managed their wealth and resources. These epigraphic records provide a factual basis for analyzing the foundational economic and cultural practices of history.

271. (C) Critical examination of texts across historical periods
Using literary sources requires a careful and analytical approach to historical documents. Researchers must look at how texts were written and how they changed over time to understand their context. This critical examination helps identify the specific social and intellectual conditions of each era. It ensures that the narratives found in the texts are interpreted accurately within their broader historical framework.

272. (B) The abstract thoughts and emotional landscapes
While physical artifacts show how people lived, literature reveals what they thought and felt. These texts capture the inner life of a society, including its ethics, spiritual beliefs, and emotional experiences. Such abstract dimensions are difficult to find in stones or pottery alone. Literature provides a voice to the past, allowing for a deeper understanding of the complex human experience.

273. (D) To account for authorship biases and patronage agendas
Historians must be cautious because ancient writers often had their own perspectives or were influenced by the people who paid them. Many texts were created to serve a political or religious goal, which can lead to a one-sided view of history. By recognizing these biases, scholars can filter out personal agendas. This critical perspective is necessary for a balanced interpretation.

274. (A) Mapping language, ideas, and cultural assimilation
By comparing different literary traditions, researchers can see how languages developed and how concepts moved between groups. This process reveals how different cultures influenced one another over time. It helps in identifying the ways in which external ideas were integrated into local traditions. Such analysis is vital for understanding the dynamic and evolving nature of the broader cultural and linguistic history.

275. (C) Treatises, poetic anthologies, and religious scriptures
Various types of writing offer different insights into ancient life. Prescriptive texts provide the rules and norms of a society, while poetry captures its artistic and emotional spirit. Religious scriptures reveal the spiritual framework that guided people's actions. Together, these diverse genres create a comprehensive picture of the social, legal, and philosophical paradigms that defined past cultural and societal eras.

276. (A) They operate without written documentation
Oral traditions consist of information and stories passed down through spoken word rather than being written down. This allows them to exist in societies that may not have used formal writing systems. They rely on memory and performance for their preservation over generations. This independence from physical text makes them a unique and dynamic source for studying the diverse cultural history.

277. (D) To capture memories reliant on verbal transmission
For many cultures, the primary way of preserving history is through speaking and listening. Community-focused research uses oral traditions to understand how these groups view their own past. These verbal narratives provide a record of collective experiences and cultural values that might not appear in official texts. This approach ensures that the historical consciousness of societies reliant on verbal transmission is documented.

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crucial source for understanding the municipal and military organization of the Mauryan capital, Pataliputra. His detailed descriptions of the city's administration by committees and the structure of the Mauryan army provide a unique external perspective that complements the theoretical framework found in Kautilya's Arthashastra. This account offers direct information available on the practical functioning of one of the largest empires in ancient history.

232. (A) Both Statement I and Statement II are correct.
The establishment of the Asiatic Society in Calcutta by William Jones in 1784 was a landmark event in modern Indological studies. The society played a pivotal role in the systematic study of Indian history, culture, and languages, initiating the translation of foundational Sanskrit texts into English. This scholarly endeavor opened ancient Indian thought to the world and laid the groundwork for the scientific and historical inquiry that transformed our understanding of the subcontinent's deep and diverse cultural evolution.

233. (C) Harappan Seals - Detailed lists of reigning monarchs
Many ancient sources provide specific historical data: the 'Amarakosha' offers a socio-economic vocabulary, and 'Manimekhalai' discusses Buddhist philosophy. The 'Gathasaptashati' reflects rural life in the Deccan. However, Harappan seals do not contain detailed lists of reigning monarchs. Their short, undeciphered inscriptions and animal symbols are likely related to trade and property identification rather than providing the genealogical and dynastic history typical of the later epigraphic and literary records of the historic period.

234. (A) Burial stones used in peninsular India
In archaeological terminology, a 'megalith' refers to a large stone used to construct burial monuments or commemorative structures, particularly in the peninsular region of India during the Iron Age. These sites, which include cists and stone circles, often contain iron implements and distinctive pottery alongside skeletal remains. The study of megaliths is essential for understanding the social organization, funerary rituals, and technological skills of the early iron-using communities that flourished in South India before the rise of major kingdoms.

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235. (D) Understanding early Vedic socio-cultural life
The most appropriate use of the 'Rigveda' as a historical source is to understand the socio-cultural and religious life of the early Vedic period. As a collection of hymns, the text provides a vivid picture of the pastoral lifestyle, social structure, and pantheon of deities of the Indo-Aryan tribes. While it lacks precise calendrical dates, the Rigveda offers a foundational and intimate view of the world of its composers, serving as the earliest literary source for the history of the subcontinent.

236. (B) Rumals or Bakhars
A historian studying the revenue and administrative systems of the Maratha Empire will frequently encounter documents organized in bundles known as 'Rumals', and chronicles called 'Bakhars'. These archival sources provide a wealth of information on land tenure, taxation, and the daily functioning of the Maratha state. Unlike royal prashastis or religious jatakas, these records offer the detailed and practical evidence needed to reconstruct the economic and political history of Western and Central India during the medieval historical period.

237. (C) Al-Masudi's information on the Rashtrakutas.
Foreign accounts are valuable for providing external verification of Indian historical events. Al-Masudi, a 10th-century Arab traveler and geographer, provided significant information on the power and prosperity of the Rashtrakuta empire, whom he regarded as one of the major world powers of his time. This perspective from outside the subcontinent helps historians understand the international standing and the regional dominance of various Indian dynasties, complementing the often more localized narratives found in indigenous inscriptions or contemporary local works.

238. (D) Complex theological concepts and cosmic functions
By applying the concept of iconography, a historian analyzing a medieval Nataraja bronze statue can move beyond its aesthetic beauty to understand complex theological concepts and cosmic functions. Each attribute, such as the flame

or the multiple arms, carries a specific symbolic meaning related to creation, preservation, and destruction. This study allows researchers to gain profound insights into the religious worldview and the sophisticated philosophical traditions of the society that produced such intricate and spiritually significant works of artistic expression.

239. (A) The Hathigumpha inscription
Archival sources for modern history consist of documented records like private papers, official government files, and proceedings of political organizations. These materials provide the essential evidence for reconstructing recent centuries. However, the Hathigumpha inscription of King Kharavela is an ancient archaeological source dating to the 1st century BCE. While it is a vital record for ancient history, it is an epigraphic monument rather than a part of the formal documentary archives that characterize the study of the modern period.

240. (B) Integrated approach including material remains
The formalization of the Archaeological Survey of India had the profound effect of integrating the study of physical monuments and ruins into the systematic reconstruction of the Indian past. This shift established a more comprehensive approach that combined material remains with literary evidence. By professionalizing the excavation and preservation of sites, the ASI provided the objective evidence needed to move Indian history beyond speculation, ultimately revealing the existence of ancient civilizations like the Harappans and the true scale of cultural evolution.

241. (B) Arthashastra
The Arthashastra is a comprehensive and pragmatic ancient Indian treatise on statecraft and political economy. It provides elaborate guidelines on diplomacy through its 'Mandala' theory, the internal organization of a centralized bureaucracy, and the effective functioning of a sophisticated spy network. This text is a primary source for understanding the complex political thought and administrative practices of the Mauryan era, reflecting a highly developed and secular approach to the management of power and the security of the state.

242. (A) Both Statement I and Statement II are correct.
The Nasik cave inscription of Gautami Balashri is an essential source for reconstructing the history of the Satavahana dynasty. It provides a detailed account of the achievements of her son, Gautamiputra Satakarni, describing him as a champion of Vedic religion and a great conqueror. The inscription's mention of his victories over the Sakas, Yavanas, and Pahlavas provides crucial evidence for the intense power struggles that occurred in Western India and the Deccan during the 2nd century CE.

243. (C) Ralph Fitch - Jesuit missionary
European travelers to India often visited with specific professional goals. Francois Bernier was a physician, and Tavernier was a prominent gem merchant. Nicolo Manucci served as an artilleryman and became a detailed writer on the Mughal court. However, Ralph Fitch was not a Jesuit missionary; he was one of the first English merchants to travel extensively through the Indian subcontinent in the late 16th century. His observations on local trade and commerce were instrumental in stimulating English interest in the Indian Ocean.

244. (D) Decay rate of radioactive Carbon-14 atoms
Carbon-14 dating is a scientific method that determines the age of an organic artifact by measuring the decay rate of radioactive Carbon-14 atoms. All living organisms absorb this isotope during their lifetime, and once they die, the carbon begins to decay at a known and constant rate. By calculating the remaining amount of this isotope in a sample, such as charred grain or wood, scientists can establish an absolute date for the specimen, providing a reliable chronological marker for archaeological research.

245. (C) Commemorating honorable death in battle
A 'Hero Stone' is a memorial monument erected to commemorate the honorable death of an individual in battle, while defending a village, or during other acts of exceptional valor. Often featuring carvings that depict the hero's life and his ultimate sacrifice, these stones were a common feature across many regions of ancient and medieval India. They provide valuable insights into the social values, military culture, and local history of the communities that honored

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their fallen warriors through these durable stone markers.

246. (B) Standardized fluid identities for administration
A researcher analyzing early colonial census reports must recognize that these documents often standardized fluid social identities into rigid 'caste' categories for administrative convenience. This colonial approach transformed the traditional social structure into a more fixed and hierarchical system that did not necessarily reflect the messy and negotiated realities of Indian life. Understanding this administrative bias is an essential competency for historians, as it allows them to critically interpret census data as a product of both social reality and colonial state-making efforts.

247. (D) Varahamihira's encyclopedia on architecture.
The 'Brihat Samhita', authored by the 6th-century scientist Varahamihira, is a vast and comprehensive encyclopedia of ancient Indian knowledge. It covers a diverse range of subjects, including planetary movements, meteorology, and detailed chapters on architecture and iconography. For historians, this text is an invaluable source for understanding the intellectual sophistication and the multidisciplinary approach to science and art that characterized the classical Gupta and post-Gupta periods, serving as a primary reference for the traditional structural and aesthetic sciences.

248. (A) Feudal formations with landed intermediaries
By studying 'Agrahara' grants—tax-free land given by kings to Brahmanas—historians can analyze the transition towards feudal-like formations in early medieval India. These grants transferred revenue rights and administrative authority to the recipients, creating a new class of powerful landed intermediaries. This process led to the fragmentation of centralized power and the restructuring of rural society into more localized hierarchies, providing the essential evidence for the 'Indian Feudalism' model that explains the significant socio-economic shifts of the historical time.

249. (C) Neolithic grave finds in the Kashmir region
The Northern Black Polished Ware culture is synonymous with the second urbanization in the Ganga Valley, featuring the widespread use of iron technology and a high-gloss, reflective ceramic finish. These elements represent a peak of technological and urban development in early historic India. However, the culture of Neolithic grave finds in the Kashmir region, exemplified by the site of Burzahom, belongs to a much earlier and distinct prehistoric phase that is completely separate from the later NBPW urban civilization.

250. (A) Vigorous Indo-Roman maritime trade networks
The discovery of numerous Roman amphorae and other Western artifacts at Arikamedu is a direct effect of the vigorous and well-established Indo-Roman maritime trade networks of the early centuries CE. This coastal site served as an emporium where Indian goods like pepper and textiles were exchanged for Roman products stored in these distinctive ceramic jars. The presence of this material evidence provides an objective and undeniable record of the extensive commercial and cultural interactions that connected the subcontinent with the broader Mediterranean world.

251. (B) The physical artifacts and material fragments
Cultural remains are defined in archaeology as the tangible evidence left behind by ancient civilizations. These include various physical items such as pottery shards, tools, and building fragments. Unlike written records, these materials represent the direct results of human activity. They allow researchers to understand the practical aspects of daily life, technological advancements, and the socio-economic conditions of previous eras.

252. (A) Because they provide an objective, bias-free baseline
Material remnants serve as a vital tool for historians because they lack the intentional bias often found in written documents. Physical evidence provides a neutral starting point for research. This allows scholars to avoid the subjective interpretations or political agendas of ancient authors. Such an approach ensures a more accurate reconstruction of daily lives and socio-economic conditions from the past.

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224. (B) The study of handwriting and script evolution
Palaeography is the scientific study of ancient handwriting and the systematic evolution of scripts over time. In historical research, this discipline is essential for dating undated inscriptions and manuscripts, as the shapes and styles of letters changed progressively due to linguistic and regional influences. By analyzing these paleographic features, researchers can determine the approximate age and origin of a text, providing a crucial chronological framework for understanding the development of written culture across different historical periods.

225. (B) Alternative narratives from marginalized groups.
The primary value of oral traditions in reconstructing history lies in their ability to provide alternative narratives and perspectives from marginalized groups whose stories were often excluded from the written records of the elite. While they may not offer exact dates, they preserve the collective memory, social values, and lived experiences of communities. By critically engaging with these verbal accounts, historians can build a more inclusive and multifaceted understanding of the past that reflects a broader range of human voices.

226. (A) Popular religious sentiments and social critique
The 'Dohas' of Kabir and 'Padas' of Mirabai are powerful literary sources that help historians understand the popular religious sentiments and social critiques prevalent during the Bhakti movement. These devotional works challenged the rigid caste system and the authority of traditional priesthood, advocating for a direct and personal relationship with the divine. By analyzing these texts, researchers can reconstruct the spiritual aspirations and the transformative social impact of this grassroots religious revival across medieval India.

227. (C) Communicating Dhamma policies to subjects.
The edicts of Ashoka, inscribed on rocks and pillars across the vast Mauryan empire, served as the primary medium for communicating his unique Dhamma policies to his subjects. These inscriptions provided moral and ethical guidelines designed to foster social harmony and religious tolerance in a diverse population. By using various local scripts and languages, Ashoka ensured that his message of non-violence and social responsibility was accessible and understood by people in every region of his vast empire.

228. (D) The top layer was deposited after the bottom.
Applying the principle of stratigraphy, an archaeologist understands that in an undisturbed sequence, the top layer is always deposited after the bottom layer. Therefore, if a coin of Kanishka is found in a layer directly above one containing a coin of Augustus, it implies that the event resulting in the top layer occurred at a later time. This relative dating method allows researchers to establish a chronological sequence for various artifacts and cultural phases across various archaeological sites.

229. (C) Onion Dome
The Dravidian style of temple architecture is identified by several characteristic features, including the 'vimana' (pyramidal tower), 'gopurams' (monumental gateways), and 'mandapas' (pillared halls). These elements together create the grand and structured religious complexes typical of South India. However, the 'onion dome' is a feature introduced by Indo-Islamic architectural traditions, particularly in the later Mughal period, and is not a component of the traditional Dravida structural design that evolved over several centuries.

230. (B) Commercial activity and urban standardized exchange
The widespread use of punch-marked coins in ancient India was a direct effect of the growth of commercial activity and the need for a standardized medium of exchange in expanding urban centers. As trade networks between the Mahajanapadas became more complex, these early silver and copper coins facilitated transactions and replaced the more cumbersome systems of barter. Their circulation reflects a significant level of economic development and the emergence of a more monetized society during the early historic period.

231. (D) Municipal and military organization in the capital
Despite its fragmented survival through citations by later authors, Megasthenes' 'Indica' remains a

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261. (D) The metallic composition of the currency
The purity and type of metal used in ancient coins are direct indicators of a state's wealth. High-quality gold or silver coins suggest a period of significant economic stability and resource availability. Conversely, debased currency might indicate financial strain or a shortage of precious metals. Numismatists analyze these materials carefully to reconstruct the economic health and prosperity of historical civilizations.

262. (B) Trade, sovereignty, and cultural exchange patterns
Coinage provides vital clues about how ancient societies interacted commercially and politically. By studying where coins were minted and found, researchers can map out extensive trade routes. The presence of specific rulers' names on coins asserts their political authority over a territory. Additionally, the exchange of currency between different regions highlights the broader network of cultural and economic exchange patterns.

263. (C) They combine metallurgical data with symbolism and script
Coins are valuable to historians because they provide multiple types of evidence simultaneously. They offer scientific data through their metallic content and historical data through their inscriptions and images. This combination of physical, linguistic, and symbolic information makes them versatile tools for research. They help verify political timelines and cultural values that might not be clearly recorded in other historical sources.

264. (D) Cultural values, religious ties, and ideological shifts
The images and words stamped onto ancient currency are rarely accidental. They represent the official ideology and religious beliefs of the ruling power. Changes in these motifs over time can signal a shift in political direction or a change in the state's religious focus. These linguistic and visual markers provide an explicit record of the values and affiliations held by a society.

265. (A) Cultural diffusion and commercial interactions
Tracking where coins are discovered helps historians understand the geographic reach of a culture's influence. When coins from one region appear in another, it indicates active trade and communication between those areas. This spatial data maps out the movement of goods and ideas across borders. Such evidence is essential for visualizing the interconnected nature of ancient economic and commercial interactions.

266. (B) The study of inscriptions engraved on durable materials
This field of archaeology focuses on deciphering and analyzing writing carved into long-lasting surfaces like stone or metal. These records are vital because they provide direct evidence from the time they were created. Epigraphy helps scholars understand the official language, laws, and history of a period. Such durable inscriptions survive much better than organic materials like paper or parchment or cloth.

267. (B) Manuscripts are prone to interpolations and scribal errors
Handwritten documents are often copied many times over centuries, leading to mistakes or intentional changes by scribes. In contrast, inscriptions carved into stone or metal are permanent and difficult to alter once they are finished. This makes epigraphic records a more reliable source for understanding original historical messages. They provide a stable and authentic view of past events and administrative decrees.

268. (A) Deciphering, translating, and contextualizing scripts
The academic study of inscriptions requires several specialized skills to extract meaningful historical data. Researchers must first identify and read the ancient writing systems used. They then translate the text into modern languages to understand its content. Finally, they place the message within its social and political environment. This process allows for an accurate reconstruction of past laws, genealogies, and institutions.

269. (C) To ensure their cultural and political achievements endured
Ancient rulers and authorities chose durable materials for their inscriptions with the specific goal of long-term preservation. They wanted their victories, laws, and legacies to be remembered by future generations. Using stone or metal served

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253. (C) The chronological sequence of cultural evolution
Archaeologists utilize the method of stratigraphy to determine the age and order of historical events. By examining artifacts found within specific layers of earth, they can trace how a culture changed over time. Pottery shards and tools serve as markers for different eras. This systematic analysis helps in establishing a reliable and chronological sequence for human development and cultural activity.

254. (D) When literary or archival documents are entirely absent
Cultural remains become exceptionally important when there is a complete lack of written records. In many historical contexts, literary or archival documents are lost, degraded, or were never created. Physical artifacts then become the primary means of reconstructing the past. They fill significant gaps in knowledge, allowing scholars to build a continuous and objective narrative of ancient cultural history.

255. (C) Categorizing excavated materials systematically
The core of archaeological practice involves the orderly classification of items found during excavations. This systematic categorization allows researchers to organize data logically and draw meaningful conclusions. It provides a stable framework for analyzing historical remains and understanding their significance. Without this methodical approach, the interpretation of artifacts would lack the scientific rigor required for authenticating the broader framework of history.

256. (B) As a primary text
Researchers analyze ancient buildings not just as physical structures but as documents that communicate information. Every element of a monument, from its size to its style, provides data about the culture that built it. By treating these edifices as primary texts, scholars can read the historical messages encoded in the architecture. This approach helps in understanding the society's core values.

257. (D) Society's ideological, religious, and political priorities
Analyzing the structure of monuments goes beyond identifying artistic styles or construction techniques. It allows researchers to uncover the underlying motivations of a society. The scale and design of a building often reflect the political power, religious beliefs, and social goals of the era. Thus, monuments act as tangible repositories of the collective memory and ideological aspirations of an ancient population.

258. (A) Cultural assimilation and regional interactions
The design patterns found in ancient architecture often show how different cultures influenced one another. By studying these elements, historians can identify the movement of ideas and techniques between regions. This process highlights the blending of cultural traditions and the growth of regional interactions. Such evidence is crucial for mapping the complex evolution of cultural history through physical structural analysis.

259. (C) Visual anchors physically dominating the landscape
Monuments provide a permanent physical presence that defines the historical character of a region. They serve as landmarks that connect a community to its past achievements and cultural legacy. By dominating the physical landscape, these structures keep historical memory alive for future generations. They encode symbolic meanings that reflect the social and cultural identity of the people who created them originally.

260. (A) A multidisciplinary, architectural-cultural approach
Documenting monumental heritage effectively requires combining different fields of study. It involves a mix of technical architectural analysis and deep cultural interpretation. This multidisciplinary method ensures that the physical features and the symbolic meanings of a structure are both understood. It allows researchers to preserve and understand the legacy of a monument within its original historical and social context accurately.

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278. (B) Their inherent fluidity and adaptability
Unlike written records, which are fixed in time, oral stories can change as they are retold. This flexibility allows them to incorporate new information and respond to contemporary social changes while keeping core traditions intact. Such adaptability makes oral narratives a living archive of a community's evolution. They remain relevant to people because they grow with the cultural context.

279. (C) Marginalized or non-literate groups excluded from records
Official history often focuses on the elites who had the resources to create written documents. Oral traditions, however, provide a way to hear from those who were left out of these records. They capture the lives and thoughts of marginalized and non-literate populations. By analyzing spoken histories, researchers can create a more inclusive and textured understanding of the entire society's heritage.

280. (D) Specialized fieldwork and ethnographic techniques
Collecting oral history requires researchers to engage directly with communities through immersive study and observation. Ethnographic methods help in accurately recording stories, songs, and legends in their natural social context. This specialized fieldwork is essential for ensuring that the nuances of verbal transmission are captured correctly. It allows scholars to bridge the gap between formalized history and lived cultural experiences.

281. (A) Data recorded from outside the cultural context
People visiting from other regions often notice things that local residents take for granted. Their external perspective provides a fresh view of a society's customs and structures. This observational data acts as a valuable supplement to local records. It offers a unique lens through which historians can view the culture from an outsider's point of view, providing a different perspective altogether.

282. (B) Indigenous writers considered these details too mundane
Everyday activities like local trade and urban layout are often so common to the people living there that they do not see a need to write about them. Consequently, indigenous texts may skip over these practical details in favor of more significant political or religious events. Foreigners, however, find these aspects new and interesting, leading them to record such information.

283. (B) Biases, misunderstandings, and misinterpretations
Foreign travelers do not always understand what they are seeing, which can lead to errors in their reports. They may bring their own cultural prejudices or struggle with the local language. Researchers must analyze these external records critically to identify and remove these inaccuracies. This careful evaluation is necessary to ensure that the information used for historical reconstruction is accurate.

284. (A) Synchronisms and cross-cultural interactions
Foreign accounts help historians align local events with broader international timelines. By matching the dates from travelers' journals with local records, scholars can establish a more precise chronology. Additionally, these documents show how people from different parts of the world interacted through trade and the exchange of ideas. They provide essential evidence for mapping out the global cross-cultural interactions of history.

285. (C) By detailing reception of commodities and ideas abroad
These historical records describe how products and concepts from one region were received in other parts of the world. This information highlights the extent of global trade and the influence of philosophical movements. By following the movement of these cultural elements, researchers can visualize the complex commercial and geopolitical networks of the time. Foreign accounts thus provide a broader historical context.

286. (D) Institutional and administrative research
Archives contain the official records needed to study how government and organizations worked in the past. This includes documents related to management, law, and social regulation. By examining these primary sources, scholars can build an evidence-based understanding

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of the functional side of history. This focus on institutional and administrative facts is essential for a detailed reconstruction of a society's evolution.

287. (C) They were not intended for public consumption
Many archival documents were created for internal use by government officials or administrators. Because they were not meant for the general public, they were less likely to include dramatic storytelling or propaganda. This makes them a more direct and unvarnished source of information compared to literary works intended for a wide audience. They provide a practical look at state governance mechanics.

288. (B) Official documents, correspondence, and legal decrees
The study of archives involves looking through a wide range of formal papers produced by institutions. These include letters between officials and the official orders issued by the ruling authorities. These documents provide a detailed record of administrative decisions and policy implementations. Such records are vital for historians who want to understand the daily operations and long-term changes in social structures.

289. (D) Institutional continuity and transformation
When records are kept in a systematic way over many years, researchers can see how institutions developed. They can identify which practices stayed the same and which ones changed to meet new challenges. This allows for a clear understanding of the long-term evolution of governance and social systems. Tracing these patterns is crucial for understanding the historical development of institutional practices.

290. (A) To verify authenticity, provenance, and context
Scholars must use a careful process to make sure that the archival documents they study are real and have not been altered. It is important to know where a document came from and why it was created. This rigorous approach ensures that the information is used correctly within its historical setting. Verifying these details is necessary for building accurate narrative.

291. (C) It yields a highly reliable chronological framework
Combining the study of inscriptions with the study of coins allows researchers to create a more accurate timeline of the past. When data from both sources align, it provides strong evidence for specific dates and historical events. This dual approach helps resolve uncertainties that might arise from looking at only one type of evidence. The resulting synthesis is essential for building history.

292. (A) Declarations of administrative and dynastic data
Inscriptions on stone and copper often contain formal statements about the reach of a ruler's power and their family's history. These permanent records serve as official documents of territorial limits and political successes. They offer scholars a stable source of information that has not been changed over the centuries. Such data is critical for reconstructing the dynastic and administrative history.

293. (D) Mobile evidence of sovereignty and trade
While inscriptions are usually fixed in one place, coins are small and easy to carry, allowing them to travel far from where they were minted. This mobility makes coins excellent tools for studying trade and economic influence over large areas. Their wide distribution provides evidence of a ruler's authority and commercial reach. This mobile nature distinguishes coins from stationary epigraphic records.

294. (B) It neutralizes single-source evidence limitations
Relying on only one kind of evidence can lead to gaps or mistakes in historical understanding. By using two different sources together, researchers can cross-check their findings and fill in missing information. This approach makes the overall historical narrative more robust and less likely to be affected by weaknesses of a single data type. It ensures a more accurate study.

295. (C) The standardized dissemination of cultural identity
When the same language and symbols appear on both large monuments and small coins, it shows a unified effort to spread a specific culture. This consistency indicates that the ruling power

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wanted to create a shared identity across its territory. It demonstrates how official messages and cultural values were communicated to people in different ways. Such evidence is vital.

296. (D) A silent record lacking socio-philosophical context
Physical artifacts provide objective data but cannot speak to explain the thoughts or beliefs behind them. Without written records to provide context, it is difficult to understand the deeper social and philosophical meanings of these items. They represent a silent record that shows what happened but not always why it happened. This limitation makes it hard to reconstruct historical human experience.

297. (A) Bridging ideal prescriptions and actual practices
By comparing what is written in ancient texts with what is found in the ground, researchers can see if people actually followed the rules of their time. Texts often describe an ideal version of society, while artifacts reveal the reality of daily life. Combining these sources allows for a more complete understanding of history. This process helps bridge various discrepancies.

298. (B) Subjective biases, motives, and embellishments
Depending only on written documents can be risky because authors often have their own points of view or political goals. They might exaggerate events or leave out certain details to tell a specific story. This subjectivity can lead to an inaccurate view of history if it is not balanced by other evidence. Researchers must recognize these biases in historical research.

299. (B) Testing them against spatial and material data
To see if literary descriptions of cities are accurate, archaeologists look at the physical remains found at excavation sites. By measuring the layout of buildings and looking at the items left behind, they can verify if the written accounts match the physical reality. This empirical testing provides a way to confirm information. It ensures historical claims are backed by material data.

300. (A) Converging literary and archaeological methods
The most effective way to study history is to combine written records with physical evidence from excavations. This integrated approach allows for a holistic and accurate interpretation of the past by balancing different types of information. It captures both the intellectual goals and the practical realities of a society. Using these divergent methods together creates strongest foundation for historical study.

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(D) R. D. Banerji

77. Identify the correct statement regarding the current debate on the nomenclature of the Harappan Culture.
(A) The term 'Indus-Saraswati Civilization' is universally rejected by all archaeologists.
(B) The culture is strictly confined only to the Indus river valley.
(C) 'Harappan Civilization' is the most neutral term based on the archaeological convention of naming a culture after its type-site.
(D) 'Vedic Civilization' has officially replaced the term Harappan Culture in all global academic circles.

78. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Harappan script is considered logo-syllabic.
Reason (R): It has around 400 signs, which is too many for a pure alphabet and too few for a purely logographic script like Chinese.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. All of the following language families have been proposed by various scholars as the underlying language of the Harappan script EXCEPT:
(A) Bantu
(B) Indo-Aryan
(C) Munda (Austroasiatic)
(D) Dravidian

80. If an epigraphist notices that the Harappan signs on a seal are crammed on the left side but widely spaced on the right, which concept regarding the script's directionality is being applied?
(A) It was written from left to right.
(B) It was written from right to left.
(C) It was written from top to bottom.
(D) It was written boustrophedon exclusively on all single-line seals.

81. Match the items in List I with those in List II.
List I: (Scholars)
P. Asko Parpola
Q. S. R. Rao
R. Iravatham Mahadevan
S. Alexander Cunningham
List II: (Hypothesis on Harappan Script)
1. Proposed an Indo-Aryan affinity
2. Identified it as a precursor to Brahmi (early view)
3. Dravidian hypothesis using structural analysis
4. Dravidian hypothesis using computer concordances
(A) P-3, Q-1, R-4, S-2
(B) P-4, Q-1, R-3, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-3, R-2, S-4

82. To critically evaluate the claim that the Harappan script has been fully deciphered, a historian must demonstrate competency in understanding:
(A) Consistent reading translating diverse texts
(B) Finding a bilingual Rosetta Stone artifact
(C) That the script was purely decorative art
(D) Phonetic values matching Brahmi script signs

83. Consider the following statements about the Harappan script:
1. It is found on seals, copper tablets, and pottery.
2. The longest known inscription contains around 26 signs.
3. It has been conclusively proven to be a proto-Vedic Sanskrit script.
4. Boustrophedon writing style is observed in multi-line inscriptions.
Which of the above statements is/are correct?
(A) 1, 3, and 4
(B) 2, 3, and 4
(C) 1, 2, and 4
(D) 1, 2, and 3

84. The term 'Boustrophedon' in the context of writing systems means:
(A) Writing exclusively in pictograms
(B) Carving letters deep into stone
(C) Writing from bottom to top
(D) Writing alternate lines in opposite directions

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(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

9. In the context of prehistoric cultures, 'Microliths' are defined as:
(A) Large monolithic stone pillars used for worship
(B) Heavy polished axes used for clearing forests
(C) Small hafted stone tools under 3 cm in length
(D) The earliest terracotta figurines found in India

10. The transition from the Pleistocene epoch to the Holocene epoch led to a warmer climate. What was the direct effect of this climatic shift on human cultures in the subcontinent?
(A) Shift to microliths and smaller, faster fauna
(B) Immediate development of urban trade centers
(C) Total abandonment of all stone tool usage
(D) Emergence of the Indo-Aryan language groups

11. Consider the following statements about Upper Palaeolithic culture in India:
1. It coincides with the last phase of the Pleistocene.
2. It features the emergence of Homo sapiens.
3. Bone tools make a significant appearance.
4. Ostrich eggshell beads have been found from this period.
5. Large-scale temple architecture began in this phase.

Which combination of statements is correct?
(A) 1, 2, 3, and 5
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 3, and 4

12. Identify the incorrect pair regarding prehistoric sites and their locations.
(A) Attirampakkam – Tamil Nadu
(B) Bagor – Kerala
(C) Hunsgi – Karnataka
(D) Didwana – Rajasthan

13. Arrange the following prehistoric periods in their correct chronological order:
1. Mesolithic
2. Upper Palaeolithic
3. Middle Palaeolithic
4. Lower Palaeolithic

(A) 4, 3, 2, 1
(B) 1, 2, 3, 4
(C) 4, 2, 3, 1
(D) 3, 4, 1, 2

14. Which of the following is the most appropriate description of the lifestyle of Mesolithic people?
(A) Settled farmers living in mud-brick houses
(B) Nomadic pastoralists engaged in long trade
(C) Urban dwellers utilizing standard measures
(D) Hunters transitioning to animal domestication

15. Based on the archaeological evidence provided in the following case, answer the question:
Excavations at an open-air site revealed scattered microliths alongside circular post-holes and hearths, suggesting temporary huts. Animal bones showed cut marks, but no pottery or metals were found. Which cultural phase does this site most accurately reflect?
(A) Aceramic Mesolithic
(B) Mature Harappan
(C) Painted Grey Ware culture
(D) Megalithic period

16. Identify the correct pair concerning prehistoric Indian rock art.
(A) Kupgal – Extensive Bronze Age seals
(B) Bhimbetka – Mesolithic hunting paintings
(C) Ajanta – Lower Palaeolithic engravings
(D) Edakkal – Harappan script inscriptions

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17. Read the following statements and select the correct option.
Statement I: The Upper Palaeolithic period in India shows a marked regional diversity in tool types compared to the Lower Palaeolithic.
Statement II: The invention of the wheel completely replaced stone tool usage in the Upper Palaeolithic period.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

18. Identify the incorrect statement about the Palaeolithic age in India.

59. In the context of Indian protohistory, the term 'Ochre Coloured Pottery (OCP)' is closely associated with:
(A) The Southern Megaliths
(B) The Early Palaeolithic handaxe makers
(C) The urban phase of the Mauryan period
(D) Copper Hoard culture of the Ganga-Yamuna Doab

60. The widespread use of copper instead of iron during the Chalcolithic phase had which cause-and-effect relationship on their agriculture?
(A) It allowed for deep ploughing of the heavy Gangetic soils, leading to surplus.
(B) It restricted their ability to clear dense forests, limiting settlements largely to lighter soil regions.
(C) It caused them to abandon agriculture entirely in favor of metallurgy.
(D) It allowed them to build large canal networks across the subcontinent.

61. Consider the following statements regarding the Chalcolithic culture at Inamgaon:
1. It shows a clear transition from Early Jorwe to Late Jorwe phases.
2. A large five-roomed house belonging to a wealthy individual or chief was found.
3. It features an irrigation channel and an embankment.
4. Burials were strictly outside the settlement area.
5. Evidence of both winter and summer crops has been recovered.

Which combination of statements is correct?
(A) 1, 2, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 2, 3, and 5
(D) 1, 3, 4, and 5

62. Identify the incorrect pair regarding Chalcolithic pottery.
(A) Malwa Ware – Coarse red fabric with thick slip
(B) Jorwe Ware – Painted black on red, with a metallic ring
(C) Ahar Ware – Black-and-red ware painted with white designs
(D) Kayatha Ware – Purely unpainted grey ware with stamp marks

63. Arrange the following Chalcolithic cultures in their general chronological sequence from earliest to latest:
1. Jorwe Culture
2. Kayatha Culture
3. Malwa Culture

(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 1, 3

64. Which of the following is the most appropriate description of the Copper Hoards found in northern India?
(A) Collection of coins used for trade by Harappans
(B) Rings, harpoons, and anthropomorphic figurines
(C) Purely ornamental vessels from Mesopotamia
(D) Standard toolkits of early iron-smelting tribes

65. Based on the archaeological findings described in the following case, answer the question:
An archaeologist excavates a site in Rajasthan. The inhabitants lived in stone and mud-rubble houses, extensively smelted locally available copper, and produced white-painted black-and-red pottery. They did not use microliths. Which site is being excavated?
(A) Navdatoli
(B) Ahar
(C) Daimabad
(D) Mehrgarh

66. Identify the correct pair related to Chalcolithic findings.
(A) Daimabad – A cache of massive bronze sculptures including a chariot
(B) Navdatoli – Earliest evidence of an earthquake
(C) Eran – The Great Bath
(D) Gilund – Extensive use of burnt bricks in all houses

67. Read the following statements and select the correct option.
Statement I: The Chalcolithic cultures of Central India and the Deccan existed synchronously with the Mature Harappan

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29. All of the following are prominent Neolithic sites in India EXCEPT:
(A) Burzahom
(B) Chirand
(C) Inamgaon
(D) Piklihal

30. If evidence of pit-dwellings, bone tools, and human burials with domestic dogs is found at a site, the archaeologist is most likely investigating the Neolithic culture of:
(A) The Vindhyas
(B) The Deccan Plateau
(C) The Garo Hills
(D) The Kashmir Valley

31. Match the items in List I with those in List II.
List I: (Neolithic Sites)
P. Burzahom
Q. Mehrgarh
R. Chirand
S. Utnur
List II: (Defining Features)
1. Ash mounds
2. Early evidence of cotton and wheat
3. Abundant bone tools made of antler
4. Dog buried with the master
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-4, R-1, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-4, S-3

32. To understand the transition from food-gathering to food-producing economies in the Belan Valley, a researcher must analyze which sequence of cultural phases?
(A) Chalcolithic to Early Historic
(B) Palaeolithic to Mesolithic to Neolithic
(C) Harappan to Painted Grey Ware
(D) Megalithic to Sangam Age

33. Consider the following statements about the Neolithic age in India:
1. Ground and polished stone tools were widely used.
2. The invention of pottery occurred during this phase.
3. Communities became completely nomadic.
4. Cultivation of ragi and horse gram was known in South India.
Which of the statements are correct?
(A) 2, 3, and 4
(B) 1, 2, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

34. In the context of prehistory, the term 'Celt' refers to:
(A) A polished stone axe typical of the Neolithic
(B) A Celtic language speaker in ancient India
(C) A copper smelting furnace structure
(D) A type of burial practice using megaliths

35. The development of agriculture during the Neolithic period caused which of the following demographic effects?
(A) A decline in population due to new diseases
(B) The abandonment of all hunting practices
(C) Settled life and population growth
(D) The immediate rise of massive empires

36. Consider the following statements about Neolithic sites:
1. Gufkral is located in Kashmir.
2. Daojali Hading yielded jadeite, suggesting links with East Asia.
3. Koldihwa provides early evidence of rice cultivation.
4. Tekkalakota is known for gold ornaments.
5. All Neolithic sites in India were heavily fortified with baked bricks.
Which combination of statements is correct?
(A) 2, 3, 4, and 5
(B) 1, 2, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 3, and 4

37. Identify the incorrect pair regarding Neolithic regions and their primary crops.
(A) Mehrgarh – Wheat and Barley
(B) Koldihwa – Rice
(C) Burzahom – Sugarcane
(D) South Indian Neolithic – Ragi

38. Which of the following sites does NOT belong to the early Neolithic phase?
(A) Mehrgarh
(B) Jorwe
(C) Kili Ghul Mohammad
(D) Rana Ghundai

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39. Which of the following best describes the significance of the South Indian ash mounds?
(A) Remains of ancient regional volcanic eruptions
(B) Massive cremation grounds for prehistoric kings
(C) Industrial kilns used for copper smelting work
(D) Burned cattle dung from pastoral communities

40. Based on the archaeological findings described in the following case, answer the question:
An excavation in eastern India reveals cord-impressed pottery, polished stone axes with rounded butts, and remains of wattle-and-daub houses. No metal artifacts are present. This assemblage best characterizes which culture?
(A) Eastern Neolithic
(B) Eastern Chalcolithic
(C) OCP Culture
(D) Middle Palaeolithic

41. Identify the correct pair representing a Neolithic site and its location.
(A) Hallur – Rajasthan
(B) Piklihal – Gujarat
(C) Mahagara – Uttar Pradesh
(D) Chirand – Maharashtra

42. Read the following statements and select the correct option.
Statement I: The earliest pottery in the Indian subcontinent was hand-made and not wheel-turned.
Statement II: The introduction of the potter's wheel occurred uniformly across the subcontinent during the Lower Palaeolithic.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

43. Identify the incorrect statement regarding the site of Mehrgarh.
(A) It is located near the Bolan Pass.
(B) Its earliest levels are aceramic (without pottery).
(C) It provides evidence of early dentistry.
(D) It belongs exclusively to the Iron Age.

44. The transition from hunting-gathering to agriculture in the Neolithic period is best evidenced archaeologically by the presence of:
(A) Paleolithic handaxes
(B) Grinding stones, querns, and sickle blades
(C) Iron swords and chariots
(D) Punch-marked coins

45. By applying spatial analysis to the distribution of Neolithic sites in the Kashmir Valley, one observes a strong preference for settlement on:
(A) Deep coastal backwaters
(B) Arid desert dunes
(C) Elevated tablelands known as Karewas
(D) High Himalayan glacial moraines

46. The term 'Neolithic Revolution' was coined by which renowned archaeologist?
(A) Alexander Cunningham
(B) John Marshall
(C) Mortimer Wheeler
(D) V. Gordon Childe

47. To analyze the pastoral economy of the South Indian Neolithic culture, a student must focus on evidence from which of the following sites?
(A) Utnur and Kupgal
(B) Burzahom and Gufkral
(C) Chirand and Taradih
(D) Kalibangan and Lothal

48. Which of the following is an exception to the general pattern of Neolithic settlements in India?
(A) Presence of polished stone tools
(B) Extensive use of baked bricks for residential houses
(C) Use of handmade pottery
(D) Practice of agriculture and animal husbandry

49. The widespread availability of ground stone tools in the Neolithic period caused which of the following practical outcomes?
(A) The immediate obsolescence of all microliths
(B) Enhanced ability to clear forests and construct wooden structures
(C) The discovery of script and writing systems
(D) The beginning of long-distance maritime trade

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50. What is the most appropriate reason for the concentration of early agricultural settlements in river valleys and foothills rather than deep forests?
(A) Availability of fertile alluvium, perennial water, and easily clearable light vegetation
(B) Fear of wild animals in deep forests
(C) Easy availability of iron ore in riverbeds
(D) Direct access to maritime trade networks

51. The Chalcolithic age in India is characterized primarily by the simultaneous use of:
(A) Iron and bronze
(B) Gold and silver
(C) Stone and copper
(D) Tin and iron

52. Identify the correct statement regarding the Chalcolithic cultures of India.
(A) Predominantly urbanized mercantile societies
(B) Flourished after the Mauryan Empire's advent
(C) Made extensive use of iron-tipped ploughshares
(D) Rural groups using both copper and stone tools

53. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Most Chalcolithic cultures in central and western India declined around 1200 BCE.
Reason (R): A significant decrease in rainfall leading to arid conditions caused agricultural failure.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

54. Which of the following cultures is NOT part of the Chalcolithic horizon of central and western India?
(A) Malwa Culture
(B) Painted Grey Ware Culture
(C) Jorwe Culture
(D) Kayatha Culture

55. If a site yields Black-and-Red ware with white linear designs, remains of wattle-and-daub houses, and a heavy concentration of copper tools but scarce microliths, it most likely belongs to which culture?
(A) Jorwe Culture
(B) Kashmir Neolithic Culture
(C) Late Harappan Culture
(D) Ahar-Banas Culture

56. Match the items in List I with those in List II.
List I: (Chalcolithic Cultures)
P. Malwa Culture
Q. Jorwe Culture
R. Ahar Culture
S. Kayatha Culture
List II: (Typical Sites)
1. Gilund
2. Inamgaon
3. Navdatoli
4. Eran (earliest levels)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-4, R-2, S-3
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-1, R-4, S-2

57. To determine the social stratification within the Jorwe culture, an archaeologist should most effectively analyze:
(A) The script used on their copper plates
(B) The iron weapons found in their citadels
(C) The differential house size and grave goods
(D) The numismatic evidence found in hoards

58. Consider the following statements about the Chalcolithic people:
1. They generally practiced burial of the dead within the habitational area.
2. Infant mortality was remarkably high, as seen in urn burials.
3. They were highly skilled in writing and left extensive records.
4. They used copper, but were generally unaware of bronze on a large scale.
Which of the statements are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

CHAPTER 03
Pre-historic and Proto-historic Cultures

1. Which of the following tool traditions is primarily associated with the Lower Palaeolithic culture in India?
(A) Microlithic stone tools
(B) Acheulean handaxes and cleavers
(C) Polished Neolithic stone celts
(D) Bone harpoons and ivory items

2. Identify the correct statement regarding the Mesolithic period in India.
(A) It features microliths and animal domestication
(B) It marks the start of large-scale urbanization
(C) It provides the earliest deciphered writing
(D) It is defined by exclusive polished tool use

3. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Palaeolithic people were entirely dependent on hunting and gathering for subsistence.
Reason (R): They lacked the knowledge of agriculture and pottery making.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

4. All of the following are significant Mesolithic sites in India EXCEPT:
(A) Bagor
(B) Langhnaj
(C) Adamgarh
(D) Dholavira

5. If an archaeologist finds a prehistoric site exhibiting small stone tools (microliths) attached to wooden handles alongside bones of domesticated sheep, which cultural phase is most likely being observed?
(A) Lower Palaeolithic
(B) Mature Harappan
(C) Mesolithic
(D) Chalcolithic

6. Match the items in List I with those in List II.
List I: (Palaeolithic Phases)
P. Lower Palaeolithic
Q. Middle Palaeolithic
R. Upper Palaeolithic
S. Mesolithic
List II: (Characteristic Tools)
1. Flake tools (scrapers, borers)
2. Microliths
3. Handaxes and cleavers
4. Blades and burins
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

7. A student of prehistory analyzing the rock art of Bhimbetka must primarily possess which of the following competencies to deduce the socio-economic life of its creators?
(A) Epigraphic and linguistic translation skills
(B) Detailed metallurgical and chemical analysis
(C) Numismatic and monetary system evaluation
(D) Visual analysis of hunting-gathering scenes

8. Consider the following statements regarding the Middle Palaeolithic culture:
1. It is mainly characterized by flake tool industry.
2. Tools became smaller, lighter, and thinner compared to the Lower Palaeolithic.
3. Copper smelting was widely practiced.
4. The Nevasan industry is a well-known example of this phase.
Which of the statements are correct?
(A) 1, 2, and 4

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civilization.
Statement II: Unlike the Harappans, the Central Indian Chalcolithic people did not build urban cities with baked bricks.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

68. Identify the incorrect statement regarding the religious beliefs of the Chalcolithic people.
(A) Terracotta figurines of women suggest the worship of a mother goddess.
(B) Bull terracottas indicate that the bull was a prominent religious symbol.
(C) The orientation of burials varied regionally, often north-south in Maharashtra.
(D) They constructed massive stone temples for congregational worship.

69. The site of Navdatoli is renowned for yielding rich evidence of:
(A) The largest hoard of gold coins in prehistory
(B) The earliest deciphered inscriptions
(C) The widest variety of cultivated crops in the Chalcolithic period
(D) Complex dockyard structures

70. When applying the concept of 'chiefdoms' to Chalcolithic societies, which archaeological feature at Inamgaon best supports this political structure?
(A) Uniformity in house sizes and grave goods across the site
(B) A central granary and a large multi-roomed house in the center of the settlement
(C) The presence of a democratic assembly hall
(D) Extensive use of standard weights and measures

71. In Indian archaeology, what defines a 'Proto-historic' culture?
(A) Cultures with no knowledge of pottery or crops
(B) Eras existing before the appearance of humans
(C) Cultures with fully translated historical texts
(D) Cultures with undeciphered or mentioned scripts

72. Which of the following best explains the lack of urbanization in the Chalcolithic cultures of the Deccan compared to the Harappans?
(A) Lack of agricultural surplus from soil without iron
(B) Complete ignorance of the potter's wheel
(C) Constant invasions by the early Aryans
(D) Absence of any known domesticated animals

73. Consider the following statements about Chalcolithic diets:
1. They consumed beef, pork, and mutton.
2. Fish and poultry were part of their diet.
3. They extensively cultivated rice in the semi-arid Deccan.
4. Lentils, black gram, and green gram were common.
5. They relied entirely on hunting with no agricultural base.

Which combination of statements is correct?
(A) 2, 3, and 5
(B) 1, 3, and 4
(C) 1, 2, and 4
(D) 1, 4, and 5

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74. Identify the incorrect pair regarding the geographical distribution of Chalcolithic cultures.
(A) Malwa Culture – Tamil Nadu
(B) Prabhas Culture – Gujarat
(C) Chirand Chalcolithic – Bihar
(D) Savalda Culture – Maharashtra

75. Which is the most appropriate conclusion drawn from the urn burials of infants in the Jorwe culture?
(A) Infant sacrifice was the predominant religious ritual.
(B) Infants were considered kings and buried with gold.
(C) The culture did not believe in burying adults.
(D) There was a high rate of infant mortality due to disease or nutritional stress.

76. The term 'Indus Valley Civilization' was first used by:
(A) Alexander Cunningham
(B) John Marshall
(C) Daya Ram Sahni

(A) Sites are abundant in the alluvial plains
(B) Chopper tools are found in the Soan valley
(C) Quartzite was extensively used for tools
(D) Humans lived in rock shelters and caves

19. The earliest evidence of hominid fossil in the Indian subcontinent was discovered at which of the following sites?
(A) Pallavaram
(B) Bagor
(C) Hathnora
(D) Langhnaj

20. An archaeologist seeks to understand the dietary habits of Upper Palaeolithic populations. Which of the following methodologies should they apply to the excavated artifacts?
(A) Deciphering inscriptions on stone tools
(B) Studying the layout of brick structures
(C) Analyzing the copper content in the soil
(D) Micro-wear and faunal analysis of edges

21. In prehistoric archaeology, a 'Chopper' is defined as:
(A) A large bifacial tool used for tilling soil
(B) A microlithic blade used in a composite tool
(C) A core tool with a single flaked cutting edge
(D) A polished stone celt of the Neolithic era

22. Evaluating the significance of the discovery of ostrich eggshells in Patne (Maharashtra), a historian would most likely deduce that:
(A) India traded with Africa during the Mesolithic
(B) Ostriches were indigenous to India in the phase
(C) Avian domestication was the primary food source
(D) The climate was extremely wet and tropical then

23. Which of the following features is NOT a characteristic of the Mesolithic rock paintings?
(A) Depiction of group hunting scenes
(B) Use of red and white pigmentations
(C) Stylized stick-like human figurines
(D) Complex multi-storied building art

24. What was a primary cause for the miniaturization of stone tools during the Mesolithic period?
(A) Need to hunt smaller, faster-moving prey
(B) Invention of copper smelting technology
(C) Development of urban town planning needs
(D) A religious taboo against heavy stones

25. Which of the following theories most appropriately explains the transition from the Palaeolithic to the Mesolithic period in the Indian subcontinent?
(A) Sudden invasion by foreign copper-using tribes
(B) The discovery of iron ore in the Chota Nagpur plateau
(C) Gradual ecological adaptation to Holocene climatic changes
(D) The spread of the Indo-Aryan language

26. Which site provides the earliest evidence of agriculture and animal domestication in the Indian subcontinent?
(A) Mehrgarh
(B) Harappa
(C) Mohenjodaro
(D) Kalibangan

27. Identify the correct statement about the Neolithic culture of South India.
(A) It is characterized solely by the absence of pottery.
(B) It flourished predominantly in the Himalayan foothills.
(C) Copper tools completely replaced stone tools in this phase.
(D) Ash mounds are a distinctive feature of this culture.

28. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Neolithic period is often referred to as a 'revolution'.
Reason (R): It marked a fundamental shift in human subsistence from hunting-gathering to food production and settled life.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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85. The geographical distribution of Harappan sites far beyond the Indus river valley into Gujarat and Haryana had which effect on modern academic discourse?
(A) It caused scholars to abandon the study of the Indus valley completely.
(B) It proved that the Harappans were maritime nomads.
(C) It sparked a debate advocating for a change in nomenclature to 'Indus-Saraswati' or 'Greater Indus' civilization.
(D) It led to the conclusion that Gujarat was the origin of humans.

86. Consider the following statements regarding the Early Harappan phase:
1. It is characterized by small villages and towns without large cities.
2. The concept of writing and seals begins to emerge.
3. Standardized weights and measures are fully developed and uniform.
4. Kot Diji and Amri are significant sites of this phase.
5. It immediately precedes the Mature Harappan phase.

Which combination of statements is correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

87. Identify the incorrect pair regarding Harappan regional names.
(A) Sind – Amri-Nal culture
(B) Cholistan – Hakra Wares culture
(C) Gujarat – Anarta culture
(D) Kashmir – Sorath Harappan culture

88. Arrange the following phases of the Indus tradition in chronological order:
1. Mature Harappan
2. Late Harappan
3. Early Harappan
4. Early food-producing era (Mehrgarh)

(A) 4, 3, 1, 2
(B) 3, 4, 1, 2
(C) 4, 1, 3, 2
(D) 1, 2, 3, 4

89. Which is the most appropriate reason for the presence of Harappan seals in Mesopotamia?
(A) Mesopotamian kings conquered the Indus valley.
(B) Harappans migrated and settled permanently in Mesopotamia.
(C) Harappan seals were used primarily to trade goods and establish commercial contacts.
(D) Mesopotamians manufactured these seals as imitations.

90. Based on the archaeological discovery described in the following case, answer the question:
A large signboard containing nine massive Harappan letters made of gypsum was found fallen in a room near a gateway. This suggests the script was used for public display, not just on small seals. At which site was this signboard discovered?
(A) Dholavira
(B) Harappa
(C) Lothal
(D) Kalibangan

91. Identify the correct pair regarding Harappan sites and their excavators.
(A) Mohenjodaro – R. S. Bisht
(B) Lothal – A. Ghosh
(C) Dholavira – S. R. Rao
(D) Harappa – Daya Ram Sahni

92. Read the following statements and select the correct option.
Statement I: The Harappan script disappears entirely during the Late Harappan phase.
Statement II: The Late Harappan people completely abandoned agriculture and reverted to a hunter-gatherer lifestyle.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

93. Identify the incorrect statement regarding the nomenclature of the Harappan civilization.
(A) The name 'Indus Valley Civilization' reflects the early concentration of discovered sites.
(B) The name 'Harappan Civilization' is used because Harappa was the first site to be discovered.
(C) Some Indian archaeologists prefer 'Saraswati

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List I: (Harappan Artifacts)
P. Priest King bust
Q. Dancing Girl
R. Toy carts
S. Typical square seals
List II: (Material)
1. Bronze
2. Steatite
3. Terracotta
4. Limestone / Steatite
(A) P-4, Q-1, R-3, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

132. Evaluating the craftsmanship of Harappan beads, a researcher notes the complex drilling of long carnelian beads. This demonstrates a high competency in:
(A) Iron smelting
(B) Glass blowing
(C) Woodworking
(D) Lapidary arts and specialized micro-drilling technology

133. Consider the following statements about Harappan pottery:
1. It is predominantly wheel-turned.
2. The most common type is plain red ware.
3. Painted pottery features black geometric and naturalistic designs on a red slip.
4. Glazed pottery was entirely unknown to them.
Which of the above statements is/are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 1, 3, and 4
(D) 2, 3, and 4

134. In Harappan art history, 'Cire Perdue' refers to:
(A) A type of painted pottery
(B) The lost-wax technique used for bronze casting
(C) A script decoding method
(D) A terracotta modeling style

135. The discovery of numerous terracotta toys, such as miniature carts with solid wheels, whistles shaped like birds, and movable animal figures, suggests that:
(A) Children in Harappa participating in heavy labor
(B) Objects used for ritualized black magic practices
(C) Materials too fragile for use by adult members
(D) Cultures crafting recreational items for children

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136. Consider the following statements about the 'Priest King' sculpture:
1. It was found at Mohenjodaro.
2. The figure wears a cloak decorated with trefoil motifs.
3. It is carved from a massive piece of granite.
4. The eyes were likely inlaid with shell or stone.
5. He wears a fillet around his head.
Which combination of statements is correct?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

137. Identify the incorrect pair regarding Harappan art motifs.
(A) Peepal tree – Commonly painted on pottery and carved on seals
(B) Intersecting circles – A popular geometric motif on pottery
(C) Swastika – Absent in Harappan art
(D) Fish-scales – A common pottery design

138. Which is the most appropriate description of Harappan stone sculpture?
(A) Rare, mostly small-scale, and depicting human figures in a formalized manner
(B) Abundant and monumental, depicting epic battles
(C) Exclusively depicting Hindu deities
(D) Completely absent from all sites

139. Based on the archaeological evidence described in the following case, answer the question:
At Chanhudaro, archaeologists found unbored stones, bronze drills, and heaps of waste material from semi-precious stones. This evidence strongly points to the site being a:
(A) Center for religious sacrifices
(B) Military garrison
(C) Royal burial ground
(D) Specialized bead-making workshop

bathrooms, and a network of covered street drains equipped with manholes ran throughout the cities.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

104. Which of the following Harappan sites is an exception to the standard bipartite town planning and is instead divided into three parts?
(A) Dholavira
(B) Mohenjodaro
(C) Kalibangan
(D) Lothal

105. If an archaeologist uncovers a massive brick basin with inlet channels, surrounded by rooms, waterproofed with bitumen, they are most likely observing:
(A) The Granary at Harappa
(B) The Dockyard at Lothal
(C) The Great Bath at Mohenjodaro
(D) The Pillared Hall at Kalibangan

106. Match the items in List I with those in List II.
List I: (Architectural Features)
P. Dockyard
Q. Ploughed field surface
R. Complex water reservoirs
S. The Great Bath
List II: (Harappan Sites)
1. Dholavira
2. Mohenjodaro
3. Lothal
4. Kalibangan
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

107. Evaluating the structural layout of the Harappan 'Granaries', a historian applying modern storage science would conclude that:
(A) They were poorly ventilated and unfit for grain.
(B) They were actually water reservoirs.
(C) They were palaces for the kings.
(D) The presence of sleeper walls and air ducts suggests a sophisticated understanding of grain preservation.

108. Consider the following statements about Harappan houses:
1. Doors and windows rarely opened onto the main streets.
2. Houses were built strictly with stone blocks in the alluvial plains.
3. Many houses had a central courtyard surrounded by rooms.
4. Multistoried houses were present, indicated by staircases.

Which of the above statements is/are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

109. In Harappan architecture, 'English Bond' refers to:
(A) A style of painting walls with English motifs
(B) A treaty signed between Harappans and British explorers
(C) A bricklaying technique where headers and stretchers are laid in alternating courses for maximum strength
(D) A type of circular pillar construction

110. The frequent flooding of the Indus river had which effect on the architecture of Mohenjodaro?
(A) Complete abandonment of baked bricks
(B) Building floating houses on boats
(C) Shifting the entire city to a mountain top
(D) Construction of massive mud-brick platforms to raise the height of the settlement

111. Consider the following statements about Dholavira:
1. It is located in the Rann of Kutch.
2. It features a unique water harvesting and management system.
3. The city was built entirely of baked bricks without any use of stone.
4. It is divided into Citadel, Middle Town, and Lower Town.
5. A large stadium or ceremonial ground has been identified.

Which combination of statements is correct?
(A) 1, 2, 4, and 5

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(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

112. Identify the incorrect pair regarding Harappan structures.
(A) Mohenjodaro – Assembly Hall
(B) Chanhudaro – Massive defensive Citadel
(C) Harappa – Circular working platforms
(D) Lothal – Warehouse

113. Arrange the following components of a typical Harappan drainage system in the correct sequence from origin to disposal:
1. Main street drains
2. House drains
3. Soak pits / Cesspools outside the city
4. Street corner sump pits / manholes
(A) 2, 1, 4, 3
(B) 1, 2, 3, 4
(C) 2, 4, 1, 3
(D) 4, 2, 1, 3

114. Which is the most appropriate description of the Harappan street layout?
(A) A gridiron pattern where main streets intersected roughly at right angles
(B) A chaotic maze of narrow, winding alleys
(C) Circular streets radiating from a central palace
(D) A linear settlement stretching only along the river bank

115. Based on the archaeological findings described in the following case, answer the question:
Excavations reveal a settlement enclosed by a massive mud-brick wall. Inside, houses are made of mud bricks, but baked bricks are used in drains. A ploughed field is found outside the walls, and fire altars are discovered on mud platforms. Which site is this?
(A) Harappa
(B) Surkotada
(C) Kalibangan
(D) Banawali

116. Identify the correct pair regarding architectural anomalies in Harappan sites.
(A) Banawali – Perfect grid pattern without any deviations
(B) Mohenjodaro – Houses exclusively made of stone
(C) Kalibangan – Three-part division of the city
(D) Lothal – Entrance to houses on the main street

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117. Read the following statements and select the correct option.
Statement I: The construction of the Great Bath utilized bitumen to ensure water-tightness.
Statement II: The Harappans were completely ignorant of waterproofing techniques.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

118. Identify the incorrect statement about Harappan town planning.
(A) The orientation of streets was roughly east-west and north-south.
(B) Monumental temples rivaling Mesopotamian Ziggurats dominated the city centers.
(C) Wells were a common feature in the courtyards of Mohenjodaro houses.
(D) The Citadel was usually fortified.

119. The trapezoidal structure of burnt bricks found at Lothal is most widely debated by historians as being either a:
(A) Granary or a Temple
(B) Palace or a Burial ground
(C) Stadium or an Assembly Hall
(D) Dockyard or an Irrigation Tank

120. When analyzing the uniformity in town planning and brick sizes across the vast Harappan territory, an archaeologist can confidently deduce:
(A) The existence of a highly centralized political authority or strong cultural/commercial norms enforcing standardization
(B) That a single architect built all the cities
(C) That extraterrestrial beings provided the blueprints
(D) That town planning happened purely by coincidence

121. In Harappan architecture, what is a 'Corbelled Arch'?
(A) A true arch utilizing a keystone
(B) A wooden lintel heavily decorated with

carvings
(C) A method of spanning an opening by advancing successive courses of masonry from each side until they meet
(D) A circular window design

122. The absence of monumental stone architecture (like pyramids or palaces) in the Harappan civilization most strongly suggests:
(A) Societies focused more on common civic amenities
(B) Communities lacking all major engineering skills
(C) Groups lacking tools required for carving stone
(D) Populations living solely in natural cave sites

123. Which of the following is NOT a feature of the Harappan Citadel?
(A) It was usually located on the western side of the settlement.
(B) It was built on a raised mud-brick platform.
(C) It housed important public structures like the Great Bath and Granary.
(D) It contained the residences of the poorest laborers.

124. The arid environment and erratic rainfall in the Rann of Kutch directly caused the inhabitants of Dholavira to:
(A) Abandon agriculture and rely solely on fishing
(B) Construct a sophisticated series of massive stone water reservoirs and dams
(C) Migrate to the Gangetic plains immediately
(D) Build houses exclusively on stilts

125. What is the most appropriate interpretation of the uniformity found in Harappan brick ratios (1:2:4)?
(A) It was a religious requirement mandated by the priests.
(B) It was the only ratio mathematically known to them.
(C) It demonstrates a highly practical and standardized approach to masonry that maximizes wall stability.
(D) It proves they copied Mesopotamian designs exactly.

126. The famous bronze sculpture of the 'Dancing Girl' was discovered at which Harappan site?
(A) Harappa
(B) Lothal
(C) Chanhudaro
(D) Mohenjodaro

127. Identify the correct statement regarding Harappan art.
(A) Steatite was extensively used to manufacture seals bearing animal motifs.
(B) They produced life-size bronze statues of their kings.
(C) Stone sculpture was the most common form of artistic expression.
(D) Harappan pottery was entirely unpainted and utilitarian.

128. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Harappans were highly skilled in metallurgy and bronze casting.
Reason (R): They used the cire perdue (lost wax) technique to create bronze figures like the Dancing Girl.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

129. All of the following animals are commonly depicted on Harappan seals EXCEPT:
(A) The humped bull
(B) The horse
(C) The unicorn (mythical)
(D) The elephant

130. If a terracotta figurine has a fan-shaped headdress, heavily ornamented body, and smoke-stained cup-like appendages on the sides of the head, it is conventionally identified as:
(A) The Mother Goddess
(B) The Priest King
(C) A female dancer
(D) A female warrior

131. Match the items in List I with those in List II.

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169. What archaeological evidence best supports the theory that Harappan society had a hierarchical class structure?
(A) The universal use of baked bricks
(B) The absence of any weapons
(C) The distinct segregation of the Citadel (public/elite buildings) and the Lower Town (commoners), along with varying sizes of houses
(D) The standardization of weights

170. Applying sociological concepts, the absence of lavish, wealth-laden burials (like in Egypt) in the Indus Valley suggests:
(A) Wealth was likely kept in circulation or inherited rather than buried, pointing to different ideological views on wealth and the afterlife.
(B) The Harappans were extremely poor.
(C) Grave robbers completely looted every single grave before archaeologists arrived.
(D) The society was entirely communist with no personal property.

171. In Harappan archaeology, a 'Cist burial' is:
(A) A burial at sea
(B) Cremation on a wooden pyre
(C) Exposing the body to vultures
(D) A grave lined with stone slabs or bricks

172. The discovery of numerous spindle whorls made of terracotta and faience in Harappan households directly caused historians to conclude that:
(A) Every household minted its own clay coins.
(B) Spinning and weaving of cotton/wool were widespread domestic activities.
(C) They were used exclusively as children's toys.
(D) Harappans did not know how to make textiles.

173. Which of the following is an exception to the general discrepancy in the uniformity of Harappan religious practices?
(A) Use of seals with animal motifs
(B) Worship of the peepal tree
(C) Presence of Mother Goddess terracotta figurines in every region
(D) Belief in the magical properties of amulets

174. The depiction of a half-human, half-animal figure fighting a horned tiger on a seal from Mohenjodaro is often compared by scholars to which Mesopotamian epic hero?
(A) Hammurabi
(B) Sargon
(C) Enkidu
(D) Gilgamesh

175. Which is the most appropriate reason why the identification of the 'Mother Goddess' cult in Harappa remains a topic of current debate?
(A) Not all female figurines can be definitively classified as deities; some may be toys or secular portraits.
(B) Female figurines are found only in royal palaces.
(C) Inscriptions explicitly deny female deities.
(D) The figurines are clearly imported from Egypt.

176. The Harappan economy was primarily based on:
(A) Nomadism and raiding
(B) Agriculture, animal husbandry, and extensive trade networks
(C) Large-scale iron metallurgy
(D) Maritime piracy

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177. Identify the correct statement regarding Harappan agriculture.
(A) They were completely ignorant of cotton cultivation.
(B) They cultivated wheat, barley, mustard, and sesame.
(C) They relied exclusively on rainwater, having no knowledge of irrigation.
(D) Sugarcane was their major cash crop.

178. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Harappans had a well-regulated inland and foreign trade system.
Reason (R): Standardized cubical chert weights, found across the civilization, facilitated consistent commercial transactions.
(A) Both A and R are true and R is the correct explanation of A.

140. Identify the correct pair regarding Harappan crafts.
(A) Bead making – Kalibangan
(B) Shell working – Balakot and Nageshwar
(C) Bronze casting – Dholavira
(D) Iron forging – Harappa

141. Read the following statements and select the correct option.
Statement I: Harappan seals were primarily amulets worn for religious protection.
Statement II: The presence of a perforated boss on the back of most seals allowed them to be suspended on a string.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

142. Identify the incorrect statement regarding Harappan terracotta art.
(A) It was a popular medium for the common people.
(B) Terracotta masks have been found.
(C) Animal figures like bulls, dogs, and monkeys are common.
(D) They exhibit a highly refined, realistic portraiture style identical to Classical Greek art.

143. The two male torsos found at Harappa—one in red sandstone and the other in grey stone—are remarkable primarily for their:
(A) Socket holes in the neck and shoulders for attaching the head and arms
(B) Massive size
(C) Inscriptions detailing the king's name
(D) Depiction of chariots

144. Applying art historical analysis to the 'Dancing Girl' statue, the heavy use of bangles on her left arm is indicative of:
(A) Punishment bindings
(B) Contemporary fashion and ornamentation practices
(C) Armor for battle
(D) Religious asceticism

145. What defines 'Faience' in the context of Harappan crafts?
(A) A naturally occurring precious stone
(B) A synthetic material made of powdered quartz mixed with a colorant and gum, then fired to create a glassy surface
(C) A type of bronze alloy
(D) A weave of cotton fabric

146. The extensive demand for lapis lazuli by the Harappan elite led to which cause-and-effect outcome?
(A) The establishment of a Harappan outpost at Shortughai in Afghanistan near lapis mines
(B) The invention of synthetic blue plastics
(C) A war with Egypt
(D) The complete exhaustion of local copper mines

147. Which of the following is an exception to the materials commonly used for Harappan seals?
(A) Steatite
(B) Faience
(C) Iron
(D) Terracotta

148. What was a primary reason for the extensive use of steatite in Harappan seal making?
(A) Material that is extremely hard and indestructible
(B) Substance with magical healing properties
(C) Only stone available in the Indus valley
(D) Soft stone that is easily carved and hardened

149. The presence of identical bead-making techniques at Chanhudaro and Lothal suggests what most appropriately about Harappan society?
(A) A lack of innovation
(B) Both cities were conquered by an external empire
(C) Specialized craft networks and the sharing of technological knowledge across long distances
(D) Artisans were enslaved and moved by force

150. Which Harappan site has provided evidence of an inkpot, highlighting a facet of their material culture related to writing?
(A) Harappa
(B) Chanhudaro
(C) Surkotada
(D) Banawali

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Civilization' due to the concentration of sites along the Ghaggar-Hakra river system.
(D) The United Nations officially mandated the name 'Indus-Saraswati Culture' in 1999.

94. The majority of the Harappan inscriptions have been found on which of the following materials?
(A) Massive stone pillars
(B) Palm leaves
(C) Gold tablets
(D) Steatite seals

95. Applying the principles of stratigraphy, if a seal with Harappan script is found in a layer below a layer containing Painted Grey Ware (PGW), an archaeologist can deduce that:
(A) The Harappan script is older than the PGW culture.
(B) PGW is older than the Harappan script.
(C) Both cultures existed simultaneously.
(D) Stratigraphy is useless in Indian archaeology.

96. A 'Seal' in the context of the Harappan civilization primarily refers to:
(A) A marine animal hunted for fat
(B) Artifact used for stamping trade goods
(C) A large terracotta brick used for roofing
(D) A bronze weapon used by the elite

97. The ongoing debate about whether the Harappan language was Dravidian or Indo-Aryan demonstrates which crucial competency required in ancient history?
(A) The ability to memorize king lists
(B) The skill to synthesize linguistic, archaeological, and genetic data critically
(C) The capacity to forge ancient texts
(D) The talent to excavate quickly without records

98. Which of the following is NOT a feature of the signs in the Harappan script?
(A) Extensive use of long vowels and explicit grammar markers identical to classical Sanskrit
(B) Occasional use of numeral strokes
(C) Depiction of human and animal motifs as signs
(D) Use of modifying strokes on base signs (ligatures)

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99. The lack of a Rosetta Stone equivalent for the Harappan script has caused which direct effect on historical studies?
(A) Complete decipherment within the next year is guaranteed.
(B) Scholars have stopped excavating Harappan sites entirely.
(C) The phonetic values of the signs remain conjectural and the script undeciphered.
(D) The script is now considered to be purely random scratches.

100. What is the most appropriate conclusion regarding the literacy rate in the Harappan civilization?
(A) Everyone, including rural farmers, could read and write fluently.
(B) Literacy was non-existent; the signs were just art.
(C) Only women were taught to write.
(D) Literacy was likely restricted to a specialized class of scribes, elites, and merchants.

101. The town planning of most Mature Harappan cities is characterized by a bipartite division consisting of:
(A) A commercial center in the north and residential blocks in the south
(B) Three equal concentric circles of settlement
(C) A raised Citadel on the west and a Lower Town on the east
(D) Randomly scattered mud huts without any boundaries

102. Identify the correct statement about Harappan baked bricks.
(A) They were made in random, irregular sizes.
(B) They predominantly followed a standardized ratio of 1:2:4 (thickness : width : length).
(C) They were used exclusively for building religious temples.
(D) They were imported entirely from Mesopotamia.

103. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Harappans possessed an advanced urban sanitation system.
Reason (R): Most houses had private

160. The presence of numerous amulets in Harappan sites implies which effect regarding their religious psychology?
(A) A strict monotheistic belief system
(B) A belief in evil spirits, demons, or magic against which personal protection was needed
(C) Complete reliance on rationality and science
(D) The worship of stars exclusively

161. Consider the following statements about Harappan burials:
1. Cemetery R-37 is located at Harappa.
2. Burials at Harappa sometimes included wooden coffins.
3. Fractional burials (burial of bones after exposure) were completely unknown.
4. Pot burials containing ashes and bones were found.
5. Huge hoards of gold were buried with every individual.

Which combination of statements is correct?
(A) 1, 2, 4, and 5
(B) 1, 2, and 4
(C) 1, 3, 4, and 5
(D) 2, 3, 4, and 5

162. Identify the incorrect pair regarding social practices in Harappan culture.
(A) Currency – Extensive use of gold punch-marked coins for daily wages
(B) Cosmetics – Use of cinnabar and collyrium (kajal)
(C) Dress – Woven cotton and wool
(D) Hair – Both men and women wore varied, elaborate hairstyles

163. Arrange the following societal developments in a logical evolutionary sequence:
1. Highly stratified urban society with specialized craftsmen
2. Nomadic hunting-gathering bands
3. Settled agricultural villages with basic social differentiation

(A) 2, 3, 1
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 1, 3

164. What is the most appropriate interpretation of the "Great Bath" at Mohenjodaro in the context of Harappan society?
(A) A public swimming pool for daily recreation
(B) A water reservoir for drought conditions
(C) A royal aquarium for exotic fish
(D) A structure designated for ritual bathing and religious purification

165. Based on the archaeological finding described in the following case, answer the question:
A grave is excavated where a human skeleton is found buried along with a dog. This unique burial practice, rare in the Mature Harappan phase, is most famously associated with which specific site's late or regional manifestation?
(A) Mohenjodaro
(B) Chanhudaro
(C) Ropar
(D) Lothal

166. Identify the correct pair regarding the religious aspects of Harappan culture.
(A) Fire Altars – Found universally at all Harappan sites
(B) Amulets – Belief in animism and magic
(C) Temple structures – Discovered prominently at Harappa
(D) Priest King – Proven definitively to be a monarchical ruler

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167. Read the following statements and select the correct option.
Statement I: The Harappans worshipped nature in various forms, including trees and animals.
Statement II: The peepal tree and the humped bull were considered sacred.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

168. Identify the incorrect statement regarding the 'Pashupati' seal.
(A) The seal clearly bears a long, fully translated Sanskrit mantra.
(B) John Marshall identified the figure as Proto-Shiva.
(C) The figure has three faces (ithyphallic).
(D) The figure is depicted seated in a yogic

151. Which of the following best describes the social structure of the Harappan civilization based on archaeological evidence?
(A) Perfectly egalitarian society with no disparities
(B) Strict caste system identical to the Vedic period
(C) Matriarchal empire ruled by a single powerful queen
(D) Stratified society with varying access to luxuries

152. Identify the correct statement regarding Harappan burial practices.
(A) Extended inhumation in rectangular pits, often with grave goods like pottery, was the most common practice.
(B) Cremation was the only method of disposing of the dead.
(C) They built massive pyramids for their kings.
(D) The dead were thrown into the river without any rituals.

153. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Harappans believed in some form of life after death.
Reason (R): Burials often contain grave goods such as pots, ornaments, and occasionally copper mirrors intended for use in the afterlife.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

154. All of the following are considered evidence of Harappan religious beliefs EXCEPT:
(A) Monumental stone statues of Buddha
(B) Terracotta Mother Goddess figurines
(C) The 'Pashupati' seal
(D) Fire altars at Kalibangan

155. If an archaeologist finds a burial containing two skeletons together in the same grave, which site are they most likely excavating?
(A) Mohenjodaro
(B) Dholavira
(C) Harappa
(D) Lothal

156. Match the items in List I with those in List II.
List I: (Religious/Social Symbols)
P. Pashupati Seal
Q. Linga and Yoni stones
R. Fire Altars
S. Mother Goddess figurines
List II: (Interpretations)
1. Phallic and fertility worship
2. Ritual purification or sacrifice
3. Cult of fertility and female divine
4. Proto-Shiva or Lord of Beasts
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-1, R-4, S-2

157. To determine the diet of the common Harappan citizen, an archaeobotanist must be competent in analyzing:
(A) The copper content of axes
(B) The inscriptions on gold jewelry
(C) Charred grains, seeds, and animal bones recovered from domestic hearths
(D) The size of baked bricks

158. Consider the following statements about Harappan society:
1. Both men and women wore ornaments.
2. Needles of bone and bronze suggest stitched clothing was worn.
3. Chess-like board games were played for recreation.
4. Iron swords were common personal accessories.
Which of the above statements is/are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 3

159. The 'Pashupati' seal depicts a seated figure surrounded by which group of animals?
(A) Elephant, Tiger, Rhinoceros, Buffalo, and Deer
(B) Lion, Horse, Cow, Eagle
(C) Bull, Snake, Dog, Cat
(D) Camel, Ostrich, Zebra, Monkey

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(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

179. All of the following were important items of Harappan export EXCEPT:
(A) Carnelian beads
(B) Timber
(C) Iron weapons
(D) Cotton goods

180. If an archaeologist uncovers a network of short canals originating from a river, indicating artificial irrigation during the Harappan period, the site is most likely:
(A) Lothal in Gujarat
(B) Kalibangan in Rajasthan
(C) Daimabad in Maharashtra
(D) Shortughai in Afghanistan

181. Match the items in List I with those in List II.
List I: (Imported Raw Materials)
P. Copper
Q. Gold
R. Lapis Lazuli
S. Steatite
List II: (Source Regions)
1. Badakshan (Afghanistan)
2. Khetri mines (Rajasthan)
3. South India (Kolar)
4. South Rajasthan and North Gujarat
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-1, R-4, S-3

182. To understand the Harappan maritime trade with Mesopotamia, an economic historian should demonstrate competency in analyzing texts from which Mesopotamian empire?
(A) The Roman Empire
(B) The Akkadian Empire (inscriptions of Sargon)
(C) The Achaemenid Empire
(D) The Han Dynasty

183. Consider the following statements about Harappan weights and measures:
1. The weights were usually made of chert and were cubical in shape.
2. The lower denominations followed a binary system (1, 2, 4, 8, 16...).
3. The higher denominations followed a decimal system.
4. An ivory scale with precise divisions was found at Lothal.
Which of the above statements is/are correct?
(A) 1, 2, and 4
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, 3, and 4

184. In Mesopotamian texts, the term 'Meluhha' is most widely accepted by historians to refer to:
(A) The Indus Valley Civilization
(B) The Egyptian civilization
(C) The island of Bahrain (Dilmun)
(D) The copper mines of Oman (Magan)

185. The presence of a massive dockyard at Lothal resulted in which economic effect for the Harappan civilization?
(A) Isolation from the rest of the world
(B) The immediate collapse of the Harappan agricultural system
(C) Integration into a Persian Gulf maritime trade network with Magan, Dilmun, and Mesopotamia
(D) A shift from land trade to exclusively aerial trade

186. Consider the following statements about Harappan animal husbandry:
1. They domesticated oxen, buffaloes, goats, and sheep.
2. Pigs were known to them.
3. The horse was universally domesticated and central to their military economy.
4. Elephants and rhinoceroses were known to them.
5. Camels were used as draught animals in some regions.
Which combination of statements is correct?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 2, 3, and 5

187. Identify the incorrect pair regarding trade outposts and their primary resource.
(A) Shortughai – Lapis Lazuli

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(B) Manda – Himalayan Timber
(C) Nageshwar – Shells
(D) Lothal – Iron ore

188. Arrange the following ancient regions in order from West to East as they would appear on a maritime trade route from Mesopotamia to India:
1. Meluhha
2. Magan
3. Sumer (Mesopotamia)
4. Dilmun
(A) 3, 4, 2, 1
(B) 1, 2, 4, 3
(C) 3, 2, 4, 1
(D) 4, 3, 2, 1

189. Which of the following is the most appropriate description of the Harappan economy?
(A) Barter-based agrarian economy with no specialization
(B) Coin-based market system like the Roman Empire
(C) Integrated urban-rural economy with trade networks
(D) Pastoral nomadic economy driven by tribal raiding

190. Based on the archaeological evidence described in the following case, answer the question:
A site in the desert region reveals early evidence of a ploughed field with two sets of furrows at right angles to each other. This suggests mixed cropping. Which site provides this crucial agricultural data?
(A) Harappa
(B) Banawali
(C) Rojdi
(D) Kalibangan

191. Identify the correct pair regarding Harappan agricultural evidence.
(A) Lothal & Rangpur – Evidence of rice husks
(B) Banawali – Terracotta model of an iron sword
(C) Mohenjodaro – Massive sugarcane fields
(D) Kalibangan – Earliest evidence of tea cultivation

192. Read the following statements and select the correct option.
Statement I: The Harappans used standard coins issued by a central bank for all market transactions.
Statement II: Trade was predominantly conducted through barter, facilitated by a strict system of weights and measures.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

193. Identify the incorrect statement about Harappan crafts and economy.
(A) Brick-making was a major industry, evident from the massive scale of construction.
(B) Boat-making was entirely unknown to them.
(C) Potters used the wheel extensively to produce uniform wares.
(D) Goldsmiths crafted elaborate jewelry from imported gold and silver.

194. The discovery of a terracotta model of a plough at Banawali and Jawalapur indicates that:
(A) The plough was a known and utilized agricultural implement during the Harappan period.
(B) Harappans relied solely on hoes for digging.
(C) Only children engaged in agriculture.
(D) Ploughs were used exclusively for religious rituals, not farming.

195. Applying economic principles, the widespread distribution of raw materials (like lapis, shell, carnelian) that are native only to specific regions implies:
(A) A fragmented society with no contact between regions
(B) That natural phenomena like floods dispersed these materials
(C) An efficient internal logistical network and a complex distribution system managed by traders or elite
(D) That these materials were worthless and thrown away

196. What is the meaning of 'Dilmun' in the context of Harappan-Mesopotamian trade?
(A) An ancient port in Gujarat
(B) A type of Harappan sailing vessel
(C) The specific Harappan word for gold
(D) An intermediate trading hub often identified

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with the modern island of Bahrain

197. The depletion of forests due to massive timber requirements for firing millions of baked bricks led to which long-term cause-and-effect scenario for the Harappans?
(A) Immediate invasion by timber-rich Mesopotamians
(B) A complete switch to iron metallurgy
(C) Ecological degradation and eventual aridification, contributing to the decline of urban centers
(D) The evolution of a new language family

198. Which of the following is an exception to the uniformity of Harappan economic practices?
(A) The use of 16 as a unit of measurement
(B) The universal use of baked bricks across all rural and urban settlements
(C) The widespread use of chert weights
(D) The use of seals for authenticating goods

199. What was the most critical factor that allowed the Harappan civilization to support large urban populations?
(A) The invention of the iron ploughshare
(B) Massive tribute extracted from conquered foreign empires
(C) A diet consisting solely of marine fish
(D) The fertile alluvium of the Indus and Ghaggar-Hakra river systems yielding an agricultural surplus

200. Which is the most appropriate conclusion regarding the role of the state in the Harappan economy?
(A) State control evident in standardized brick sizes
(B) Economy that was laissez-faire with no intervention
(C) Government that actively banned all foreign trade
(D) Political power limited to religious ceremonies only

201. Which of the following is widely accepted as a primary factor for the decline of the Harappan civilization?
(A) A sudden, massive Aryan invasion that massacred the entire population
(B) An outbreak of the bubonic plague
(C) A combination of ecological changes, shifting river courses, and changing climate leading to de-urbanization
(D) Complete destruction by an earthquake across all sites simultaneously

202. Identify the correct statement regarding the Late Harappan phase.
(A) There is a marked disappearance of the Indus script, standardized weights, and long-distance trade.
(B) It is characterized by the construction of even larger cities and monumental architecture.
(C) It marks the beginning of the iron age in the Indus valley.
(D) The people completely migrated to South India.

203. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The theory of a massive 'Aryan Invasion' destroying the Harappan cities is largely discarded by modern archaeologists.
Reason (R): There is no archaeological evidence of large-scale military destruction or a sudden demographic replacement at the end of the Mature Harappan phase.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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204. All of the following are characteristics of the Late Harappan (or Post-Urban) period EXCEPT:
(A) De-urbanization and a shift back to rural lifestyles
(B) Continued use of complex stamp seals and long inscriptions
(C) The emergence of regional chalcolithic cultures
(D) Changes in pottery styles and burial practices

205. If a site in Gujarat shows a gradual transition from Mature Harappan pottery to Lustrous Red

originated in South India and spread outward

240. Based on the linguistic observation provided in the following case, answer the question:
Sir William Jones in 1786 observed striking similarities between Sanskrit, Latin, and Greek. This observation laid the foundation for the concept of:
(A) The Dravidian language family
(B) The Indo-European language family
(C) The Austroasiatic language family
(D) The Sino-Tibetan language family

241. Identify the correct pair regarding language sub-branches.
(A) Tamil – Mon-Khmer branch
(B) Indo-Aryan – Indo-Iranian branch of Indo-European
(C) Santhali – Munda branch of Dravidian
(D) Bodo – Indo-Aryan branch

242. Read the following statements and select the correct option.
Statement I: The Harappan script has been conclusively proven to be an early form of Vedic Sanskrit.
Statement II: Mainstream linguists and historians agree that the decipherment of the Harappan script is still an unresolved debate.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

243. Identify the incorrect statement about India's linguistic evolution.
(A) Retroflex consonants (like ṭ, ḍ) are common in Sanskrit but rare in other Indo-European languages outside the subcontinent.
(B) The development of retroflex sounds in Sanskrit is widely attributed to the influence of Dravidian and Munda languages.
(C) The Austroasiatic languages completely replaced the Indo-Aryan languages in North India during the medieval period.
(D) Pali was the language predominantly used in early Buddhist canonical literature.

244. The structural feature of 'agglutination' (adding suffixes to a root to express grammatical relationships) is most characteristically a hallmark of which Indian language family?
(A) Indo-Aryan
(B) Germanic
(C) Semitic
(D) Dravidian

245. Applying linguistic paleontology, if reconstructed Proto-Indo-European contains words for 'horse' and 'wheel', but lacks words for 'ocean' or 'tiger', scholars locate their ancestral homeland in:
(A) The tropical rainforests of South India
(B) The deep Pacific islands
(C) The Pontic-Caspian steppe (Eurasian steppes)
(D) The Sahara desert

246. What defines 'Prakrit' in the historical evolution of Indian languages?
(A) The divine language of the gods
(B) The natural, vernacular dialects spoken by the common people, derived from Old Indo-Aryan
(C) A secret language used only by spies
(D) The earliest script of the Harappans

247. The geographical isolation of the Sentinelese and Jawara tribes in the Andaman Islands has caused their languages to:
(A) Become dialects of Hindi
(B) Merge completely with the Dravidian family
(C) Adopt the Austroasiatic script
(D) Remain part of an independent language family (Andamanese) with no demonstrated link to the four main mainland families

248. Which is the most appropriate reason why Tamil is classified as a 'Classical Language'?
(A) It has an independent tradition of ancient, rich literature (Sangam literature) not derived from Sanskrit.
(B) It is the most spoken language in the world.
(C) It was the language of the British Empire.
(D) It is written in the Roman script.

249. Which of the following is an exception to the languages considered derived directly from Apabhramsha?
(A) Gujarati
(B) Marathi

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213. Arrange the following cultural phases of the Harappan site of Mohenjodaro in chronological order from earliest to latest:
1. Mature Harappan urban phase
2. Early Harappan village phase
3. Jhukar (Late Harappan) phase

(A) 2, 1, 3
(B) 1, 2, 3
(C) 3, 2, 1
(D) 2, 3, 1

214. Which is the most appropriate description of the overlap between the Late Harappan and Painted Grey Ware (PGW) cultures?
(A) They overlap completely in all aspects of life.
(B) Evidence from sites like Bhagwanpura shows Late Harappan pottery existing alongside PGW, indicating cultural continuity and interaction rather than an abrupt break.
(C) PGW people completely enslaved the Late Harappans.
(D) There is a rigid 1000-year gap between the two everywhere.

215. Based on the archaeological evidence described in the following case, answer the question:
At the site of Daimabad in Maharashtra, archaeologists find Late Harappan pottery and script alongside typical local Chalcolithic wares. What does this suggest about the Harappan collapse?
(A) Harappans conquered Maharashtra violently.
(B) Daimabad was the original capital of the Harappans.
(C) The script was independently invented in Maharashtra.
(D) As the urban system broke down, Harappan groups migrated southwards and integrated with local Chalcolithic communities.

216. Identify the correct pair regarding the legacy of the Harappan civilization.
(A) Binary weight system – Passed down into historical Indian metrology (e.g., 16 annas to a rupee)
(B) Indus Script – Evolved directly into the English alphabet
(C) Great Bath – Became the standard design for all Buddhist stupas
(D) Steatite seals – Replaced punch-marked coins in the Mauryan era

217. Read the following statements and select the correct option.
Statement I: The decline of the Harappan civilization meant the complete disappearance of all its cultural elements.
Statement II: Many elements of Harappan religion, agriculture, and crafts seamlessly filtered down into later Indian historical traditions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is false but Statement II is true.
(D) Statement I is true but Statement II is false.

218. Identify the incorrect statement regarding the Jhukar culture.
(A) It provides the earliest evidence of fully developed iron metallurgy in India.
(B) It succeeded the Mature Harappan phase in Sind.
(C) It is characterized by a coarser type of pottery compared to the Mature phase.
(D) Stamp seals were still used, but they were often circular and lacked the Indus script.

219. The discovery of groups of unburied skeletons in the upper levels of Mohenjodaro was initially interpreted as:
(A) Evidence of a devastating plague
(B) A unique Harappan burial custom
(C) Skeletons of prehistoric apes
(D) A massacre by invading Aryans, a theory later challenged by stratigraphy

220. Applying the systems-collapse theory to the Harappan civilization, an archaeologist would argue that:
(A) A single event destroyed the whole empire instantly
(B) Failures in trade, agriculture, and power networks
(C) Societies that forgot the methods of making bronze
(D) Divine curses placed upon the ancient urban centers

221. In historical linguistics, a 'Language Family' is defined as:

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During an archaeological review of proto-historic cultures, a specialized research team investigated the specific dynamics of the Chalcolithic horizon. The scholarly discourse situated the Chalcolithic horizon as a defining era within proto-historic cultures, marking a crucial developmental threshold before the advent of fully urbanized societies. The researchers noted that this horizon represents a unique cultural phase where human societies began integrating early metallurgy with pre-existing stone technologies, thereby fundamentally altering their material culture. The case study emphasized that the Chalcolithic horizon must be analyzed distinctively as part of the broader proto-historic framework, rather than being conflated with earlier purely lithic phases or later fully developed urban cultures. Through a detailed theoretical model, the academic team argued that the social and economic structures embedded within the Chalcolithic horizon served as the immediate precursor to more complex socio-economic organizations. By comprehensively examining the material remains strictly associated with this horizon, the scholars concluded that the proto-historic period is best understood as an era of profound technological transition, setting the critical stage for subsequent cultural and economic paradigms in early human history, effectively bridging the gap between primitive settlements and advanced civilizations.
Based on the above source, attempt the following five questions.

256. What specific dynamic within proto-historic cultures did the research team investigate?
(A) The Palaeolithic foundations
(B) The Chalcolithic horizon
(C) The later urban decline
(D) The linguistic evolution

257. The Chalcolithic horizon is identified as a crucial developmental threshold before the advent of what?
(A) Primitive hunter-gatherer groups
(B) The earliest lithic tool cultures
(C) Nomadic pastoral communities
(D) Fully urbanized societies

258. Which two elements did human societies begin integrating during the Chalcolithic horizon?
(A) Early metal and stone technologies
(B) Advanced scripts and formal urban grid planning
(C) Agricultural surplus and standardized gold currency
(D) Monumental architecture and religious written texts

259. How did the academic team argue the Chalcolithic horizon should be analyzed?
(A) A stage identical to earlier purely lithic phases
(B) A conflated part of fully developed urban cultures
(C) Part of the broader proto-historic framework
(D) Exclusively as an era of linguistic transformation

260. What did the proto-historic period of the Chalcolithic horizon set the critical stage for?
(A) Subsequent cultural and economic paradigms
(B) The return to primitive subsistence strategies
(C) The immediate collapse of social hierarchies
(D) The abandonment of all metallurgical practices

Direction : Please read the following source carefully.

Within contemporary archaeological forums, a significant scholarly case study has centered entirely on the Harappan Culture, specifically addressing the current debates on its nomenclature. Academic researchers have engaged in rigorous discussions regarding how the very naming of this culture shapes our historical understanding of its geographical and cultural extent. The ongoing debates on nomenclature highlight a central tension among historians regarding whether the term "Harappan Culture" adequately represents the diverse and expansive nature of these proto-historic settlements. During the academic presentation, experts demonstrated that the current debates on nomenclature are not merely semantic disputes but are deeply connected to the fundamental interpretation of the culture's origin and spatial distribution. The scholars argued that re-evaluating the nomenclature of the Harappan Culture is absolutely essential for a more precise classification of its archaeological sites. By dissecting these current debates, the research

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1. Austroasiatic
2. Tibeto-Burman
3. Dravidian
4. Indo-Aryan

(A) P-4, Q-3, R-2, S-1
(B) P-4, Q-2, R-3, S-1
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-4, R-1, S-2

232. To accurately trace the migration of the Indo-Aryan speakers into the subcontinent, a historian must integrate linguistic data with:
(A) Ancient DNA studies (genetics) and archaeological evidence of material culture
(B) Medieval Persian poetry
(C) Modern political maps
(D) Numismatics of the Gupta empire

233. Consider the following statements about the evolution of Indo-Aryan languages:
1. Vedic Sanskrit represents the Old Indo-Aryan stage.
2. Prakrit and Pali represent the Middle Indo-Aryan stage.
3. Modern languages like Hindi and Bengali evolved during the New Indo-Aryan stage.
4. Apabhramsha is a transitional phase between Middle and New Indo-Aryan.

Which of the above statements is/are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 1, 2, 3, and 4
(D) 2, 3, and 4

234. In linguistic prehistory, 'Proto-Indo-European' (PIE) refers to:
(A) The hypothetical reconstructed ancestral language of the Indo-European family
(B) The script used on Harappan seals
(C) A modern language spoken in Central Asia
(D) The earliest form of Tamil

235. The presence of Dravidian and Munda loanwords in the Rigveda indicates which historical process?
(A) Aryans completely exterminated indigenous populations
(B) The Rigveda was originally written in the Tamil tongue
(C) Sanskrit as a language is older than human existence
(D) Interactions between Aryan and non-Aryan speakers

236. Consider the following statements about the Tibeto-Burman language family in India:
1. It is mainly spoken in the Himalayan regions and Northeast India.
2. It includes languages like Manipuri (Meitei) and Garo.
3. It heavily influenced the development of Malayalam in Kerala.
4. It is part of the larger Sino-Tibetan language family.
5. Speakers of these languages arrived relatively late in Indian prehistory compared to Austroasiatic speakers.

Which combination of statements is correct?
(A) 1, 2, 3, and 4
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

237. Identify the incorrect pair regarding classical languages and their families.
(A) Sanskrit – Indo-Aryan
(B) Tamil – Dravidian
(C) Odia – Austroasiatic
(D) Kannada – Dravidian

238. Arrange the stages of the Indo-Aryan language evolution in proper chronological sequence:
1. New Indo-Aryan (e.g., Hindi, Bengali)
2. Middle Indo-Aryan (e.g., Prakrit, Pali)
3. Old Indo-Aryan (Vedic Sanskrit)

(A) 3, 2, 1
(B) 1, 2, 3
(C) 2, 3, 1
(D) 3, 1, 2

239. Which of the following best describes the 'Aryan Migration Theory' in contemporary academic discourse?
(A) A series of gradual migrations of pastoralist Indo-Aryan speakers from Central Asia who brought their language and rituals, interacting with indigenous populations
(B) A rapid, violent military invasion by racially pure conquerors
(C) The theory that Aryans originated in the Arctic
(D) The theory that Indo-European languages

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Ware, alongside a decline in civic standards, which cultural phase is being observed?
(A) Early Harappan
(B) Mesolithic
(C) Late Harappan / Post-Urban Harappan
(D) Mauryan

206. Match the items in List I with those in List II.
List I: (Late Harappan Cultures)
P. Cemetery H Culture
Q. Jhukar Culture
R. Rangpur Culture
S. OCP Culture
List II: (Geographic Locations)
1. Sind
2. Punjab / Harappa region
3. Ganga-Yamuna Doab
4. Gujarat
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

207. To analyze the tectonic uplift hypothesis for the decline of Mohenjodaro, a geomorphologist must look for evidence of:
(A) Massive silt deposits and flood layers indicating the creation of a natural dam and lake-like conditions
(B) Burnt layers of ash in the citadel
(C) Iron swords left by invaders
(D) Changing patterns in the stars

208. Consider the following statements about the drying of the Saraswati (Ghaggar-Hakra) river:
1. It was a major factor in the destabilization of Harappan settlements in the Cholistan and Haryana regions.
2. Tectonic shifts likely captured its tributaries (Sutlej and Yamuna), severely reducing its water flow.
3. This event caused an eastward migration of populations towards the Ganga-Yamuna Doab.
4. It resulted in the immediate invention of the Brahmi script.

Which of the above statements is/are correct?
(A) 1, 3, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, and 4

209. In the context of the Harappan decline, 'De-urbanization' means:
(A) The physical destruction of cities by bombs
(B) The collapse of the integrated urban network, leading to the abandonment of large cities and a return to localized, rural agrarian communities
(C) The process of building new cities in the mountains
(D) A legal decree banning urban living

210. The shift in the monsoon patterns leading to a more arid climate around 2000 BCE caused which demographic effect on the Harappan civilization?
(A) Migration of people from the core Indus region towards the more humid regions of Gujarat and the western Gangetic plains
(B) Massive population boom in the deep Thar desert
(C) Complete extinction of the human race in the subcontinent
(D) Migration to central Asia

211. Consider the following statements regarding the Cemetery H culture:
1. It is a Late Harappan culture found at Harappa.
2. It features a distinct red ware painted with black motifs, including peacocks and the sun.
3. The people practiced urn burials containing bones after exposure.
4. It provides evidence of a highly centralized, empire-wide political system.
5. The use of baked bricks remained as extensive as in the Mature phase.

Which combination of statements is correct?
(A) 1, 2, 4, and 5
(B) 1, 3, 4, and 5
(C) 1, 2, and 3
(D) 2, 3, 4, and 5

212. Identify the incorrect pair regarding theories of Harappan decline and their proponents.
(A) Aryan Invasion – Mortimer Wheeler
(B) Ecological Degradation – Walter Fairservis
(C) Tectonic Uplift / Floods – Robert Raikes & George Dales
(D) Nuclear Explosion – John Marshall

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(C) Malayalam
(D) Bengali

250. Evaluating the linguistic diversity of India, the convergence of Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman languages over millennia validates the concept that:
(A) Area of cultural and linguistic assimilation
(B) Presence of a single unchanging monolithic language
(C) Absence of influence between language families
(D) Total displacement of other language families

Direction : Please read the following source carefully.

In a recent academic symposium focusing on pre-historic cultures, researchers presented a case study evaluating the tripartite division of Stone Age cultures, encompassing the Palaeolithic, Mesolithic, and Neolithic phases. The symposium highlighted how early human adaptations transitioned systematically through these stages. Initially, during the Palaeolithic phase, the cultural framework was entirely dependent on rudimentary stone tool technologies designed for basic survival. As the environmental context shifted, the Mesolithic phase emerged, serving as a critical transitional cultural horizon characterized by microlithic adaptations and preliminary shifts in subsistence strategies. Finally, the researchers emphasized the Neolithic phase, which marked a definitive transformation in prehistoric cultures through the establishment of settled agricultural communities and advanced stone tool utilization. The academic panel debated how these three distinct horizons of the Stone Age form the foundational bedrock for understanding subsequent pre-historic developments in the broader context of early human history. By restricting their rigorous analysis strictly to the Palaeolithic, Mesolithic, and Neolithic sequence, the leading scholars effectively demonstrated that the structural evolution of early human societies was neither abrupt nor entirely random, but rather a continuous progression of nuanced adaptive strategies that ultimately paved the exact way for later proto-historic cultural complexities.

Based on the above source, attempt the following five questions.

251. Which three phases of the Stone Age cultures were evaluated in the academic case study?
(A) The Chalcolithic, Harappan, and Vedic cultural phases
(B) Palaeolithic, Mesolithic, and Neolithic
(C) The Early, Middle, and Late Urban growth phases
(D) The Primitive, Transitional, and Modern societal phases

252. According to the source, the Palaeolithic phase was entirely dependent on what for basic survival?
(A) Rudimentary stone tools
(B) Advanced irrigation and agricultural systems
(C) Multi-layered complex urban city structures
(D) Formalized networks of trade and commerce

253. How is the Mesolithic phase characterized in the scholarly presentation?
(A) As a sophisticated and fully developed agricultural society
(B) As a technologically advanced period of early metallurgy
(C) As a transitional microlithic horizon
(D) An early peak of proto-historic urban town planning

254. What definitive transformation marked the Neolithic phase?
(A) The introduction of an undeciphered script
(B) The creation of standardized weights
(C) The development of early state administrative forms
(D) The establishment of settled agricultural communities

255. The structural evolution of early human societies through these Stone Age phases was described as:
(A) An abrupt, sudden, and entirely random occurrence
(B) An isolated development having no future impact
(C) Continuous adaptive strategy progression
(D) A rapid cultural shift driven by external migrations

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(A) A group of languages spoken by people of the same genetic race
(B) Languages that share the exact same script
(C) A group of languages related through descent from a common ancestral language or proto-language
(D) Languages spoken within a single modern political border

222. The Indo-Aryan languages belong to which larger language family?
(A) Dravidian
(B) Austroasiatic
(C) Sino-Tibetan
(D) Indo-European

223. Which of the following is an exception to the Indo-Aryan language family in northern/central India?
(A) Santhali
(B) Hindi
(C) Marathi
(D) Gujarati

224. The presence of the Brahui language in Balochistan causes linguists to theorize that:
(A) Brahui is a modern dialect of Sanskrit.
(B) Dravidian languages were historically spoken in the northwest before the Indo-Aryan migrations.
(C) Balochistan was colonized by South Indian kings in the 18th century.
(D) Dravidian languages originated in Europe.

225. Which of the following is the most appropriate description of the Austroasiatic (Munda) language family's distribution in India?
(A) It is the dominant language family of the Himalayas.
(B) It is spoken primarily by tribal populations in central and eastern India.
(C) It is the official language of Kerala.
(D) It is spoken exclusively in the Kashmir valley.

226. The Rigveda is the earliest literary source for which language branch in India?
(A) Old Indo-Aryan (Vedic Sanskrit)
(B) Classical Dravidian (Old Tamil)
(C) Munda
(D) Tibeto-Burman

227. Identify the correct statement regarding the Dravidian language family.
(A) It is a sub-branch of the Indo-European family.
(B) It was brought to India by the Mughals.
(C) It includes languages like Tamil, Telugu, Kannada, and Malayalam.
(D) It is spoken exclusively in northeastern India.

228. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The languages of the Indian subcontinent exhibit extensive structural borrowing from one another.
Reason (R): Thousands of years of bilingualism and cultural contact have created an 'Indian linguistic area' (Sprachbund) where different language families share common features like retroflex consonants.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

229. All of the following are main language families of India EXCEPT:
(A) Indo-European
(B) Dravidian
(C) Afroasiatic
(D) Austroasiatic

230. If a linguist is studying the Khasi language in Meghalaya, which language family are they analyzing?
(A) Dravidian
(B) Austroasiatic (Mon-Khmer branch)
(C) Indo-Aryan
(D) Great Andamanese

231. Match the items in List I with those in List II.
List I: (Languages)
P. Sanskrit
Q. Kurukh
R. Bodo
S. Mundari
List II: (Language Families)

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panel concluded that the assigned nomenclature heavily influences the academic perception of the Harappan Culture, determining how subsequent generations of historians categorize and interpret the vast network of settlements belonging to this specific proto-historic phase, making it a critical issue in modern historical studies.

Based on the above source, attempt the following five questions.

261. What specific aspect of the Harappan Culture has been the central focus of the significant scholarly case study?
(A) The decipherment of its writing
(B) The precise measurements of its architecture
(C) The documentation of its religious rituals
(D) The current debates on its nomenclature

262. What does the naming of the Harappan Culture shape, according to the academic researchers?
(A) The economic valuation of diverse surviving artifacts
(B) Understanding of geographical and cultural extent
(C) The modern political boundaries of archaeological sites
(D) The absolute chronological dating of cultural decline

263. The ongoing debates highlight a central tension regarding whether the term "Harappan Culture" adequately represents what?
(A) The singular linguistic origin of the ancient community
(B) The strict religious dogmas of the elite ruling class
(C) The diverse and expansive nature of settlements
(D) The primitive nature of early agricultural farm tools

264. The experts demonstrated that the current debates on nomenclature are deeply connected to the fundamental interpretation of what?
(A) The exact translation of proto-historic literature
(B) The specific dietary habits of the urban population
(C) The complete timeline of global language families
(D) The culture's origin and spatial distribution

265. Re-evaluating the nomenclature is considered absolutely essential for which of the following?
(A) A more precise classification of its archaeological sites
(B) A complete rejection of all previous historical theories
(C) A definitive translation of the primary administrative texts
(D) A singular focus on its purely artistic achievements

Direction : Please read the following source carefully.

A recent epigraphical case study strictly focused on the Harappan Culture has drawn intense academic attention to the current debates on scripts. In this scholarly investigation, researchers systematically analyzed the ongoing controversies surrounding the undeciphered nature of the Harappan writing system. The current debates on scripts emphasize the profound methodological challenges scholars face when attempting to decode the linguistic and communicative frameworks of this proto-historic society. The academic panel noted that the diverse interpretations within these current debates on scripts directly impact our broader understanding of Harappan administrative and social mechanisms. Historians presented various theoretical models to highlight how the lack of a universally accepted decipherment fuels continuous academic disputes regarding the exact function and origin of the scripts. The researchers concluded that until these current debates on scripts reach a definitive consensus, the internal cognitive and linguistic world of the Harappan Culture will remain a subject of rigorous theoretical speculation. This case study underscores that resolving the debates surrounding these proto-historic scripts is arguably the most critical frontier in fully comprehending the intellectual life of the culture and its operational complexities.

Based on the above source, attempt the following five questions.

266. What was the strict focus of the recent epigraphical case study mentioned in the source?
(A) The evolution of Harappan monumental architecture
(B) The current debates on Harappan scripts

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(C) The rudimentary survival mechanisms of the Palaeolithic phase
(D) The purely functional maintenance of agricultural surplus

279. Rather than being merely a decorative pursuit, art served as a functional mechanism for expressing what?
(A) Only abstract mythological narratives
(B) Mathematical principles for engineering projects
(C) Social identity, status, and community integration
(D) Dissatisfaction with the central administrative authority

280. The symbiotic connection between art and social life reveals a deeply organized society where which two elements were mutually reinforcing?
(A) Military conquests and agricultural expansion
(B) Linguistic evolution and environmental adaptation
(C) Lithic tool creation and nomadic migration
(D) Aesthetic production and social categorization

Direction : Please read the following source carefully.

A specialized academic inquiry into the Harappan Culture recently focused entirely on decoding the complexities of its religious life. The scholarly case study systematically evaluated the material culture to construct a theoretical framework regarding the specific dimensions of Harappan religious life. The researchers emphasized that, in the absence of readable texts, understanding the religious life of this proto-historic culture depends heavily on the critical interpretation of spatial layouts, iconography, and ritualistic artifacts. The academic panel proposed that the religious life of the Harappan Culture was deeply embedded in their natural environment and daily civic practices, rather than being confined solely to isolated, monumental institutions. Through rigorous academic debate, the historians argued that the subtle manifestations of religious life indicate a highly structured belief system that significantly influenced their societal norms. The study concluded that accurately reconstructing the religious life of the Harappan Culture requires a cautious, evidence-based methodological approach, as these proto-historic belief systems formulated the core ideological foundation that guided the community's ethical, social, and spiritual interactions during this pivotal historical epoch, leaving a lasting imprint on the overall cultural horizon.

Based on the above source, attempt the following five questions.

281. The specialized academic inquiry focused entirely on decoding the complexities of which aspect of the Harappan Culture?
(A) Its religious life
(B) Its metallurgical advancements
(C) Its exact geographical boundaries
(D) Its transition from the Palaeolithic age

282. In the absence of readable texts, understanding Harappan religious life depends heavily on the interpretation of what?
(A) Translated epic poetry and historical chronicles
(B) Spatial layouts, iconography, and ritual artifacts
(C) Detailed administrative ledgers and economic receipts
(D) Written theological treatises and philosophical debates

283. Where did the academic panel propose the religious life of the Harappan Culture was deeply embedded?
(A) Exclusively in isolated, monumental institutions
(B) In their natural environment and daily civic practices
(C) Only within the private confines of the ruling elite
(D) Strictly in foreign territories conquered through warfare

284. What do the subtle manifestations of religious life indicate, according to the historians?
(A) Structured belief systems influencing social norms
(B) A completely chaotic and unorganized set of superstitions
(C) The complete absence of any spiritual inclinations
(D) A belief system disconnected from their

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administrative authority
(C) A culture completely reliant on basic hunter-gatherer skills
(D) A community with no regard for spatial organization

273. Which of the following features was meticulously documented as part of Harappan town planning?
(A) Haphazard street layouts and primitive shelters
(B) The complete absence of standardized structural dimensions
(C) Temporary encampments lacking permanent architecture
(D) Grid patterns and advanced drainage frameworks

274. The rigorous standardization in town planning and architecture represented what approach?
(A) A deliberate, calculated approach to urban living
(B) An entirely accidental development
(C) A random assembly of regional building styles
(D) A strictly religious methodology devoid of civic utility

275. Harappan town planning and architecture functioned as a physical manifestation of what?
(A) The culture's failure to adapt to environmental changes
(B) The inevitable collapse of their administrative systems
(C) The culture's broader social order and civic discipline
(D) The rejection of structured socio-economic hierarchies

Direction : Please read the following source carefully.

In an academic symposium dedicated to the internal dynamics of the Harappan Culture, researchers presented a compelling case study exploring the intricate relationship between its art and social life. The scholars hypothesized that the varied expressions of art within this proto-historic culture provide crucial diagnostic indicators for reconstructing its complex social life. By examining specific crafted artifacts, the research team demonstrated how Harappan art was intrinsically woven into the daily fabric and hierarchical structures of their social life. The academic presentation highlighted that art in the Harappan Culture was not merely a decorative pursuit but served as a functional mechanism for expressing social identity, status, and community integration. The researchers argued that any comprehensive understanding of Harappan social life remains incomplete without a rigorous structural analysis of its surviving art forms. The case study effectively concluded that the symbiotic connection between art and social life in the Harappan Culture reveals a deeply organized society where aesthetic production and social categorization were mutually reinforcing, thereby offering historians a profound methodological tool for cultural interpretation in the study of proto-historic human communities.

Based on the above source, attempt the following five questions.

276. What was the central relationship explored in the academic symposium dedicated to the Harappan Culture?
(A) The relationship between its art and social life
(B) The relationship between its scripts and agriculture
(C) The relationship between stone tools and urban drainage
(D) The relationship between language families and climate

277. According to the scholars, what do the varied expressions of art provide crucial diagnostic indicators for?
(A) Identifying exact geographical coordinates of trade routes
(B) Determining the precise phonetic sounds of the script
(C) Measuring the absolute chronological age of the cities
(D) Reconstructing the culture's complex social life

278. The research team demonstrated that Harappan art was intrinsically woven into what?
(A) The exclusive rituals of entirely isolated monumental institutions
(B) The daily fabric and hierarchical structures of their social life

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(B) The sudden linguistic shift during the Neolithic transition
(C) The sole reason for the cultural nomenclature debate
(D) The aesthetic preferences found strictly within early cave art

Direction : Please read the following source carefully.

A recent linguistic and historical symposium presented a rigorous academic case study strictly examining the evolution of India's main language families. The scholarly panel focused on how the foundational roots and the subsequent evolution of India's main language families correlate with early demographic shifts during the pre-historic and proto-historic eras. The researchers posited that the structural evolution of India's main language families provides a vital theoretical framework for mapping the migratory and cultural assimilation patterns of early societies. The presentation emphasized that tracking the evolution of India's main language families is a highly complex academic endeavor that requires isolating distinct phonetic and syntactic lineages to trace their ancestral origins. By carefully analyzing the theoretical pathways of this evolution, the scholars argued that the diversity seen in these language families is the direct result of prolonged interactions between varied indigenous and migrating communities over millennia. The case study effectively concluded that studying the precise evolution of India's main language families remains a paramount methodological requirement for deeply understanding the fundamental cultural and communicative architecture of the subcontinent before the emergence of fully documented historical periods.
Based on the above source, attempt the following five questions.

291. What did the recent linguistic and historical symposium strictly examine?
(A) The specific tools utilized in the Palaeolithic phase
(B) The advanced drainage systems of Harappan towns
(C) The evolution of India's main language families
(D) The artistic expressions of the Chalcolithic horizon

292. The foundational roots and evolution of India's main language families correlate with what?
(A) Early demographic shifts during the pre-historic and proto-historic eras
(B) The specific dimensions of Harappan religious life and rituals
(C) The absolute stabilization of global climate patterns
(D) The standardized weights utilized in economic exchanges

293. The structural evolution of these language families provides a theoretical framework for mapping what?
(A) The exact locations of undiscovered Harappan cities
(B) The total agricultural output of the Neolithic phase
(C) The engineering principles behind proto-historic architecture
(D) Migratory and cultural assimilation patterns

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294. What does tracking the evolution of India's main language families require researchers to isolate?
(A) Advanced metallurgical artifacts and trade routes
(B) Distinct phonetic and syntactic lineages
(C) Specialized craft production centers
(D) Monumental religious architectural sites

295. The diversity seen in these language families is argued to be the direct result of what?
(A) A deliberate top-down linguistic mandate by a centralized authority
(B) Complete geographical isolation spanning several millennia
(C) Interactions between indigenous and migrating communities
(D) The singular invention of a universally accepted writing script

Direction : Please read the following source carefully.

In a capstone academic seminar addressing early human development, researchers synthesized the trajectory from primitive Stone Age cultures—specifically the Palaeolithic, Mesolithic, and Neolithic phases—to the advanced town planning and architecture of the Harappan Culture. The case study documented the monumental transition from the basic lithic adaptations of

daily interactions

285. Accurately reconstructing the religious life is necessary because these belief systems formulated the core ideological foundation for what?
(A) The mechanical design of advanced drainage frameworks
(B) The immediate abandonment of all pre-existing stone tools
(C) Ethical, social, and spiritual community interactions
(D) The specific selection of nomenclature for archaeological sites

Direction : Please read the following source carefully.

During a comprehensive socio-economic conference on proto-historic civilizations, a dedicated research panel presented a detailed case study entirely centered on the economic life of the Harappan Culture. The academic scholars meticulously analyzed how the economic life of this culture was sustained through a complex network of internal production and structured resource distribution. The presentation highlighted that the robust economic life of the Harappan Culture was heavily characterized by highly organized craft specialization, standardized weights and measures, and systematic agricultural surplus management. The researchers argued that the stability of their economic life was the primary catalyst that enabled the maintenance of their advanced urban infrastructure. By isolating the specific variables of their economic life, the academic team demonstrated that the Harappan Culture operated under a highly regulated economic system that maximized material efficiency. The case study concluded that a thorough understanding of this intricate economic life is absolutely indispensable for explaining the unparalleled longevity, structural resilience, and widespread territorial integration of the Harappan Culture during the broader proto-historic period, setting a remarkable precedent for subsequent regional developments.

Based on the above source, attempt the following five questions.

286. The comprehensive socio-economic conference presented a detailed case study entirely centered on what?
(A) The evolution of pre-historic language families
(B) The artistic achievements of the Mesolithic phase
(C) The religious texts of proto-historic communities
(D) The economic life of the Harappan Culture

287. How was the economic life of the Harappan Culture sustained, according to the academic scholars?
(A) Constant raiding of neighboring proto-historic settlements
(B) An absolute reliance on unorganized nomadic foraging
(C) Internal production and structured resource distribution
(D) The exclusive use of basic lithic tools for survival

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288. Which of the following characterized the robust economic life of the Harappan Culture?
(A) Disorganized craft production and lacking standardized measures
(B) Craft specialization, standardized weights, and management
(C) Complete isolation from trade networks and external resources
(D) Total dependence on primitive hunter-gatherer strategies

289. The researchers argued that the stability of their economic life was the primary catalyst enabling what?
(A) The creation of entirely undecipherable script forms
(B) The immediate dissolution of hierarchical social life
(C) The shift backward toward purely lithic technologies
(D) The maintenance of their advanced urban infrastructure

290. A thorough understanding of this intricate economic life is absolutely indispensable for explaining what?
(A) Longevity, resilience, and territorial integration

needed for tool making and were often subject to heavy flooding and changing rivers.

19. (C) Hathnora
The most significant discovery of a hominid fossil in the Indian subcontinent occurred at Hathnora, located in the Narmada Valley of Madhya Pradesh. Discovered in 1982, the "Narmada Human" skull fragment is dated to the Middle Pleistocene. This find provides crucial evidence regarding the presence and evolution of early human ancestors in South Asia during the prehistoric Palaeolithic era.

20. (D) Micro-wear and faunal analysis of edges
To reconstruct the diet of prehistoric populations, scientists analyze the physical remains found at sites. Faunal analysis of animal bones reveals which species were hunted and consumed, while micro-wear analysis of stone tool edges can identify the types of plants or meat processed. These scientific techniques provide empirical data on subsistence patterns that cannot be gained from architectural or linguistic studies.

21. (C) A core tool with a single flaked cutting edge
In prehistoric archaeology, a chopper is a basic core tool characteristic of the Lower Palaeolithic era. It is typically made by removing flakes from one side of a stone cobble to create a sharp, unifacial cutting edge. These heavy implements were used by early humans for various tasks, including butchering carcasses, processing wood, and cracking open bones to access marrow.

22. (B) Ostriches were indigenous to India in the phase
The discovery of ostrich eggshell fragments and beads at sites like Patne in Maharashtra confirms that ostriches were once part of the Indian fauna during the Upper Palaeolithic. This evidence allows researchers to reconstruct the paleoenvironment, suggesting an arid or semi-arid climate suitable for these birds. It also demonstrates the artistic capabilities of early humans who used these shells.

23. (D) Complex multi-storied building art
Mesolithic rock art is defined by its focus on the natural and social world of hunter-gatherers. Common themes include group hunting, stylized human figures, and animal depictions using red and white pigments. Because these societies were nomadic or semi-settled and lived in simple huts or shelters, they did not possess or depict complex multi-storied buildings, which only emerged with urbanization.

24. (A) Need to hunt smaller, faster-moving prey
As the climate warmed during the Holocene, the environment shifted, leading to the disappearance of large Pleistocene megafauna. Humans began hunting smaller, more agile animals like birds and deer. This necessitated the development of microliths, which could be used as arrowheads or spear points. The miniaturization of tools was a direct technological response to these changing ecological and hunting requirements.

25. (C) Gradual ecological adaptation to Holocene climatic changes
The transition from the Palaeolithic to the Mesolithic was not a result of sudden invasions or the discovery of metals. Instead, it was a gradual process of human adaptation to the warming climate of the Holocene. Changes in rainfall and vegetation led to new subsistence strategies and the development of microlithic technology, allowing humans to exploit a wider range of environmental resources.

26. (A) Mehrgarh
Mehrgarh, located in the Kachhi plain of Balochistan, is the most crucial site for understanding the origins of the Neolithic revolution in the Indian subcontinent. It provides evidence of wheat and barley cultivation and the domestication of cattle, sheep, and goats dating back to approximately 7000 BCE. This site represents the transition from a nomadic lifestyle to settled village life.

27. (D) Ash mounds are a distinctive feature of this culture.
The Neolithic phase in South India is uniquely characterized by the presence of ash mounds. These mounds were formed by the ritualistic or seasonal burning of accumulated cattle dung at pastoral campsites. Sites like Utnur and Kupgal highlight the central role of cattle in the economy and religious life of these early farming and herding communities in the Deccan plateau.

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Stone Age cultures into the highly organized spatial mastery defining proto-historic town planning and architecture. The scholars argued that the cognitive foundations established during the later phases of the Stone Age cultures directly facilitated the complex civic engineering observed in Harappan town planning and architecture. The academic panel highlighted that this transition represents a fundamental shift from strictly subsistence-based survival to sophisticated urban administration. By exclusively comparing the material evidence of early Stone Age cultures with the formalized town planning and architecture of the Harappan Culture, the research team demonstrated a continuous, unbroken chain of technological and social evolution. The study conclusively established that the structural triumphs of Harappan town planning and architecture cannot be fully contextualized without recognizing their deep-rooted evolutionary origins within preceding Stone Age cultures, which provided the essential prerequisite skills for such massive urban undertakings.

Based on the above source, attempt the following five questions.

296. The capstone academic seminar synthesized the trajectory between which two broad cultural phases?
(A) Chalcolithic metallurgy and modern urban industrialization
(B) Harappan script debates and proto-historic religious texts
(C) Mesolithic adaptations and early linguistic lineage divisions
(D) Stone Age cultures and Harappan town planning

297. What did the cognitive foundations established during the later phases of the Stone Age cultures directly facilitate?
(A) Engineering observed in Harappan town planning
(B) The complete disappearance of organized religious life
(C) The spontaneous generation of India's main language families
(D) The sudden rejection of all subsequent metallurgical advances

298. This transition represents a fundamental shift from strictly subsistence-based survival to what?
(A) Rudimentary hunter-gatherer groupings
(B) Sophisticated urban administration
(C) Disorganized regional migrations
(D) Purely nomadic pastoral traditions

299. Comparing the material evidence of early Stone Age cultures with Harappan town planning demonstrated what?
(A) An abrupt and unexplained historical gap
(B) Continuous technological and social evolution
(C) An complete lack of any developmental connection
(D) A structural deterioration over successive generations

300. The study concluded that the structural triumphs of Harappan town planning cannot be fully contextualized without recognizing what?
(A) Evolutionary origins within preceding Stone Age cultures
(B) The exclusive role of foreign invasions in urban design
(C) The immediate abandonment of all pre-historic technical skills
(D) Their total independence from any prior cultural horizons

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(C) The mapping of early Stone Age settlements
(D) The analysis of Chalcolithic metallurgical techniques

267. The current debates on scripts emphasize the profound methodological challenges in decoding what?
(A) The architectural foundations of the city walls
(B) Society's linguistic and communicative frameworks
(C) The systematic variations in regional weather patterns
(D) The exact sequence of pre-historic stone tool creation

268. What do the diverse interpretations within these current debates directly impact?
(A) Understanding of administrative and social mechanisms
(B) The physical preservation of excavated proto-historic sites
(C) The chronological ordering of the three Palaeolithic phases
(D) The standard classification of early religious artifacts

269. What fuels continuous academic disputes regarding the exact function and origin of the scripts?
(A) The discovery of extensive bilingual dictionaries
(B) The complete destruction of all epigraphic evidence
(C) The lack of a universally accepted decipherment
(D) The overwhelming consensus among global historians

270. Resolving the debates surrounding these proto-historic scripts is critical for fully comprehending what?
(A) The primitive survival tactics of early human groups
(B) The purely aesthetic value of non-functional decorations
(C) The geographical expansion of the Mesolithic settlements
(D) The culture's intellectual life and complexities

Direction : Please read the following source carefully.

An extensive architectural review of the Harappan Culture has provided a detailed academic case study concerning its exceptional town planning and architecture. Scholars evaluating this proto-historic phase emphasized that the sophisticated nature of Harappan town planning and architecture reflects a highly centralized and organized socio-administrative authority. The research meticulously documented how the systematic town planning and architecture of these settlements featured precisely arranged grid patterns, advanced drainage frameworks, and standardized structural dimensions. The academic panel argued that such rigorous standardization in town planning and architecture was not entirely accidental but represented a deliberate, calculated approach to urban living in the proto-historic period. By restricting their analysis solely to the built environment, the researchers demonstrated that Harappan town planning and architecture functioned as a physical manifestation of the culture's broader social order and civic discipline. The case study concluded that the unparalleled spatial organization observed in these early urban centers continues to serve as the definitive benchmark for understanding the structural and engineering capabilities inherent within the broader spectrum of the Harappan Culture during this foundational era of human settlement.

Based on the above source, attempt the following five questions.

271. The extensive architectural review provided an academic case study concerning which aspects of the Harappan Culture?
(A) Ongoing debates regarding regional language families
(B) The integration of primitive stone tool technologies
(C) Exceptional town planning and architecture
(D) Early nomadic and seasonal subsistence strategies

272. What does the sophisticated nature of Harappan town planning and architecture reflect?
(A) A disorganized and highly chaotic societal structure
(B) Centralized and organized socio-

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They were produced during the Mesolithic period and were designed to be hafted onto wooden or bone handles to create composite tools like saws, sickles, or arrows. This technological innovation allowed for more efficient hunting of smaller, faster animals and facilitated a more versatile tool kit.

10. (A) Shift to microliths and smaller, faster fauna
The shift to the Holocene epoch brought a warmer and more stable climate, leading to changes in flora and fauna. Large Pleistocene mammals were replaced by smaller, swifter animals. Humans adapted by developing microliths, which were better suited for hunting these faster species. This environmental change was the primary driver for the technological and cultural transition into the Mesolithic period.

11. (D) 1, 2, 3, and 4
The Upper Palaeolithic period coincides with the final phase of the Ice Age and the appearance of modern Homo sapiens. This era saw significant technological progress, including the use of bone tools and the creation of ostrich eggshell beads. While it represents a leap in human cognitive and artistic expression, large-scale temple architecture did not appear until the historical period.

12. (B) Bagor – Kerala
Attirampakkam is a significant Palaeolithic site in Tamil Nadu, while Hunsgi is well-known in Karnataka. Didwana is a key prehistoric site in the Rajasthan desert. However, Bagor is located in Rajasthan, not Kerala. It is one of the largest and best-documented Mesolithic sites in India, providing crucial evidence for the transition from hunting-gathering to early animal domestication.

13. (A) 4, 3, 2, 1
The cultural evolution of the Stone Age follows a specific technological sequence. It begins with the Lower Palaeolithic, characterized by heavy handaxes, followed by the Middle Palaeolithic flake tools. The Upper Palaeolithic introduced blades and burins toward the end of the Pleistocene. The sequence concludes with the Mesolithic period, which marks the transition to the Holocene and the use of microliths.

14. (D) Hunters transitioning to animal domestication
The Mesolithic lifestyle was characterized by a shift from the pure nomadic hunting-gathering of the Palaeolithic to a more semi-settled existence. While hunting remained central, this period saw the earliest evidence of animal domestication, particularly dogs, sheep, and goats. This transition set the stage for the sedentary agricultural revolution of the Neolithic period, representing a critical middle ground in development.

15. (A) Aceramic Mesolithic
The presence of microliths alongside temporary structures like huts and hearths, but the total absence of pottery, identifies the site as Aceramic Mesolithic. This represents an early stage of the Mesolithic culture where humans had transitioned to smaller tools and semi-permanent settlements but had not yet developed the technology for making ceramic vessels or using metals for their needs.

16. (B) Bhimbetka – Mesolithic hunting paintings
Bhimbetka is world-renowned for its rock shelters featuring paintings that primarily date back to the Mesolithic period. These artworks depict scenes of group hunting, dancing, and daily life, using natural pigments. Unlike Ajanta, which features much later Buddhist murals, or Edakkal, which contains Neolithic engravings, Bhimbetka provides a direct window into the socio-economic and ritualistic world of prehistoric hunter-gatherers.

17. (C) Statement I is true but Statement II is false.
The Upper Palaeolithic period exhibits significant regional diversity in stone tool types as human groups adapted to various environmental niches across the subcontinent. However, the invention of the wheel did not occur during this phase; it was a later development of the Neolithic or Chalcolithic periods. Stone tools continued to be the primary technology for thousands of years after this.

18. (A) Sites are abundant in the alluvial plains
Palaeolithic sites are commonly found in hilly regions, plateaus, and river valleys where raw materials like quartzite were available. However, they are notably absent or very rare in the deep alluvial plains of the Indus and Ganges. This is because these areas lacked the stone resources

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ANSWERS

1. (B) Acheulean handaxes and cleavers
The Lower Palaeolithic phase in India is primarily defined by the Acheulean tradition. This culture is characterized by heavy stone tools like handaxes, cleavers, and choppers, which were used for activities like hunting and butchering. Sites such as Attirampakkam and the Soan Valley provide significant evidence of these large, bifacially flaked implements used by early hominid populations.

2. (A) It features microliths and animal domestication
The Mesolithic period represents a transitional phase between the Palaeolithic and Neolithic eras. It is characterized by the use of microliths, which are tiny, sharp stone tools. This period also marks the beginning of animal domestication and more settled lifestyles. Evidence from sites like Bagor and Adamgarh highlights the shift toward hunting-gathering supplemented by early forms of pastoralism.

3. (A) Both A and R are true and R is the correct explanation of A.
During the Palaeolithic age, human beings were essentially nomadic hunter-gatherers. Their survival depended entirely on hunting wild animals and collecting edible plants. This lifestyle was necessitated by their lack of knowledge regarding agriculture and pottery, which only developed later during the Neolithic revolution. Consequently, they moved frequently in search of food and lived in caves throughout India.

4. (D) Dholavira
Bagor, Langhnaj, and Adamgarh are prominent Mesolithic sites in India known for microliths and evidence of animal domestication. In contrast, Dholavira is a major urban center of the Mature Harappan civilization located in Gujarat. It is famous for its sophisticated water management systems and unique tripartite town planning, rather than being a primary site for the Mesolithic cultural phase.

5. (C) Mesolithic
The presence of microliths, which are small stone tools often hafted to handles, is a definitive technological trait of the Mesolithic culture. When combined with evidence of domesticated animals like sheep or goats, it indicates a shift from pure hunting to a transitional pastoral economy. This cultural phase bridged the gap between the nomadic Palaeolithic hunters and settled Neolithic farmers.

6. (A) P-3, Q-1, R-4, S-2
Different prehistoric phases are distinguished by specific tool technologies. The Lower Palaeolithic utilized handaxes and cleavers, while the Middle Palaeolithic saw a shift to flake tools like scrapers. The Upper Palaeolithic is marked by the emergence of blades and burins. Finally, the Mesolithic period is defined by microliths, which are small, specialized stone tools used for composite implements.

7. (D) Visual analysis of hunting-gathering scenes
The rock art of Bhimbetka serves as a vital visual record of prehistoric life. To understand the socio-economic conditions of that era, one must analyze the depictions of communal hunting, dancing, and animal interactions. These paintings provide insights into the subsistence patterns, social organization, and ritualistic behaviors of the Mesolithic and Palaeolithic populations without the need for deciphering scripts.

8. (A) 1, 2, and 4
The Middle Palaeolithic culture is defined by a flake-tool industry where implements like scrapers and borers became smaller and lighter. The Nevasan industry in Maharashtra is a classic example of this phase. Copper smelting, however, did not emerge until the much later Chalcolithic period. Therefore, this phase remains strictly within the Stone Age, focusing on more refined lithic technology.

9. (C) Small hafted stone tools under 3 cm in length
Microliths are very small stone tools, typically measuring less than three centimeters in length.

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28. (A) Both A and R are true and R is the correct explanation of A.
The Neolithic period is termed a revolution because it fundamentally altered the course of human history. The shift from a parasitic hunting-gathering existence to a productive economy based on agriculture and animal husbandry allowed for food surpluses. This led to the establishment of permanent settlements, population growth, and the development of complex social structures, marking the beginning of civilization.

29. (C) Inamgaon
Burzahom in Kashmir, Chirand in Bihar, and Piklihal in Karnataka are all well-known Neolithic sites representing different regional variations of the culture. In contrast, Inamgaon is a major Chalcolithic site located in Maharashtra. While it shows advanced settlement patterns and agriculture, it belongs to a later period characterized by the use of copper alongside stone tools, unlike earlier Neolithic sites.

30. (D) The Kashmir Valley
The Neolithic culture of the Kashmir Valley, exemplified by sites like Burzahom and Gufkral, is distinct for its unique features. These include the use of subterranean pit-dwellings to protect against the cold, a highly developed bone tool industry, and the ritual burial of domestic dogs with their masters. These traits are not typically found in other Neolithic regions of India.

31. (A) P-4, Q-2, R-3, S-1
Neolithic sites across India exhibit diverse characteristics. Burzahom is famous for burials of dogs with masters, while Mehrgarh provides the earliest evidence of cotton and wheat. Chirand is noted for its extensive collection of bone tools made from deer antlers. S-1 refers to Utnur, which is one of the key sites in South India associated with the distinctive ash mounds.

32. (B) Palaeolithic to Mesolithic to Neolithic
The Belan Valley in Uttar Pradesh is archaeologically significant because it provides a continuous sequence of human occupation. Excavations here have revealed a clear transition from the Palaeolithic through the Mesolithic and into the Neolithic phase. This stratigraphic record allows researchers to trace the gradual evolution of stone tool technology and the shift from hunting-gathering to the earliest stages of rice cultivation.

33. (B) 1, 2, and 4
The Neolithic age is defined by the use of ground and polished stone tools and the widespread invention of pottery for storage and cooking. In South India, the cultivation of crops like ragi and horse gram became common. Contrary to being nomadic, Neolithic communities were primarily sedentary, living in permanent villages supported by an agricultural and pastoral food-producing economy.

34. (A) A polished stone axe typical of the Neolithic
A celt is a polished stone tool, usually an axe or adze, that is a hallmark of the Neolithic period. Unlike the chipped tools of the Palaeolithic, celts were ground and polished to create a smooth surface and a durable sharp edge. They were used for various tasks, such as felling trees, woodworking, and early agricultural activities.

35. (C) Settled life and population growth
The development of agriculture ensured a more stable and predictable food supply compared to hunting and gathering. This surplus allowed for the support of larger groups of people, leading to significant population growth. Consequently, humans transitioned from nomadic bands to sedentary village communities. This settled lifestyle provided the foundation for social specialization and the eventual rise of more complex urban civilizations.

36. (D) 1, 2, 3, and 4
Neolithic sites like Gufkral, Koldihwa, and Tekkalakota provide specific regional evidence of early agriculture and crafts. Daojali Hading's jadeite suggests prehistoric trade links with East Asia. However, Neolithic settlements were generally made of mud or wattle-and-daub, and the use of baked bricks for fortification is a characteristic of the much later Harappan urban civilization rather than the Neolithic phase.

37. (C) Burzahom – Sugarcane
Early agriculture was regionally specific. Mehrgarh focused on wheat and barley, Koldihwa provided early evidence for rice, and the South Indian Neolithic was associated with ragi and

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pulses. Burzahom, located in the temperate climate of Kashmir, saw the cultivation of wheat, barley, and lentils, but sugarcane is a tropical crop that was not grown in that region during prehistory.

38. (B) Jorwe
Mehrgarh, Kili Ghul Mohammad, and Rana Ghundai are all early sites located in the northwestern part of the subcontinent that mark the beginning of the Neolithic tradition. Jorwe, however, is the type-site for the Jorwe culture, which is a much later Chalcolithic culture of the Deccan. It is characterized by the use of copper and specific painted pottery.

39. (D) Burned cattle dung from pastoral communities
Ash mounds found at sites like Utnur and Palavoy are the result of the accumulation and subsequent burning of cattle dung. These mounds suggest that the South Indian Neolithic was heavily centered on a pastoral economy. The seasonal or ritual burning of these pens created the large heaps of ash that are now distinctive archaeological markers of these early herding societies.

40. (A) Eastern Neolithic
The combination of cord-impressed pottery, polished stone axes with rounded butts, and wattle-and-daub houses is characteristic of the Neolithic culture of Eastern India. Found in regions like Assam and Odisha, this cultural complex represents a distinct regional tradition. The absence of metal artifacts confirms its Neolithic status, while the specific pottery style links it to similar prehistoric cultures in Southeast Asia.

41. (C) Mahagara – Uttar Pradesh
Hallur is located in Karnataka, Piklihal is also in Karnataka, and Chirand is situated in Bihar. Mahagara, located in the Belan Valley of Uttar Pradesh, is a significant Neolithic site known for evidence of cattle pens and early rice cultivation. It belongs to the Vindhyan Neolithic complex, which played a crucial role in the development of agriculture in North India.

42. (C) Statement I is true but Statement II is false.
The earliest pottery in the Neolithic period was indeed hand-made using techniques like coiling or pinching. The potter's wheel was a later technological advancement that appeared toward the end of the Neolithic or the beginning of the Chalcolithic phase. It was certainly not used during the Lower Palaeolithic, which was an era characterized by very basic stone tool technology.

43. (D) It belongs exclusively to the Iron Age.
Mehrgarh is one of the most important prehistoric sites in the world, showing a continuous sequence from the aceramic Neolithic through the Chalcolithic. It is famous for being an early center of agriculture and even dentistry. However, its occupation ended long before the beginning of the Iron Age. It is primarily a Neolithic and Early Chalcolithic site.

44. (B) Grinding stones, querns, and sickle blades
The transition to a food-producing economy is reflected in the appearance of specific tools. Grinding stones and querns were essential for processing harvested grains into flour, while sickle blades were used for reaping crops. These artifacts, found in Neolithic settlements, provide direct evidence of agricultural activity that is absent in the earlier hunting-gathering phases where such specialized equipment was not required.

45. (C) Elevated tablelands known as Karewas
In the Kashmir Valley, Neolithic settlers preferred to establish their villages on Karewas, which are elevated lacustrine plateaus. These locations provided fertile soil for agriculture and were safer from the seasonal flooding of the valley floor. Sites like Burzahom and Gufkral are situated on these tablelands, allowing residents to overlook the surrounding landscape while engaging in farming and pit-dwelling construction.

46. (D) V. Gordon Childe
The term "Neolithic Revolution" was coined by the Australian archaeologist V. Gordon Childe to describe the transformative impact of agriculture and animal domestication. He argued that this shift was as fundamental as the Industrial Revolution, as it led to food surpluses, settled life, and the eventual rise of cities. This concept remains central to the study of human social evolution.

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47. (A) Utnur and Kupgal
To study the pastoral economy of the South Indian Neolithic, researchers focus on sites like Utnur and Kupgal. These sites are famous for their ash mounds, which are the remains of burned cattle dung. Such evidence clearly demonstrates that cattle rearing was the mainstay of the economy, providing food and symbolic value to these communities, distinguished from other Neolithic regions.

48. (B) Extensive use of baked bricks for residential houses
Neolithic settlements across India generally featured houses made of perishable materials like mud, bamboo, and thatch. While they practiced agriculture and made pottery and polished stone tools, the extensive use of baked bricks for construction is a hallmark of the subsequent Harappan urban civilization. Therefore, finding massive baked brick structures would be an exception to the typical Neolithic architectural pattern.

49. (B) Enhanced ability to clear forests and construct wooden structures
The development of ground and polished stone axes significantly improved human efficiency in woodworking. These durable tools allowed Neolithic communities to clear patches of forest for agriculture more effectively. Furthermore, they enabled the construction of more substantial wooden-framed houses and the crafting of various wooden implements, facilitating the expansion of settled life into diverse ecological zones across the Indian subcontinent.

50. (A) Availability of fertile alluvium, perennial water, and easily clearable light vegetation
Early Neolithic farmers chose river valleys and foothills because these areas offered the best conditions for primitive agriculture. The fertile alluvium was easy to till with simple tools, and the proximity to water ensured crop survival. Furthermore, the vegetation in these areas was often less dense than in deep tropical forests, making it easier to clear land using stone axes.

51. (C) Stone and copper
The Chalcolithic age, also known as the Copper-Stone age, is defined by the simultaneous use of stone tools and copper implements. It marks a transition between the Neolithic and the Bronze Age. In India, most Chalcolithic cultures were rural and continued to rely heavily on microliths while gradually incorporating copper for specialized items like axes, knives, and various ornaments.

52. (D) Rural groups using both copper and stone tools
Unlike the urban Harappan civilization, the various Chalcolithic cultures of central and western India were predominantly rural. They lived in villages and practiced agriculture and animal husbandry. Their technology was characterized by the use of both stone and copper tools. These cultures, such as the Malwa and Jorwe, flourished in the second millennium BCE, mostly after the Harappan peak.

53. (A) Both A and R are true and R is the correct explanation of A.
Around 1200 BCE, many Chalcolithic settlements in regions like Malwa and the Deccan were abandoned. Paleoclimatic evidence suggests a major decline in rainfall, which led to increased aridity. Since these cultures were heavily dependent on monsoon-based agriculture and lacked advanced irrigation systems, the resulting environmental stress made their rural lifestyle unsustainable, leading to the collapse of these societies.

54. (B) Painted Grey Ware Culture
The Malwa, Jorwe, and Kayatha cultures are all well-known Chalcolithic traditions of central and western India that utilized copper and stone. In contrast, the Painted Grey Ware culture is associated with the transition to the Iron Age in northern India. It is traditionally linked to the later Vedic period and is technologically distinct from the earlier copper-using Chalcolithic phases.

55. (D) Ahar-Banas Culture
The Ahar-Banas culture of Rajasthan is specifically identified by its use of Black-and-Red ware pottery decorated with white linear designs. Unlike many other Chalcolithic cultures, it shows a very high concentration of copper artifacts due to the proximity of the Khetri copper mines, and a notable absence of microliths, suggesting a strong focus on advanced smelting and metallurgy.

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56. (A) P-3, Q-2, R-1, S-4
Chalcolithic cultures are mapped to specific regional type-sites. The Malwa culture is well-represented at Navdatoli, while the Jorwe culture's most advanced manifestation is at Inamgaon. The Ahar culture is linked to Gilund in Rajasthan. The Kayatha culture, being the earliest Chalcolithic phase in central India, is found in the basal levels of sites like Eran and Kayatha in Madhya Pradesh.

57. (C) The differential house size and grave goods
Archaeologists deduce social hierarchy by examining variations in wealth and living conditions. In Jorwe sites like Inamgaon, some houses are significantly larger than others and located centrally, suggesting the residences of chiefs. Furthermore, burials with rich grave goods, such as copper ornaments or specialized pottery, contrasted with simpler burials, provide clear evidence of an emerging stratified social structure in prehistory.

58. (A) 1, 2, and 4
Chalcolithic societies in Maharashtra often buried their dead, including infants, in urns beneath the floors of their houses. This practice reveals a high rate of infant mortality. While they were skilled in copper metallurgy, they generally did not use bronze extensively. Importantly, unlike the Harappans, these rural Chalcolithic groups were non-literate and did not leave behind any written records.

59. (D) Copper Hoard culture of the Ganga-Yamuna Doab
Ochre Coloured Pottery is a prehistoric ceramic tradition found primarily in the upper Ganga-Yamuna valley. It is frequently found in the same stratigraphic context or geographical area as the famous Copper Hoards, which consist of harpoons, celts, and anthropomorphic figures. This cultural complex represents a distinct regional Chalcolithic manifestation in northern India, separate from the more southern Deccan traditions.

60. (B) It restricted their ability to clear dense forests, limiting settlements largely to lighter soil regions.
Copper is a relatively soft metal and was not suitable for making heavy-duty tools like the iron ploughshares that came later. Consequently, Chalcolithic farmers struggled to clear the dense, heavy-soil forests of the middle Ganges. This limitation forced them to settle primarily in areas with lighter soils, like the semi-arid regions of Rajasthan, Malwa, and the northern Deccan.

61. (C) 1, 2, 3, and 5
Inamgaon is a flagship site for the Jorwe culture, showing clear evolutionary phases. It features a sophisticated chiefdom with a large five-roomed house and evidence of public works like irrigation channels. Archaeobotanical remains show they cultivated a variety of crops in different seasons. However, their burial custom involved placing the dead within the habitational area, often under floors.

62. (D) Kayatha Ware – Purely unpainted grey ware with stamp marks
Chalcolithic cultures are often identified by their distinctive pottery styles. Malwa and Jorwe wares are typically painted black-on-red. Ahar ware is famously white-painted black-and-red. Kayatha ware, however, is characterized by a thick, chocolate-colored slip with painted designs and incised decorations. It is not an unpainted grey ware, which is a feature of the much later Iron Age traditions.

63. (A) 2, 3, 1
In central India and the Deccan, the Chalcolithic sequence begins with the Kayatha culture. This was followed by the Malwa culture, characterized by its distinct pottery and larger settlements like Navdatoli. The Jorwe culture represents the final major Chalcolithic phase, showing the highest degree of social complexity before the Iron Age. This progression highlights the increasing organization of rural societies.

64. (B) Rings, harpoons, and anthropomorphic figurines
The Copper Hoards of northern India are unique archaeological finds consisting of various large implements. These include specialized harpoons, flat celts, rings, and mysterious anthropomorphic figures. Most are made of nearly pure copper. These items were likely used for hunting, ritual purposes, or as a form of stored wealth by specific regional groups during the second millennium BCE in India.

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65. (B) Ahar
The site of Ahar, located near Udaipur in Rajasthan, is the type-site for the Ahar-Banas culture. Its inhabitants lived in stone and mud houses and were expert copper smiths, utilizing local ores. A defining characteristic of this site is the abundance of copper tools and the virtual absence of microliths, distinguishing it from other contemporary Chalcolithic cultures of the era.

66. (A) Daimabad – A cache of massive bronze sculptures including a chariot
Daimabad in Maharashtra is famous for the discovery of a spectacular hoard of four massive bronze sculptures: a chariot driven by a man, a rhinoceros, an elephant, and a buffalo. These items represent the pinnacle of Late Harappan or early Chalcolithic metalwork in the region. Eran and Gilund have different features, while burnt bricks were rare in typical Chalcolithic houses.

67. (A) Both Statement I and Statement II are true.
While the Mature Harappan civilization was urban and used baked bricks, the contemporary or slightly later Chalcolithic cultures of central India were primarily rural. These cultures lived in mud or wattle-and-daub houses and did not develop large-scale cities. Although they shared the same timeframe, their levels of social and technological organization were significantly different, particularly regarding urbanization and masonry skills.

68. (D) They constructed massive stone temples for congregational worship.
Chalcolithic religious life is inferred from terracotta figurines of bulls and women, which suggest the worship of fertility symbols and a mother goddess. Burial practices also show specific ritualistic orientations. However, there is no archaeological evidence that these rural societies constructed massive stone temples. Such monumental religious architecture only began to emerge much later in the historical period of Indian history.

69. (C) The widest variety of cultivated crops in the Chalcolithic period
Navdatoli, situated on the Narmada River, is one of the most extensively excavated Malwa culture sites. It is renowned for yielding an extraordinary variety of charred food grains. These include multiple types of wheat, barley, rice, and several pulses like green gram and black gram. This evidence highlights the advanced and diverse agricultural base that supported these Chalcolithic rural populations.

70. (B) A central granary and a large multi-roomed house in the center of the settlement
The political structure of Inamgaon is interpreted as a chiefdom based on its spatial layout. The presence of a large, centrally located house with five rooms, significantly different from the common circular huts, suggests the residence of a powerful leader. Adjacent to this was a granary, implying the chief's control over agricultural surplus and its redistribution within the farming community.

71. (D) Cultures with undeciphered or mentioned scripts
Proto-history refers to a period between prehistory and history. In India, the Harappan civilization is the prime example because it possessed a script that remains undeciphered. Additionally, cultures mentioned in the texts of other literate civilizations, but which did not leave their own decipherable records, are also considered part of the proto-historic phase of human development in the subcontinent.

72. (A) Lack of agricultural surplus from soil without iron
Urbanization requires a significant agricultural surplus to support non-farming populations. In the Deccan, the heavy black cotton soil is fertile but extremely difficult to till without strong metal tools. Since Chalcolithic people only had copper and stone, they could not plow this soil effectively enough to produce the massive surpluses needed for city-building, unlike later Iron Age societies.

73. (C) 1, 2, and 4
Chalcolithic people had a diverse diet consisting of domesticated animals like cattle, sheep, and goats, as well as poultry and fish. They were proficient farmers who grew several types of pulses, wheat, and barley. While rice was known in some regions, it was not the staple in the semi-arid Deccan. Their subsistence was a stable combination of agriculture and pastoralism.

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74. (A) Malwa Culture – Tamil Nadu
The Malwa culture is located in central India, primarily in Madhya Pradesh and parts of Maharashtra. The Prabhas culture is found in Gujarat, and the Savalda culture is specific to the northern Deccan in Maharashtra. The Chalcolithic sequence in Tamil Nadu followed a different path, and the Malwa tradition did not extend into the southern tip of the Indian subcontinent.

75. (D) There was a high rate of infant mortality due to disease or nutritional stress.
The large number of infant burials found in jars under the floors of Chalcolithic houses in Maharashtra is a somber archaeological indicator. Rather than suggesting ritual sacrifice, it points to a high rate of infant mortality. This could have been caused by infectious diseases or periods of nutritional stress, common challenges in early rural societies before modern medicine and hygiene.

76. (B) John Marshall
Sir John Marshall, who served as the Director-General of the Archaeological Survey of India during the 1920s, was the first scholar to use the term "Indus Valley Civilization." He used this name to describe the newly discovered urban culture because the initial sites, Harappa and Mohenjodaro, were both located within the drainage system of the great Indus River.

77. (C) 'Harappan Civilization' is the most neutral term based on the archaeological convention of naming a culture after its type-site.
In archaeology, a culture is conventionally named after the site where its characteristic features were first identified. Since Harappa was the first site excavated in 1921, "Harappan Civilization" is considered the standard and most neutral scientific name. This avoids the geographical limitations of "Indus Valley" and the political or historical complexities associated with terms like "Indus-Saraswati" or "Vedic."

78. (A) Both A and R are true and R is the correct explanation of A.
The Harappan script contains roughly 400 distinct signs. This number is too high for an alphabetic system, which typically has fewer than 40 characters, yet too low for a purely logographic system like Chinese. Therefore, linguists classify it as logo-syllabic, where signs represent both whole words and specific syllables, a common feature of many early writing systems globally.

79. (A) Bantu
Scholars have proposed various theories regarding the language of the Harappans, including Dravidian, Indo-Aryan, and even Munda affinities. These hypotheses are based on structural analysis or regional continuity. However, the Bantu language family is native to Sub-Saharan Africa and has no historical, linguistic, or archaeological connection to the Indus Valley, making it the only option not seriously proposed by experts.

80. (B) It was written from right to left.
The direction of the Harappan script is deduced from the way signs are arranged on seals and pottery. When characters are spaced widely on the right but become cramped or smaller on the left, it indicates that the scribe began writing from the right side and ran out of space as they reached the left margin. This right-to-left orientation is standard.

81. (A) P-3, Q-1, R-4, S-2
Different scholars have used various methodologies to study the Harappan script. Asko Parpola and Iravatham Mahadevan are the leading proponents of the Dravidian hypothesis, using structural and computer analysis. S.R. Rao argued for an Indo-Aryan connection, seeing signs as alphabetic. Alexander Cunningham, the first to find a seal, initially compared it to the much later Brahmi script of ancient India.

82. (A) Consistent reading translating diverse texts
For a script to be considered truly deciphered, a scholar must provide a consistent set of rules that can translate all available inscriptions in a way that makes sense. Isolated or forced readings of a few signs are insufficient. Because there is no bilingual text to verify translations, any claim of decipherment remains speculative until it achieves broad academic consensus globally.

83. (C) 1, 2, and 4
The Harappan script appears on various artifacts like seals and copper tablets. The longest single inscription has 26 signs, though most are much

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shorter. Multi-line texts show a boustrophedon style, where the direction alternates between lines. Crucially, despite many claims, there is no conclusive proof that it is proto-Vedic Sanskrit, and it remains officially undeciphered by the academic community.

84. (D) Writing alternate lines in opposite directions
Boustrophedon is a Greek term meaning "as the ox turns" while plowing. In writing, it refers to a system where the first line is written from right to left, the second from left to right, and so on. This style is observed in some multi-line Harappan inscriptions, where the orientation of the signs flips to match the direction of the specific line.

85. (C) It sparked a debate advocating for a change in nomenclature to 'Indus-Saraswati' or 'Greater Indus' civilization.
Initially, most sites were found along the Indus. However, the discovery of numerous settlements in Gujarat and the Ghaggar-Hakra valley in Haryana challenged this narrow focus. This expanded geographical knowledge led some scholars to argue that the "Indus Valley" label was no longer accurate, prompting the use of broader terms like "Indus-Saraswati" or the "Greater Indus Tradition" in India.

86. (B) 1, 2, 4, and 5
The Early Harappan phase represents the formative stage of the civilization. It features regional cultures like Kot Diji and Amri, where basic town planning and writing began to appear. While it directly preceded the Mature phase, the high degree of standardization in weights and measures was a specific achievement of the subsequent Mature Harappan period, not the Early village phase.

87. (D) Kashmir – Sorath Harappan culture
Regional variations of the Indus tradition are given specific archaeological names. The Amri-Nal culture is found in Sind, and the Hakra Wares culture is located in the Cholistan desert. The Sorath Harappan culture is a distinct regional manifestation found in Gujarat, not Kashmir. The prehistoric sequence in Kashmir is dominated by its own unique Neolithic and later Megalithic traditions.

88. (A) 4, 3, 1, 2
The evolution of the Indus tradition follows a clear developmental path. It began with early food-producing communities at sites like Mehrgarh. This was followed by the Early Harappan formative phase. The Mature Harappan phase represents the peak of urbanization and standardization. Finally, the Late Harappan phase marks the decline of the urban system and the transition back to regional rural cultures.

89. (C) Harappan seals were used primarily to trade goods and establish commercial contacts.
Harappan seals have been found at several Mesopotamian sites, such as Ur and Kish. Archaeologists interpret these finds as direct evidence of long-distance maritime trade. The seals were likely used by Harappan merchants to stamp bales of goods, ensuring their authenticity and security during transport. Their presence in Mesopotamia confirms the existence of a robust and organized international commercial network.

90. (A) Dholavira
One of the most remarkable discoveries regarding the Harappan script is a large signboard found at Dholavira in Gujarat. It consists of nine large signs, each about 37 cm high, made of white gypsum. This find is unique because it suggests that the script was used for public display on a monumental scale, rather than being restricted to small, portable items.

91. (D) Harappa – Daya Ram Sahni
Harappa was first excavated by Daya Ram Sahni in 1921. R.D. Banerji discovered Mohenjodaro in 1922. Lothal was excavated by S.R. Rao in the 1950s, and Dholavira's extensive modern excavations were led by R.S. Bisht. Correctly matching sites to their discoverers is fundamental for understanding the history of Indian archaeology and the sequence of breakthroughs that revealed the Harappan civilization.

92. (C) Statement I is true but Statement II is false.
During the Late Harappan phase, the core urban features of the civilization, such as the script and standardized weights, disappeared as the integrated trade network collapsed. However, this did not mean a return to hunting and gathering. The people continued to be agriculturalists and

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for thousands of years despite environmental stresses and frequent flooding in the alluvial plains of India.

110. (D) Construction of massive mud-brick platforms to raise the height of the settlement
Mohenjodaro was situated near the Indus River and was frequently threatened by devastating floods. To mitigate this risk, Harappan engineers built the entire city on top of massive, elevated platforms made of mud bricks. These platforms acted as artificial hills, raising the residential and public buildings above the flood level. This labor-intensive solution highlights the resilience and organized effort of the population.

111. (A) 1, 2, 4, and 5
Dholavira is a unique Harappan site located in the Rann of Kutch. Unlike cities in the Indus plains, it made extensive use of locally available stone for its fortifications and reservoirs. It is famous for its tripartite division, a sophisticated water harvesting system, and a large ceremonial ground or stadium. These features reflect its adaptation to a rocky and arid environment.

112. (B) Chanhudaro – Massive defensive Citadel
Most major Harappan cities were fortified, but Chanhudaro is a notable exception. It is the only known Harappan city without a fortified citadel. Instead, it was primarily an industrial center focused on the production of beads, seals, and shell ornaments. The lack of defensive structures suggests its specialized role as a manufacturing hub rather than a major administrative or political center.

113. (A) 2, 1, 4, 3
The Harappan drainage system was a marvel of hierarchical engineering. Wastewater first flowed from private house drains into the smaller drains of the side lanes. These then emptied into the large main street drains. Along the streets, sump pits or manholes were placed for regular cleaning. Finally, the sewage was directed through the city walls to disposal areas or soak pits.

114. (A) A gridiron pattern where main streets intersected roughly at right angles
Mature Harappan cities were meticulously planned according to a gridiron system. Main streets were laid out in a north-south and east-west direction, intersecting at right angles to divide the city into rectangular blocks. This level of planning is a defining characteristic of Harappan urbanization, indicating a centralized authority or a very strong communal consensus on how to organize space.

115. (C) Kalibangan
The features described—a fortified settlement, the use of both mud and baked bricks, a prehistoric ploughed field, and the discovery of fire altars on raised platforms—are all hallmarks of Kalibangan in Rajasthan. These findings distinguish it from other Indus sites, suggesting regional cultural variations in religious practices and agricultural techniques within the broader framework of the Mature Harappan civilization.

116. (D) Lothal – Entrance to houses on the main street
While Harappan houses typically opened onto side alleys for privacy, Lothal provides an interesting exception where some house entrances faced the main streets. Banawali is known for its lack of a perfect grid pattern, often showing a more radial layout. Mohenjodaro primarily used baked bricks, not stone, and Kalibangan followed the bipartite division, whereas Dholavira was uniquely divided into three parts.

117. (C) Statement I is true but Statement II is false.
The Great Bath at Mohenjodaro is a masterpiece of prehistoric engineering. To make the brick tank watertight, the builders applied a thick layer of natural bitumen between the inner and outer brick walls. This demonstrates that the Harappans possessed an advanced understanding of waterproofing techniques, contradicting the idea that they were ignorant of how to manage and contain large bodies of water.

118. (B) Monumental temples rivaling Mesopotamian Ziggurats dominated the city centers.
Harappan cities were highly organized and featured impressive public works like the Great Bath and granaries. However, unlike contemporary civilizations in Mesopotamia or Egypt, there is no evidence of monumental temples or massive royal palaces dominating the urban landscape. The focus of Harappan architecture was primarily on civic amenities,

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101. (C) A raised Citadel on the west and a Lower Town on the east
Most Mature Harappan cities followed a standardized bipartite layout. The Citadel was a smaller, elevated area on the west, often fortified, housing important public and administrative structures. To its east lay the Lower Town, which was much larger and consisted of residential and commercial blocks arranged in a grid. This division reflects a clear social or functional organization within the city.

102. (B) They predominantly followed a standardized ratio of 1:2:4 (thickness : width : length).
One of the most remarkable features of Harappan engineering was the use of standardized baked bricks. These bricks were manufactured in a consistent ratio of 1:2:4, regardless of the size of the settlement. This uniformity across thousands of kilometers suggests a high degree of administrative control or a deeply ingrained cultural norm that facilitated efficient and durable large-scale urban construction projects.

103. (A) Both A and R are true and R is the correct explanation of A.
The Harappan civilization is famous for its advanced sanitation, which was unparalleled in the ancient world. Houses were equipped with private bathrooms and latrines. Waste was directed through drains into a sophisticated street-wide sewage network. These drains were covered with stone slabs or bricks and featured regular manholes for maintenance, demonstrating a profound understanding of public health and hygiene.

104. (A) Dholavira
While most Harappan cities like Mohenjodaro and Harappa were divided into two parts, Dholavira in Gujarat is unique for its tripartite planning. It consists of a Citadel, a Middle Town, and a Lower Town. The entire city was enclosed by massive fortifications, and its complex layout represents a more elaborate form of urban organization than seen elsewhere in the Indus Valley.

105. (C) The Great Bath at Mohenjodaro
The description perfectly matches the Great Bath found at Mohenjodaro. This rectangular tank was built of finely fitted bricks and waterproofed with a layer of natural bitumen to prevent leakage. It featured steps leading down into the water and was surrounded by a pillared corridor and small rooms, suggesting it was used for ritual bathing or communal religious ceremonies.

106. (A) P-3, Q-4, R-1, S-2
Distinctive Harappan sites are known for specific structures. Lothal features a brick dockyard for maritime trade. Kalibangan is famous for a prehistoric ploughed field surface. Dholavira is noted for its complex series of stone water reservoirs. Mohenjodaro is the location of the Great Bath, highlighting the regional specialization and engineering diversity found within the overall unified Harappan urban tradition.

107. (D) The presence of sleeper walls and air ducts suggests a sophisticated understanding of grain preservation.
The massive structures identified as granaries at Harappa and Mohenjodaro show advanced engineering. They were built on raised platforms with sleeper walls, creating narrow air ducts underneath the floor. This design allowed for the circulation of air, keeping the stored grain dry and preventing rot. Such features demonstrate a highly practical and scientific approach to large-scale food security and storage.

108. (B) 1, 3, and 4
Harappan domestic architecture prioritized privacy and functionality. House entrances were usually on side lanes rather than main streets, and windows were rare. Rooms were typically arranged around a central courtyard, which served as a space for cooking and daily activities. The presence of staircases indicates that many houses were multi-storied, reflecting the density and complexity of Mature Harappan living.

109. (C) A bricklaying technique where headers and stretchers are laid in alternating courses for maximum strength
Harappan builders utilized a sophisticated masonry technique known today as English Bond. By alternating courses of headers and stretchers, they created exceptionally strong and stable walls. This technique, combined with the use of mud or gypsum mortar, explains why many Harappan structures have remained standing

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pastoralists, but they lived in simpler, rural settlements without the sophisticated town planning of the Mature phase.

93. (C) Some Indian archaeologists prefer 'Saraswati Civilization' due to the concentration of sites along the Ghaggar-Hakra river system.
The naming of the Harappan civilization involves various geographical and historical perspectives. While "Indus Valley" and "Harappan" are common, many Indian scholars advocate for "Indus-Saraswati" because of the dense concentration of sites along the dried Ghaggar-Hakra river. However, the United Nations has never issued an official mandate regarding this nomenclature, as naming conventions are determined by the academic community.

94. (D) Steatite seals
Although the Harappan script appears on copper tablets, ivory sticks, and pottery, the vast majority of known inscriptions are found on small, square seals made of steatite. These seals typically feature a short text along with an animal motif. Their durability and frequent use in trade have made them the primary source for studying the signs and directionality of the Harappan script.

95. (A) The Harappan script is older than the PGW culture.
Stratigraphy is a fundamental principle of archaeology where deeper layers represent older time periods. If a Harappan artifact is found in a layer situated below one containing Painted Grey Ware, it proves that the Harappan culture existed and was buried before the PGW culture arrived at that site. This relative dating method is essential for establishing the chronological sequence of ancient civilizations.

96. (B) Artifact used for stamping trade goods
In the context of the Indus Valley, a seal is a small, typically square object made of steatite. It was used as a stamp to create impressions on clay tags attached to packages of goods. This served as a mark of ownership or a guarantee of the contents' integrity during trade. Seals also likely functioned as identity markers for officials or merchants.

97. (B) The skill to synthesize linguistic, archaeological, and genetic data critically
Resolving the debate over the Harappan language requires more than just looking at signs. Historians must combine linguistic reconstructions with archaeological evidence of migration and modern genetic data. This multidisciplinary approach is necessary because the script is undeciphered, making it essential to use all available scientific avenues to understand the origins and movements of the people who built the civilization.

98. (A) Extensive use of long vowels and explicit grammar markers identical to classical Sanskrit
The Harappan script consists of pictographic and abstract signs, including animal motifs, numeral strokes, and ligatures. However, because the script is undeciphered, it is impossible to claim it has grammar or vowels identical to classical Sanskrit, which developed much later. Any such assertion is speculative and lacks the empirical proof required for a definitive linguistic classification of the Harappan script.

99. (C) The phonetic values of the signs remain conjectural and the script undeciphered.
The Rosetta Stone allowed for the decipherment of Egyptian hieroglyphs because it provided the same text in a known language. Without a similar bilingual artifact for the Harappan script, scholars have no confirmed key to unlock the meaning of the signs. Consequently, while many have proposed translations, the actual phonetic values and meanings remain speculative, leaving the script officially undeciphered.

100. (D) Literacy was likely restricted to a specialized class of scribes, elites, and merchants.
While writing was widespread across the Harappan territory, its use was primarily functional, related to trade, administration, and possibly ritual. Given the complexity of the 400-sign script and the nature of the artifacts on which it appears, it is most probable that literacy was not universal. Instead, it was likely the preserve of a specialized urban elite, including merchants and administrators.

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sanitation, and residential comfort rather than glorifying a king or a deity.

119. (D) Dockyard or an Irrigation Tank
A massive trapezoidal basin made of burnt bricks found at Lothal remains a subject of intense debate among archaeologists. S.R. Rao identified it as the world's earliest dockyard, designed to berth ships during high tide. However, other scholars argue it may have been a large freshwater tank for irrigation. Regardless of its exact function, it represents a significant feat of engineering.

120. (A) The existence of a highly centralized political authority or strong cultural/commercial norms enforcing standardization
The consistent use of the 1:2:4 brick ratio and the gridiron street layout across thousands of kilometers is extraordinary. Such uniformity strongly suggests the existence of a highly organized administrative system or a very powerful set of cultural and commercial standards. It indicates that the Harappan civilization was not a collection of isolated villages but a highly integrated and regulated society.

121. (C) A method of spanning an opening by advancing successive courses of masonry from each side until they meet
A corbelled arch is a primitive but effective architectural technique used by Harappan engineers to create doorways and drain openings. Unlike a true arch that uses a keystone, a corbelled arch is formed by layering bricks so that each course projects slightly further toward the center than the one below. Eventually, the two sides meet at the top, allowing for spanning.

122. (A) Societies focused more on common civic amenities
The Harappan lack of giant pyramids or palaces stands in stark contrast to other Bronze Age civilizations. This suggests a society that prioritized the collective well-being and public infrastructure—such as drainage systems, granaries, and public baths—over the glorification of individual rulers. It reflects a uniquely utilitarian and perhaps more egalitarian approach to urban life compared to their contemporaries in Mesopotamia.

123. (D) It contained the residences of the poorest laborers.
The Citadel was the administrative and religious heart of a Harappan city, typically located on a raised platform. It housed public structures like the Great Bath and Granary, as well as the residences of the ruling elite or officials. The common people, including laborers and craftsmen, lived in the Lower Town, where residential blocks were arranged in a grid-like pattern.

124. (B) Construct a sophisticated series of massive stone water reservoirs and dams
Dholavira was located in a region with scarce freshwater resources and erratic rainfall. To survive, its inhabitants developed an ingenious water management system. They constructed several massive reservoirs carved out of stone and built dams across local seasonal streams to channel water into the city. This level of hydraulic engineering allowed the city to thrive in an otherwise challenging and arid environment.

125. (C) It demonstrates a highly practical and standardized approach to masonry that maximizes wall stability.
The 1:2:4 ratio is mathematically ideal for masonry. When bricks are laid in an overlapping bond pattern, this specific ratio ensures that joints never align vertically, which maximizes the structural strength and stability of the wall. The Harappan choice of this ratio highlights their practical engineering brilliance and their commitment to building durable, high-quality urban infrastructure across their vast ancient civilization.

126. (D) Mohenjodaro
The Dancing Girl is a world-famous bronze statuette discovered at Mohenjodaro in 1926. This 10.5 cm high figure is a masterpiece of early metalwork, depicting a young woman in a confident pose with her hand on her hip. It provides invaluable information about Harappan aesthetics, metallurgy, and personal ornamentation, as she is seen wearing numerous bangles on her left arm.

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199. (D) The fertile alluvium of the Indus and Ghaggar-Hakra river systems yielding an agricultural surplus
The most critical requirement for any urban civilization is a steady food supply. The Harappans benefited from the fertile alluvium deposited by the Indus and the now-dry Ghaggar-Hakra river systems. This nutrient-rich soil, combined with effective irrigation and the use of the plough, allowed farmers to produce more food than they consumed. This surplus was the foundation for large urban populations.

200. (A) State control evident in standardized brick sizes
The existence of a centralized authority in the Harappan civilization is strongly implied by the remarkable standardization seen across vast distances. The uniform 1:2:4 ratio of bricks, the standard system of weights, and the consistent city layouts all point to some form of administrative oversight. While the exact nature of the state remains mysterious, its ability to enforce norms is undeniable.

201. (C) A combination of ecological changes, shifting river courses, and changing climate leading to de-urbanization
Modern scholars largely reject the idea of a single catastrophic event like an invasion as the cause of the Harappan collapse. Instead, they point to a gradual process of decline. Shifting river courses, the drying up of the Saraswati, and a decrease in monsoon rainfall caused environmental stress. This broke the urban-rural balance, leading to the abandonment of cities in India.

202. (A) There is a marked disappearance of the Indus script, standardized weights, and long-distance trade.
The Late Harappan phase represents the post-urban period of the civilization. As the centralized authority and large-scale trade networks collapsed, the distinctive markers of Mature Harappan culture—such as the script, square seals, and standardized weights—fell out of use. Settlements became smaller, more rural, and regionally diverse. This period marks a transition back to a more localized, regional Chalcolithic way of life.

203. (A) Both A and R are true and R is the correct explanation of A.
The Aryan Invasion theory was popularized in the early 20th century but has been largely discredited by modern scientific findings. Skeletal remains at sites like Mohenjodaro do not show evidence of a massacre or military trauma. Furthermore, there is no stratigraphic layer indicating a sudden, violent destruction. Instead, archaeology points to a gradual decline driven by environmental factors.

204. (B) Continued use of complex stamp seals and long inscriptions
The transition to the Late Harappan phase was defined by the loss of urban complexity. While people continued to live in the region, they stopped using the sophisticated stamp seals and the Indus script. These items were essential for the organized long-distance trade and administration of the Mature phase. Their disappearance is a clear sign that the centralized system had broken down.

205. (C) Late Harappan / Post-Urban Harappan
In Gujarat, sites like Rangpur show a clear sequence of decline. The Mature Harappan features are replaced by regional styles like Lustrous Red Ware. This cultural shift is accompanied by a deterioration in civic standards, such as less organized town planning and poorer quality masonry. This process represents the Post-Urban or Late Harappan phase, where the integrated tradition gave way.

206. (A) P-2, Q-1, R-4, S-3
After the collapse of the Mature Harappan urban centers, several regional cultures emerged. The Cemetery H culture developed in the Punjab region. In Sind, the Jhukar culture succeeded Mohenjodaro. The Rangpur culture represents the Late Harappan development in Gujarat. Finally, the Ochre Coloured Pottery culture is found in the Ganga-Yamuna Doab, reflecting the eastward expansion of populations during this period.

207. (A) Massive silt deposits and flood layers indicating the creation of a natural dam and lake-like conditions
Some researchers argue that tectonic movements near the mouth of the Indus River created a

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136. (A) 1, 2, 4, and 5
The Priest King bust is a masterpiece of Harappan stone carving found at Mohenjodaro. The figure is carved from steatite, not granite. It shows a bearded man wearing a fillet around his head and a cloak decorated with trefoil motifs. The eyes were originally inlaid with shell. This sculpture provides rare insights into the facial features, hairstyles, and dress patterns.

137. (C) Swastika – Absent in Harappan art
Harappan art is rich in symbolic motifs. The peepal tree, intersecting circles, and fish-scales are very common on both seals and pottery. The swastika is also a well-documented symbol found on several Harappan seals and tablets. Therefore, claiming that the swastika was absent is factually incorrect, as it is one of the many cultural symbols that survived into later traditions.

138. (A) Rare, mostly small-scale, and depicting human figures in a formalized manner
Unlike the massive stone statues of Egypt or Mesopotamia, Harappan stone sculpture is quite rare and generally small. Only a few dozen pieces have been found, including the famous Priest King. These works are characterized by a formalized, serene style. They were likely used for ritualistic purposes or as prestigious items for the elite, rather than as monumental public statues.

139. (D) Specialized bead-making workshop
Chanhudaro is often described as a major industrial center. The presence of raw materials, unfinished beads, and specialized bronze drills clearly identifies the site as a hub for bead manufacturing. Artisans here worked with semi-precious stones like carnelian, lapis lazuli, and agate to produce high-quality jewelry that was traded throughout the civilization and to foreign lands such as Mesopotamia.

140. (B) Shell working – Balakot and Nageshwar
Harappan craft production was highly localized based on the availability of raw materials. Balakot and Nageshwar, located near the coast, were specialized centers for shell working, producing bangles and ladles. While bead making happened at Lothal and Chanhudaro, iron was completely unknown to the Harappans. Bronze casting was practiced at major cities, but the coastal sites remained the primary hubs.

141. (C) Statement I is false but Statement II is true.
Although some seals may have had protective meanings, their primary function was administrative and commercial, used for stamping trade goods. However, the physical design of the seals supports the idea that they were carried by individuals. Most seals have a boss or raised knob on the back with a hole, allowing a string to be passed through for suspension.

142. (D) They exhibit a highly refined, realistic portraiture style identical to Classical Greek art.
Harappan terracotta art was a popular, mass-produced medium that provides a glimpse into the life of common people. It includes figurines of animals, masks, and toys. However, these figures are generally stylized and somewhat crude in detail, lacking the hyper-realistic, anatomically precise portraiture found in Classical Greek art. The charm of Harappan terracotta lies in its expressiveness and variety.

143. (A) Socket holes in the neck and shoulders for attaching the head and arms
Two small male torsos found at Harappa are notable for their advanced sculptural technique. They feature carefully carved socket holes in the neck and shoulders. This suggests that the heads and arms were made separately and then attached, a sophisticated method that allowed for more dynamic poses and the use of different materials in a single statue during the Harappan period.

144. (B) Contemporary fashion and ornamentation practices
The Dancing Girl is shown wearing a large number of bangles that cover almost her entire left arm, while her right arm has only a few. This artistic detail is highly significant as it reflects the actual fashion and social customs of the time. Similar practices of heavy arm ornamentation are still seen today among various traditional communities in India.

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127. (A) Steatite was extensively used to manufacture seals bearing animal motifs.
Harappan art is best represented by small-scale artifacts rather than monumental sculptures. Thousands of square seals were carved from steatite and then fired to harden. These seals featured realistic depictions of animals like the humped bull and unicorn, along with short inscriptions. While they made bronze and stone figures, these were relatively rare compared to the ubiquitous and highly standardized seals.

128. (A) Both A and R are true and R is the correct explanation of A.
The Harappans were pioneers in metal casting, particularly in their use of the lost wax process. This sophisticated technique involved making a wax model, coating it in clay, and then replacing the melted wax with molten bronze. The Dancing Girl from Mohenjodaro is the most iconic example of this method, demonstrating a level of technological skill that was very advanced.

129. (B) The horse
Harappan seals are famous for their diverse animal imagery, including the unicorn, elephant, tiger, rhinoceros, and the majestic humped bull. However, the horse is notably absent from the standard seal corpus. While some bone remains have been found, the lack of horse depictions on seals and in terracotta figurines suggests that it was not a central animal in Harappan culture.

130. (A) The Mother Goddess
Terracotta figurines of women are very common in Harappan sites, particularly in the Indus region. The most famous type features a fan-shaped headdress and multiple necklaces. Many of these have small cup-like appendages on the sides that show traces of smoke, leading archaeologists to believe they were used as incense burners in rituals associated with the worship of a Mother Goddess.

131. (A) P-4, Q-1, R-3, S-2
Harappan artisans used a variety of materials for different purposes. The Priest King is a stone bust carved from steatite or limestone. The Dancing Girl is a bronze statuette. Most common items like toy carts and whistles were made of terracotta. The characteristic square seals, used for trade, were primarily manufactured from steatite, which was then hardened by firing in kilns.

132. (D) Lapidary arts and specialized micro-drilling technology
Harappan bead-making was a highly specialized industry. Excavations at sites like Chanhudaro have revealed long, beautiful beads made of carnelian that required precise drilling through the center. This was achieved using specialized tiny drills made of hard stone or bronze. This mastery of lapidary arts and micro-drilling technology demonstrates a high degree of technical sophistication and the existence of professional artisan classes.

133. (B) 1, 2, and 3
Harappan pottery was mostly mass-produced on the potter's wheel, resulting in very uniform shapes. While plain red ware was the most common type, their painted pottery is famous for its black-on-red style, featuring complex geometric and floral patterns. Although they were highly skilled, true glazed pottery was generally not a feature of Harappan ceramic technology, appearing only much later in history.

134. (B) The lost-wax technique used for bronze casting
Cire perdue is the French term for the lost-wax casting method. In this process, an artist creates a model in wax, which is then encased in a clay mold. When heated, the wax melts out, leaving a hollow space that is filled with molten metal. Harappan craftsmen used this technique to create intricate bronze sculptures, showcasing their advanced metallurgical knowledge in prehistory.

135. (D) Cultures crafting recreational items for children
The abundance of miniature terracotta carts, whistles, marbles, and animal figurines with moving parts suggests that Harappan society valued recreation and play. These objects indicate that craftsmen were dedicated to producing items specifically for children. The presence of such toys across various cities reflects a common urban lifestyle where people had the leisure and resources to create and use playful, non-utilitarian objects.

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154. (A) Monumental stone statues of Buddha
Harappan religious beliefs are inferred from Mother Goddess figurines, the Pashupati seal, and ritual structures like fire altars. However, the Buddha lived in the 6th-5th centuries BCE, nearly 1,500 years after the peak of the Harappan civilization. Therefore, any monumental statues of the Buddha belong to a much later historical period and have no connection to the ancient Indus religion.

155. (D) Lothal
Lothal is famous for a unique burial practice found in its cemetery: the joint burial. In three instances, archaeologists discovered two individuals buried together in the same grave. This is a rare occurrence in Harappan archaeology and has led to various interpretations, though most scholars believe it was a simultaneous burial due to death at the same time, rather than ritual sacrifice.

156. (A) P-4, Q-1, R-2, S-3
Harappan religion was multifaceted. The Pashupati seal is interpreted as a Proto-Shiva figure. Conical and ring stones suggest phallic and fertility worship. Fire altars at Kalibangan and Lothal point to rituals involving fire and purification. Finally, the numerous female terracotta figurines are widely seen as evidence for a popular cult of a Mother Goddess, reflecting the importance of fertility.

157. (C) Charred grains, seeds, and animal bones recovered from domestic hearths
To understand what the Harappans ate, scientists look for direct biological remains. Charred seeds reveal the types of crops grown, such as wheat or peas. Animal bones with cut marks provide evidence of the meat consumed. This bio-archaeological approach allows researchers to reconstruct the daily life and nutritional intake of the common citizen with high accuracy using empirical archaeological data.

158. (D) 1, 2, and 3
Harappan society was characterized by a love for ornamentation, with both men and women wearing beads, bangles, and amulets. The discovery of needles suggests they wore stitched clothing made of cotton and wool. For leisure, they played board games and dice. However, iron was completely unknown to them, so they did not possess iron swords or any iron-based personal accessories.

159. (A) Elephant, Tiger, Rhinoceros, Buffalo, and Deer
The Pashupati seal from Mohenjodaro features a central three-faced figure in a yogic pose. He is surrounded by four large wild animals: an elephant, a tiger, a rhinoceros, and a water buffalo. Additionally, two small deer are depicted beneath his throne. This specific composition led John Marshall to identify the figure as a lord of beasts and a precursor to the god Shiva.

160. (B) A belief in evil spirits, demons, or magic against which personal protection was needed
Thousands of small terracotta and stone amulets have been found in Harappan cities. In many ancient cultures, such items were worn to ward off bad luck or evil spirits. The abundance of these objects in the Indus Valley suggests that the people lived in a world where magic and supernatural forces were seen as real, necessitating individual spiritual protection regularly.

161. (B) 1, 2, and 4
Harappan burials were mostly simple, but some variations existed. Cemetery R-37 at Harappa is a well-known burial site. Evidence of wooden coffins has been found at Harappa, and pot burials were also practiced. However, unlike Egyptian burials, Harappan graves were quite modest and did not contain massive hoards of gold, reflecting a different cultural attitude toward wealth and the deceased.

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162. (A) Currency – Extensive use of gold punch-marked coins for daily wages
While the Harappans were highly advanced in trade and administration, they did not have a system of metallic coinage. There is no evidence of gold or silver coins being used as currency. Instead, trade was likely conducted through a sophisticated barter system, facilitated by standardized weights and measures. Punch-marked coins only appeared in India centuries later, during the 6th century.

163. (A) 2, 3, 1
Human society in India evolved from small, nomadic hunting-gathering bands during the Palaeolithic and Mesolithic. This was followed by

145. (B) A synthetic material made of powdered quartz mixed with a colorant and gum, then fired to create a glassy surface
Faience was a prestigious synthetic material in the Harappan civilization. It was not a natural stone. Powdered quartz or sand was mixed with a binder and a mineral colorant and then fired at high temperatures. This resulted in a shiny, glassy surface used to make small ornaments, beads, and tiny, delicate vessels for the elite members of urban society.

146. (A) The establishment of a Harappan outpost at Shortughai in Afghanistan near lapis mines
Lapis lazuli was a highly prized blue stone that could only be found in the Badakshan region of Afghanistan. To ensure a steady supply of this luxury item, the Harappans established a dedicated trading colony at Shortughai. This outpost allowed them to control the mining and transport of the stone directly, demonstrating the vast reach and organized nature of their networks.

147. (C) Iron
Harappan seals were manufactured from a variety of materials, including steatite, faience, terracotta, and occasionally silver or ivory. However, iron was entirely unknown to the Harappan civilization, which was a Bronze Age culture. Iron technology did not emerge in the Indian subcontinent until several centuries after the decline of the Mature Harappan phase, making it impossible for such artifacts.

148. (D) Soft stone that is easily carved and hardened
Steatite was the ideal material for Harappan seals because of its unique properties. In its natural state, it is very soft and can be easily carved with fine detail using small tools. Once the carving was finished, the seal was fired in a kiln. This process caused the stone to harden significantly, making it durable enough for repeated use in stamping.

149. (C) Specialized craft networks and the sharing of technological knowledge across long distances
The discovery of identical specialized drills and bead-making stages at sites hundreds of kilometers apart is significant. It implies that Harappan craftsmen belonged to an integrated technological network. This sharing of skills and tools suggests a highly organized social structure where professional knowledge was standardized and transmitted across different urban centers, ensuring consistent quality and style for luxury goods throughout the civilization.

150. (B) Chanhudaro
Chanhudaro is often associated with diverse craft and administrative artifacts. One of the most interesting finds from this site is a small terracotta vessel identified by some archaeologists as an inkpot. If correct, this provides a rare glimpse into the actual writing process of the Harappans, suggesting that they may have used liquid ink and pens for writing on perishable materials.

151. (D) Stratified society with varying access to luxuries
Archaeological evidence from Harappan cities suggests a clearly stratified society. The division between the Citadel and the Lower Town, the varying sizes of houses, and the unequal distribution of luxury items like faience and carnelian indicate that different social groups had different levels of wealth and status. However, this stratification seems to have been based on occupation or administrative role.

152. (A) Extended inhumation in rectangular pits, often with grave goods like pottery, was the most common practice.
While burial customs varied, the most standard method in Mature Harappan sites was extended inhumation. The dead were placed in simple rectangular pits, usually oriented north-south. They were often accompanied by ceramic pots, which presumably contained food and drink for the afterlife. This practice, found at Harappa and other sites, provides essential data on the demographics and health of the population.

153. (A) Both A and R are true and R is the correct explanation of A.
The presence of grave goods in Harappan burials is the primary evidence for their belief in an afterlife. By placing pottery, personal ornaments, and functional items like copper mirrors alongside the deceased, the Harappans demonstrated a conviction that these objects would be needed or enjoyed in another existence. This practice reflects a common human ideological response to death in antiquity.

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was a common household activity. Combined with traces of dyed cotton found at Mohenjodaro, it confirms that the Harappans were among the first in the world to cultivate cotton and produce woven cloth for their clothing and trade.

173. (C) Presence of Mother Goddess terracotta figurines in every region
While some religious features like fire altars are regionally restricted to Rajasthan and Gujarat, the use of steatite seals with animal motifs and short inscriptions is remarkably uniform across the entire Harappan territory. These seals, featuring the humped bull or the unicorn, were ubiquitous in every city, suggesting a shared symbolic language and administrative system that transcended regional variations in other practices.

174. (D) Gilgamesh
A few Harappan seals depict a heroic figure wrestling two tigers, a motif that bears a striking resemblance to the Master of Animals scenes in Mesopotamian art. Specifically, scholars often compare these to depictions of the legendary hero Gilgamesh from the Sumerian epics. Such artistic parallels suggest that the Harappans shared common mythological themes or were in close cultural contact.

175. (A) Not all female figurines can be definitively classified as deities; some may be toys or secular portraits.
While female terracotta figurines are abundant, identifying them all as Mother Goddesses is controversial. Some scholars argue that many of these figurines could simply be children's dolls or artistic portraits of ordinary women. The lack of standardized ritual contexts for most of these finds makes it difficult to distinguish between sacred and secular objects, leading to an ongoing academic debate.

176. (B) Agriculture, animal husbandry, and extensive trade networks
The Harappan economy was highly diversified and robust. It was primarily supported by a stable agricultural surplus from the fertile Indus and Saraswati valleys. This was supplemented by large-scale animal husbandry. Furthermore, the civilization was a major hub for regional and international trade, exporting finished goods like beads and textiles while importing raw materials through both land and sea routes.

177. (B) They cultivated wheat, barley, mustard, and sesame.
Harappan agriculture was highly productive, relying on the annual flooding of the rivers to deposit fertile silt. They grew a variety of crops including bread wheat, barley, lentils, mustard, and sesame. They were also the first people to cultivate cotton. While they used simple irrigation, they had sophisticated knowledge of cropping patterns, allowing them to support large urban populations.

178. (A) Both A and R are true and R is the correct explanation of A.
The Harappans operated a highly organized and standardized commercial system. Central to this was their uniform system of chert weights, which followed a consistent binary and decimal ratio across all settlements. This standardization allowed merchants to conduct trade with confidence, ensuring that transactions in distant cities followed the same rules. Such a system was essential for maintaining their extensive trade networks.

179. (C) Iron weapons
The Harappans were major exporters of luxury and finished goods to neighboring regions like Mesopotamia and Central Asia. Their primary exports included finely crafted carnelian beads, high-quality timber, and cotton textiles. However, iron was entirely unknown to them, as they were a Bronze Age civilization. Consequently, they could not have produced or exported iron weapons, which appeared much later.

180. (D) Shortughai in Afghanistan
While most Harappan agriculture in the plains relied on floodwater, the distant outpost of Shortughai in Afghanistan provides unique evidence. Archaeologists there have discovered traces of actual canals used for artificial irrigation. This shows that the Harappans were capable of sophisticated hydraulic engineering and adapted their farming techniques to suit the environmental conditions of the highland regions where natural flooding was insufficient.

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the development of settled agricultural villages in the Neolithic, which saw the first clear signs of social differentiation. This process culminated in the Mature Harappan period, which featured a highly stratified urban society with specialized craftsmen, merchants, and a complex hierarchy.

164. (D) A structure designated for ritual bathing and religious purification
The Great Bath at Mohenjodaro is widely regarded as a sacred structure. In Indian culture, the concept of ritual purity through water has ancient roots. The placement of the bath in the Citadel, its specialized waterproofing, and the presence of adjacent rooms for changing suggest it was used for ceremonies where cleanliness and water were central, rather than for simple recreation.

165. (C) Ropar
The practice of burying a dog alongside its master is a unique feature discovered at the Harappan site of Ropar in Punjab. While this custom is famously associated with the much earlier Neolithic culture at Burzahom in Kashmir, its appearance at Ropar during the Harappan phase is unusual and highlights the regional diversity and possible cultural intermixing occurring in the borderlands.

166. (B) Amulets – Belief in animism and magic
Harappan religion is reconstructed from artifacts. While fire altars are found only at certain sites like Kalibangan, and temples have not been definitively identified, the widespread use of amulets suggests a pervasive belief in magic or animism. The Priest King name is purely conventional and his actual role as a monarch is not proven, making amulets the most supported pair.

167. (A) Both Statement I and Statement II are true.
Harappan art provides clear evidence of nature worship. Many seals and pottery paintings depict the peepal tree as a sacred object, sometimes with deities emerging from it. Similarly, the frequent and detailed depiction of the humped bull suggests it held a special religious or symbolic status. This reverence for trees and animals is a hallmark of ancient Indian religious traditions.

168. (A) The seal clearly bears a long, fully translated Sanskrit mantra.
The Pashupati seal is one of the most famous Harappan artifacts, and its imagery of a yogic figure surrounded by animals is well-known. However, the short inscription on the seal remains undeciphered, like all Harappan writing. There is no evidence of a long, fully translated Sanskrit mantra, as the Harappan language is not yet understood by the academic community.

169. (C) The distinct segregation of the Citadel (public/elite buildings) and the Lower Town (commoners), along with varying sizes of houses
The strongest evidence for social hierarchy in Harappan cities is their spatial organization. The Citadel was elevated and housed monumental buildings, likely serving the elite and administration. In contrast, the Lower Town was where the majority lived. Within the Lower Town, the existence of both large multi-roomed houses and small two-room quarters clearly indicates that the society was stratified.

170. (A) Wealth was likely kept in circulation or inherited rather than buried, pointing to different ideological views on wealth and the afterlife.
Unlike the pharaohs of Egypt, Harappan elites were not buried with vast treasures. This suggests a different societal mindset where personal wealth was perhaps passed down through families or used for public welfare rather than being permanently removed from the economy through burial. It reflects a more utilitarian view of death, where the focus remained on maintaining the living world.

171. (D) A grave lined with stone slabs or bricks
A cist burial is a specific type of grave found in several prehistoric and proto-historic cultures in India, including the Harappan and Megalithic traditions. It involves creating a box-like structure for the body using large stone slabs or layers of bricks. This protective lining distinguishes it from a simple pit burial and often indicates an elaborate ritual process for the deceased.

172. (B) Spinning and weaving of cotton/wool were widespread domestic activities
The discovery of numerous spindle whorls across many houses in Harappan sites is evidence of a thriving textile industry. It suggests that spinning

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Indian subcontinent. The field shows two sets of furrows intersecting at right angles, suggesting that the Harappans practiced mixed cropping—growing two different types of plants in the same area simultaneously. This discovery highlights the advanced and efficient agricultural techniques used to maximize crop yields.

191. (A) Lothal & Rangpur – Evidence of rice husks
While wheat and barley were the primary staples in the Indus heartland, sites in Gujarat like Lothal and Rangpur have yielded evidence of rice husks. This indicates that Harappan agriculture was regionally adapted, incorporating rice cultivation in more humid environments. Conversely, iron was unknown to the Harappans, and there is no evidence for the cultivation of tea or massive sugarcane.

192. (C) Statement I is false but Statement II is true.
The Harappan civilization did not use metallic coinage. There are no archaeological finds of gold or silver coins representing a monetary system. Market transactions were conducted through a complex barter system. The fairness and consistency of this trade were ensured by a highly standardized system of weights and measures, which was strictly maintained by the authorities across all major urban centers.

193. (B) Boat-making was entirely unknown to them.
Harappan industry was highly developed, including massive brick-making and sophisticated gold jewelry. Given their extensive maritime trade with Mesopotamia and the presence of the dockyard at Lothal, boat-making was clearly an essential craft. Several Harappan seals actually depict boats with sails and oars. Therefore, claiming that boat-making was unknown is factually incorrect and contradicts the clear evidence of their trade.

194. (A) The plough was a known and utilized agricultural implement during the Harappan period.
The discovery of realistic terracotta models of ploughs at Banawali and other sites confirms that the Harappans used this tool for farming. While most wooden ploughs have rotted away, these models, along with the furrow marks found at Kalibangan, prove that they had transitioned from digging sticks to more efficient animal-drawn ploughs. This technology was crucial for producing surpluses.

195. (C) An efficient internal logistical network and a complex distribution system managed by traders or elite
The presence of materials like lapis lazuli from Afghanistan or shells from the Gujarat coast at sites across the entire civilization is significant. It implies a highly organized internal trade system. This required professional traders, secure transport routes, and a system of weights and measures to manage the flow of goods. It demonstrates that the Harappan economy was a unified system.

196. (D) An intermediate trading hub often identified with the modern island of Bahrain
Dilmun is frequently mentioned in Mesopotamian cuneiform records as a land of sweet water and a key trading partner. Most historians identify Dilmun with the modern-day island of Bahrain in the Persian Gulf. It served as a vital middleman or entrepôt in the maritime trade route between Mesopotamia and Meluhha, where merchants from different regions met to exchange goods.

197. (C) Ecological degradation and eventual aridification, contributing to the decline of urban centers
The Harappan demand for baked bricks was enormous, requiring massive amounts of timber to fuel the kilns. Over centuries, this led to extensive deforestation. This ecological damage, combined with natural climate shifts, likely contributed to soil erosion and reduced rainfall. Such environmental degradation made the agricultural base less reliable, which was a significant factor in the eventual de-urbanization of the cities.

198. (B) The universal use of baked bricks across all rural and urban settlements
While standardized weights and the use of the number 16 were uniform features of the Harappan economy, the use of baked bricks was not universal. In many smaller settlements or regional centers like Kalibangan, mud bricks were more common for ordinary houses. Baked bricks were expensive and primarily reserved for drains, public buildings, or elite residences within the larger urban areas.

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181. (A) P-2, Q-3, R-1, S-4
The Harappans organized an extensive procurement network for raw materials. Copper was brought from the Khetri mines of Rajasthan, while gold likely came from South India. Lapis Lazuli was imported from the remote Badakshan region of Afghanistan. Steatite, used for their famous seals, was sourced from local deposits in South Rajasthan and North Gujarat, showcasing an integrated long-distance trade.

182. (B) The Akkadian Empire (inscriptions of Sargon))
To study Harappan-Mesopotamian trade, historians analyze the royal inscriptions of King Sargon of Akkad. These texts explicitly mention ships from Meluhha docking at his capital. These records provide the first written confirmation of the Harappan civilization's existence and highlight its importance as a major trading partner in the ancient world, exporting gold, ivory, and carnelian to the West.

183. (D) 1, 2, 3, and 4
The Harappan system of weights and measures was incredibly precise. They used cubical chert weights following a binary system for lower weights and a decimal system for higher ones. This standardization was consistent across all cities. Additionally, the discovery of ivory and shell scales at sites like Lothal and Mohenjodaro shows they had tools for linear measurement, facilitating construction and trade.

184. (A) The Indus Valley Civilization
In ancient Mesopotamian cuneiform texts, Meluhha is the name used to describe a distant land to the east. Modern historians almost universally identify Meluhha with the Indus Valley Civilization. These texts describe Meluhha as a source of precious items like lapis lazuli, carnelian, and ivory. This linguistic link is a crucial piece of evidence connecting the Harappans to historical records.

185. (C) Integration into a Persian Gulf maritime trade network with Magan, Dilmun, and Mesopotamia
The dockyard at Lothal served as a vital gateway for Harappan maritime commerce. It allowed ships to sail from the Gulf of Khambhat across the Arabian Sea. This infrastructure integrated the Indus Valley into a vast international trade circuit. Harappan merchants interacted with Magan, Dilmun, and the cities of Mesopotamia, facilitating a rich exchange of goods and cultural ideas in antiquity.

186. (A) 1, 2, 4, and 5
Harappan animal husbandry was diverse, involving the domestication of cattle, sheep, goats, and pigs. They also kept camels and were familiar with wild animals like elephants and rhinoceroses. However, unlike the later Vedic period, the horse was not a central or universally domesticated animal. Their economy and transport relied primarily on bullocks and camels rather than a horse-based military system.

187. (D) Lothal – Iron ore
Harappan outposts were strategically located near resource-rich areas. Shortughai was near lapis lazuli mines, Manda provided access to Himalayan timber, and Nageshwar was a hub for shell processing. However, the Harappans were a Bronze Age culture and did not use iron. Lothal was a port and a center for bead making and copper working, but not associated with iron ore.

188. (A) 3, 4, 2, 1
A maritime journey from the West to the East would begin in Sumer. Moving through the Persian Gulf, ships would first stop at Dilmun, a major trading hub. Continuing further, they would reach Magan, known for its copper mines. Finally, the journey would end in Meluhha. This sequence reflects the actual geographical path of ancient maritime trade connecting these major civilizations.

189. (C) Integrated urban-rural economy with trade networks
The Harappan economy was far from simple. It featured a sophisticated integration between rural farmers who produced food and urban residents who focused on crafts and administration. This internal stability was linked to a vast trade network that moved raw materials and finished products across the subcontinent and beyond. It was an organized system that combined agricultural surplus with industrial production.

190. (D) Kalibangan
Kalibangan in Rajasthan is famous for providing the earliest evidence of a ploughed field in the

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natural dam, causing the river to back up and flood Mohenjodaro repeatedly. To support this theory, geomorphologists look for deep layers of stagnant-water silt and multiple rebuildings of house foundations. This environmental pressure would have made the city increasingly uninhabitable, eventually leading to its abandonment.

208. (B) 1, 2, and 3
The drying of the Ghaggar-Hakra river system was a catastrophic event for many Harappan settlements. It was likely caused by tectonic shifts that diverted its main tributaries into the Indus and Ganges respectively. This loss of perennial water led to the abandonment of hundreds of sites and forced a large-scale migration of people toward the more humid and fertile regions.

209. (B) The collapse of the integrated urban network, leading to the abandonment of large cities and a return to localized, rural agrarian communities
De-urbanization in the Harappan context refers to the breakdown of the sophisticated city-based lifestyle. It was not a sudden extinction of the people but a shift in where they lived. Large cities were slowly abandoned as trade and administration failed. The population dispersed into smaller, self-sufficient villages, focusing on local survival rather than maintaining the complex networks required for urbanization.

210. (A) Migration of people from the core Indus region towards the more humid regions of Gujarat and the western Gangetic plains
Paleoclimatic data shows that the monsoon weakened significantly around 2000 BCE, leading to widespread aridity in the Indus heartland. This environmental shift made large-scale agriculture difficult in the core regions. Consequently, Harappan populations moved eastward and southward toward areas like Gujarat and the Ganga-Yamuna Doab, where rainfall was more reliable. This migration is a key factor in the geographic shift.

211. (C) 1, 2, and 3
The Cemetery H culture is a prime example of the Late Harappan phase at Harappa. It is distinguished by its unique pottery style featuring mythical motifs like peacocks and human figures. Their burial customs also changed, focusing on urn burials after the body was exposed. However, this period lacked the centralization of the Mature phase, and the use of baked bricks declined.

212. (D) Nuclear Explosion – John Marshall
Various scientific theories exist for the Harappan decline. Mortimer Wheeler proposed the Aryan Invasion, and Walter Fairservis focused on ecological degradation. Tectonic shifts and floods were championed by Raikes and Dales. However, there is no credible historical or scientific theory proposing a nuclear explosion. John Marshall actually favored a combination of floods and environmental changes as the cause for the end.

213. (A) 2, 1, 3
The archaeological record at Mohenjodaro follows a standard developmental sequence. It begins with the Early Harappan village phase, where the foundations of town life were laid. This is followed by the Mature Harappan urban phase, representing the city's peak as a major trade and administrative center. Finally, the Jhukar phase represents the Late Harappan occupation, characterized by a decline in civic standards.

214. (B) Evidence from sites like Bhagwanpura shows Late Harappan pottery existing alongside PGW, indicating cultural continuity and interaction rather than an abrupt break.
Excavations at sites like Bhagwanpura in Haryana have provided crucial evidence for the transition between periods. At these locations, archaeologists have found Late Harappan pottery in the same layers as early Painted Grey Ware. This overlap suggests that the two cultures did not exist in isolation or replace each other through violence. Instead, they coexisted and likely influenced each other culturally.

215. (D) As the urban system broke down, Harappan groups migrated southwards and integrated with local Chalcolithic communities.
Daimabad in Maharashtra shows a mix of Late Harappan and local Jorwe Chalcolithic elements. The presence of the Indus script and Harappan pottery styles so far south suggests that groups from the collapsing Indus cities migrated into the Deccan. Rather than conquering the region, these migrants integrated with existing local populations, bringing their technological skills into the regional Chalcolithic traditions.

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268. (A) Understanding of administrative and social mechanisms
Diverse interpretations within the debates on scripts directly impact our broader understanding of administrative and social mechanisms in Harappan society. Because writing is closely linked to governance and organization, different theories about the script change how historians view social hierarchies. Reaching a consensus on the script is therefore necessary to clarify how the culture's internal operations were actually conducted.

269. (C) The lack of a universally accepted decipherment
The lack of a universally accepted decipherment fuels continuous academic disputes regarding the exact function and origin of the ancient scripts. Without a definitive translation, researchers must rely on various theoretical models and speculation. This uncertainty makes the writing system a subject of rigorous debate, as experts attempt to explain how the script contributed to the culture's administrative and intellectual life.

270. (D) The culture's intellectual life and complexities
Resolving the debates surrounding proto-historic scripts is critical for fully comprehending the culture's intellectual life and complexities. Decoding the writing would provide direct insight into the internal cognitive world and the operational logic of the society. Until a consensus is reached, the spiritual, administrative, and social details of the civilization will remain a subject of rigorous theoretical scholarly speculation.

271. (C) Exceptional town planning and architecture
The extensive architectural review provided a detailed case study concerning exceptional town planning and architecture within the Harappan Culture. Scholars emphasized that these physical remains reflect a high degree of social order and engineering skill. By focusing on the built environment, the researchers demonstrated that the spatial organization of these cities serves as a definitive benchmark for understanding early urban life.

272. (B) Centralized and organized socio-administrative authority
The sophisticated nature of Harappan town planning and architecture reflects a highly centralized and organized socio-administrative authority. Such precise and large-scale urban design required a powerful governing system to manage labor and resources effectively. This indicates that the society possessed the administrative strength necessary to enforce standards and maintain the civic discipline required for building such complex and orderly cities.

273. (D) Grid patterns and advanced drainage frameworks
Researchers meticulously documented that Harappan town planning featured grid patterns and advanced drainage frameworks. These elements show a deliberate and calculated approach to urban living, emphasizing sanitation and orderly street layouts. The presence of standardized structural dimensions further highlights the advanced engineering and spatial mastery achieved by this proto-historic society during its foundational era of urban development.

274. (A) A deliberate, calculated approach to urban living
The rigorous standardization seen in town planning and architecture represented a deliberate, calculated approach to urban living in the proto-historic period. This consistency was not accidental but was a planned effort to create efficient and manageable cities. Such standardization reflects a high level of civic engineering and social control, ensuring that the urban environment supported the needs of the population.

275. (C) The culture's broader social order and civic discipline
Harappan town planning and architecture functioned as a physical manifestation of the culture's broader social order and civic discipline. The orderly arrangement of the built environment reflects the structured rules and hierarchical organization of the society. By examining the spatial mastery of these cities, historians can see how the community's social values and administrative systems were expressed through construction.

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populations inhabited the northwestern regions before being pushed south by later migrations.

225. (B) It is spoken primarily by tribal populations in central and eastern India.
The Austroasiatic language family in India, specifically the Munda branch, is one of the oldest linguistic groups in the subcontinent. Today, it is mostly spoken by tribal communities like the Santals and Mundas in the plateau regions of central and eastern India. Its distribution suggests that these languages were once more widespread before the expansion of more dominant linguistic groups.

226. (A) Old Indo-Aryan (Vedic Sanskrit)
The Rigveda is the oldest known literary work in any Indo-European language. It is composed in Vedic Sanskrit, which represents the earliest stage of the language family in India. As a liturgical text containing hymns to various deities, it provides invaluable information about the language, mythology, and social structure of the early Indo-Aryan-speaking pastoralist groups that entered the northwest subcontinent.

227. (C) It includes languages like Tamil, Telugu, Kannada, and Malayalam.
The Dravidian language family is a major, independent linguistic group that is indigenous to the Indian subcontinent. It is primarily spoken in the southern states of India and includes four major literary languages: Tamil, Telugu, Kannada, and Malayalam. Unlike the Indo-Aryan family, the Dravidian family has no proven genetic relationship to any language group outside South Asia, making it unique.

228. (A) Both A and R are true and R is the correct explanation of A.
Despite belonging to different language families, the languages of India share many structural features. This is due to millennia of intense interaction and bilingualism between speakers of Indo-Aryan, Dravidian, and Munda languages. One of the most famous examples is the use of retroflex consonants, which were adopted by Sanskrit. This process has created a linguistic area where diverse languages converged.

229. (C) Afroasiatic
India is home to four major language families: Indo-European, Dravidian, Austroasiatic, and Sino-Tibetan. Each has a distinct history and geographical distribution. The Afroasiatic family, which includes languages like Arabic and Hebrew, is native to the Middle East and North Africa and is not considered one of the indigenous or historically dominant language families of the Indian subcontinent's ancient past.

230. (B) Austroasiatic (Mon-Khmer branch)
The Khasi language, spoken in the Khasi Hills of Meghalaya, belongs to the Mon-Khmer branch of the Austroasiatic family. This makes it linguistic cousins with the Munda languages of central India and several major languages in Southeast Asia. Khasi represents a fascinating eastward link of the Austroasiatic family, showing how early human migrations connected the Indian subcontinent with diverse Southeast Asian regions.

231. (A) P-4, Q-3, R-2, S-1
India's linguistic landscape is a mosaic of different origins. Sanskrit is the classic example of an Indo-Aryan language. Kurukh is an important northern member of the Dravidian family. Bodo is a Tibeto-Burman language found in Assam. Mundari, as its name suggests, belongs to the Munda branch of the Austroasiatic family, representing the deep tribal roots of eastern India's history.

232. (A) Ancient DNA studies (genetics) and archaeological evidence of material culture.
Tracing the movement of the Indo-Aryans into India requires a multi-disciplinary approach. While linguistic reconstructions provide the foundation, they must be validated by other scientific fields. Modern Ancient DNA studies provide direct evidence of population movements from the Eurasian steppes. Similarly, archaeology helps identify material remains, such as specific pottery, that can be linked to the arrival of these groups.

233. (C) 1, 2, 3, and 4
The evolution of the Indo-Aryan language family is divided into three distinct chronological stages. Old Indo-Aryan is represented by Vedic and Classical Sanskrit. Middle Indo-Aryan

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that governed behavior and social expectations. Such belief systems provided a core foundation that guided the community's ethical interactions and helped maintain the overall stability of the social order.

285. (C) Ethical, social, and spiritual community interactions
Accurately reconstructing religious life is necessary because these belief systems formulated the core ideological foundation for ethical, social, and spiritual community interactions. Understanding these ancient values allows historians to see how the population was guided by shared spiritual goals. These beliefs left a lasting imprint on the cultural horizon, shaping the way the community functioned and related to one another.

286. (D) The economic life of the Harappan Culture
The socio-economic conference presented a detailed case study entirely centered on the economic life of the Harappan Culture. Researchers meticulously analyzed how the society managed its resources and sustained itself through production and trade. This investigation is essential for explaining the culture's long-term success, as the economic system provided the necessary support for its advanced urban centers and infrastructure.

287. (C) Internal production and structured resource distribution
The economic life of the Harappan Culture was sustained through a complex network of internal production and structured resource distribution. Academic scholars noted that this organized approach allowed the society to manage its wealth and supplies effectively. By controlling how goods were created and shared, the community ensured economic stability, which was vital for maintaining the resilience and integration of the settlements.

288. (B) Craft specialization, standardized weights, and management
The robust economic life of the Harappan Culture was characterized by craft specialization, standardized weights, and management of agricultural surplus. These features indicate a highly regulated and efficient system that supported the needs of large urban populations. By using uniform measures and skilled labor, the society maximized its material efficiency and established a remarkable precedent for subsequent regional economic developments.

289. (D) The maintenance of their advanced urban infrastructure
Researchers argued that the stability of their economic life was the primary catalyst enabling the maintenance of their advanced urban infrastructure. A reliable economic system provided the labor and resources necessary to build and sustain complex city layouts, such as drainage frameworks and public buildings. Without this economic strength, the sophisticated urban living seen in the proto-historic period would have failed.

290. (A) Longevity, resilience, and territorial integration
A thorough understanding of this intricate economic life is absolutely indispensable for explaining the culture's longevity, resilience, and territorial integration. The economic systems established by the society allowed it to survive environmental challenges and maintain a unified presence over a vast area. This stability is the key factor in understanding how the civilization flourished throughout the broader proto-historic era.

291. (C) The evolution of India's main language families
The recent linguistic and historical symposium strictly examined the evolution of India's main language families throughout the pre-historic and proto-historic eras. Scholars analyzed how the foundational roots of these languages developed over millennia. This study provides a vital framework for understanding the cultural and communicative architecture of the subcontinent before the emergence of more documented historical periods.

292. (A) Early demographic shifts during the pre-historic and proto-historic eras
The foundational roots and evolution of India's main language families correlate with early demographic shifts during the pre-historic and proto-historic eras. These changes in population movement and growth directly influenced the way languages spread and changed. By tracking these correlations, researchers can better map

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242. (C) I false, II true.
There have been hundreds of attempts to decipher the Harappan script, with some scholars claiming it is Sanskrit and others Dravidian. However, none of these claims have gained universal academic acceptance. The lack of a bilingual text means that any proposed translation is speculative. Therefore, the most scientifically accurate position is that the script remains undeciphered by the academic community.

243. (C) The Austroasiatic languages completely replaced the Indo-Aryan languages in North India during the medieval period.
While Indo-Aryan, Dravidian, and Munda languages have all influenced each other, the dominance of language families has not shifted in this manner. In fact, Indo-Aryan languages expanded and became the dominant tongues of North India, often absorbing other speakers. Retroflex sounds and the use of Pali for early Buddhist texts are well-documented facts of India's complex and layered linguistic history.

244. (D) Dravidian
Agglutination is a linguistic process where complex words are formed by adding a sequence of distinct suffixes to a single root. Each suffix carries a specific grammatical meaning. This is a characteristic feature of the Dravidian language family, such as Tamil and Kannada. In contrast, Indo-Aryan languages are primarily inflectional, where internal changes in the word are used to express relationships.

245. (C) The Pontic-Caspian steppe (Eurasian steppes)
Linguistic paleontology uses the reconstructed vocabulary of a proto-language to identify the environment of its original speakers. Since Proto-Indo-European has words for horse, wheel, and snow, but lacks words for tropical animals or the ocean, scholars conclude they lived in an inland region. This matches the ecology of the Pontic-Caspian steppes, identifying it as the most likely ancestral homeland.

246. (B) The natural, vernacular dialects spoken by the common people, derived from Old Indo-Aryan
The word Prakrit literally means natural or common. In Indian history, while Sanskrit was the refined language used by the elite and for religious rituals, Prakrits were the actual spoken dialects of the common people. They evolved naturally from Old Indo-Aryan and showed regional variations. Ashoka's inscriptions and many early Buddhist scriptures were written in Prakrit for the general population.

247. (D) Remain part of an independent language family (Andamanese) with no demonstrated link to the four main mainland families.
The indigenous languages of the Andaman Islands are unique. Because these tribes were isolated for tens of thousands of years, their languages did not interact with the Indo-Aryan or Dravidian families. Linguists classify Great Andamanese and the Onge-Jarawa group as independent language families. These relic languages provide a rare window into the linguistic diversity that existed before major migrations occurred.

248. (A) It has an independent tradition of ancient, rich literature (Sangam literature) not derived from Sanskrit.
To be designated a Classical Language in India, a language must have an ancient history and a literature that is original and not borrowed. Tamil meets these criteria perfectly. Its Sangam literature, dating back over 2,000 years, is a vast and sophisticated corpus that developed independently of the Sanskrit tradition. This ancient heritage justifies its status as a classical language.

249. (C) Malayalam
Apabhramsha is the final stage of Middle Indo-Aryan, which directly led to the birth of modern North Indian languages like Hindi, Gujarati, and Bengali. However, Malayalam is a Dravidian language, not an Indo-Aryan one. It evolved from Old Tamil in South India and followed a completely different trajectory. Therefore, it is the only language that is not derived from Apabhramsha.

250. (A) Area of cultural and linguistic assimilation
The way Indo-Aryan, Dravidian, Austroasiatic, and Tibeto-Burman languages have influenced each other is proof that India has been a melting pot of cultures for thousands of years. The sharing of words and grammatical structures like retroflexion proves that different groups lived together and interacted. This linguistic

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convergence is a testament to the long-term process of cultural and linguistic assimilation.

251. (B) Palaeolithic, Mesolithic, and Neolithic
The academic case study systematically evaluates the tripartite division of Stone Age cultures by focusing on the Palaeolithic, Mesolithic, and Neolithic phases. These stages represent the fundamental sequence of early human history. Each phase signifies a unique level of development, starting from rudimentary survival tools to transitional microlithic adaptations and finally concluding with settled agricultural communities.

252. (A) Rudimentary stone tools
During the earliest phase of the Stone Age, early human societies relied entirely on rudimentary stone tools for their daily survival. This specific period was characterized by the utilization of simple stone instruments designed to meet primary needs. These tools formed the essential foundation for human adaptation before the emergence of more specialized and complex technological developments in later history.

253. (C) As a transitional microlithic horizon
The Mesolithic phase represents a critical period of change between earlier survival strategies and later settled lifestyles, characterized as a transitional microlithic horizon. This stage is defined by the use of smaller, specialized stone tools. It serves as a vital bridge in human history, marking preliminary shifts in subsistence methods and adapting to the changing environmental contexts of the time.

254. (D) The establishment of settled agricultural communities
The Neolithic phase brought about a definitive transformation in prehistoric cultures through the establishment of settled agricultural communities and advanced tool utilization. This period is marked by the shift from nomadic lifestyles to permanent residency. The development of farming allowed for the creation of stable societies, which built the foundations for future civilizations and subsequent complex social developments.

255. (C) Continuous adaptive strategy progression
Researchers described the structural evolution of early human societies as a continuous adaptive strategy progression throughout the Stone Age. This methodical development shows that human growth was not random but a steady improvement in technology and organization. Each phase built upon the previous one, allowing societies to refine their survival techniques and eventually pave the way for proto-historic complexities.

256. (B) The Chalcolithic horizon
During the investigation of proto-historic cultures, the research team specifically analyzed the dynamics of the Chalcolithic horizon. This phase represents a significant leap in human development, characterized by the initial use of metal alongside traditional stone tools. Understanding this specific horizon is essential for identifying the precise technological and social changes that occurred before the rise of urban civilizations.

257. (D) Fully urbanized societies
The Chalcolithic horizon is identified as a crucial developmental threshold that occurred before the advent of fully urbanized societies. It acts as a vital bridge in the timeline of human progress, positioning itself between simpler village life and complex city-states. This era provided the necessary social and technological precursors that eventually enabled societies to transition into sophisticated and organized cultures.

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258. (A) Early metal and stone technologies
During the Chalcolithic horizon, human societies began integrating early metal and stone technologies to fundamentally alter their material culture. This dual approach allowed for more efficient tools and varied resources. By combining metallurgical skills with traditional lithic methods, these communities supported growing socio-economic complexity, marking an era of profound technological transition that bridged the gap between primitive and advanced societies.

259. (C) Part of the broader proto-historic framework
The academic team argued that the Chalcolithic horizon must be analyzed as a distinct part of the broader proto-historic framework. This approach ensures that the era is not conflated with earlier

stone-based phases or later urban developments. By situating it within this specific context, scholars can better evaluate the unique social and economic structures that served as precursors to civilizations.

260. (A) Subsequent cultural and economic paradigms
The proto-historic period of the Chalcolithic horizon set the critical stage for subsequent cultural and economic paradigms in early human history. By establishing new technological and social foundations, this era bridged the gap between primitive settlements and advanced civilizations. These transitions were essential for creating the complex socio-economic organizations that would define the next stages of human societal development.

261. (D) The current debates on its nomenclature
Contemporary scholarly case studies on the Harappan Culture have centered entirely on the current debates on its nomenclature. This focus arises because naming conventions heavily influence the academic perception and categorization of these ancient sites. The debate is considered essential for understanding the geographical and cultural extent of the settlements and for providing a more precise classification of archaeological history.

262. (B) Understanding of geographical and cultural extent
According to academic researchers, the naming of the Harappan Culture shapes our fundamental understanding of its geographical and cultural extent. The nomenclature used by historians acts as a lens through which the spatial distribution and diversity of the settlements are interpreted. Therefore, the choice of name is a critical factor in determining how subsequent generations categorize this proto-historic phase.

263. (C) The diverse and expansive nature of settlements
The ongoing debates regarding Harappan nomenclature highlight a central tension over whether the term adequately represents the diverse and expansive nature of settlements. Scholars argue that the culture included a vast network of communities with various regional characteristics. A single name might fail to capture this complexity, making the discussion about naming vital for a true historical interpretation.

264. (D) The culture's origin and spatial distribution
Experts demonstrated that current debates on nomenclature are deeply connected to the fundamental interpretation of the culture's origin and spatial distribution. The way a society is named often reflects underlying theories about its beginnings and geographical spread. Consequently, resolving these disputes is essential for accurately mapping the development and the overall reach of these significant proto-historic ancient settlements.

265. (A) A more precise classification of its archaeological sites
Re-evaluating the nomenclature of the Harappan Culture is considered absolutely essential for achieving a more precise classification of its archaeological sites. A refined naming system allows historians to better organize and interpret the vast amount of data recovered from diverse locations. This process ensures that each settlement is correctly identified within the broader context of its proto-historic cultural development.

266. (B) The current debates on Harappan scripts
The recent epigraphical case study strictly focused on the current debates on Harappan scripts within the broader study of the culture. Researchers analyzed the ongoing controversies surrounding these undeciphered writing systems. Understanding the script is considered a critical frontier in modern historical studies, as it holds the key to fully comprehending the intellectual life and the operational complexities of society.

267. (B) Society's linguistic and communicative frameworks
The current debates on scripts emphasize the profound methodological challenges scholars face when trying to decode the society's linguistic and communicative frameworks. Since the writing remains undeciphered, it is difficult to grasp how the population shared information or managed internal affairs. These challenges highlight the gap in our knowledge regarding the cognitive and linguistic world of this ancient civilization.

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216. (A) Binary weight system – Passed down into historical Indian metrology (e.g., 16 annas to a rupee)
The Harappan civilization left a lasting impact on Indian culture. While the script was lost, their standardized systems survived. The most notable example is the binary system of measurement based on the number 16. This ratio remained a fundamental part of Indian metrology for millennia, notably seen in the traditional division of a rupee into 16 annas before modern reforms.

217. (C) I false, II true.
The fall of the Harappan cities did not result in a total cultural vacuum. While the urban features like town planning and writing vanished, many elements of their daily life persisted. Practices such as the cultivation of specific crops, the use of certain pottery shapes, and even religious symbols were adopted and preserved by later cultures, eventually becoming part of traditions.

218. (A) It provides the earliest evidence of fully developed iron metallurgy in India.
The Jhukar culture is a Late Harappan manifestation in Sind that followed the Mature urban phase. It is characterized by specific pottery and a return to simpler living conditions. However, it is still a Bronze Age culture. The transition to the Iron Age in India occurred several centuries later and is associated with different complexes in northern India, not Jhukar.

219. (D) A massacre by invading Aryans, a theory later challenged by stratigraphy.
In the early years of excavation, the discovery of skeletons in the upper streets of Mohenjodaro was used to support the Aryan Invasion theory. It was claimed they were victims of a final massacre. However, later analysis showed that these skeletons were not all from the same time period and showed no signs of trauma, debunking the idea of a massacre.

220. (B) Failures in trade, agriculture, and power networks
Systems-collapse theory views a civilization as a complex network of interlinked components. In the Harappan case, an archaeologist would argue that environmental changes weakened the agricultural base. This led to the failure of the economic and administrative networks that held the cities together. Once these systems failed, the society could no longer support its urban structure, resulting in decentralized regional cultures.

221. (C) A group of languages related through descent from a common ancestral language or proto-language
In historical linguistics, a language family is defined by genetic relationship. This means that all languages within a family share a common origin and have evolved from a single proto-language over time. They share fundamental similarities in vocabulary and grammar that are not the result of mere borrowing. This concept allows linguists to trace the history and migration of human groups.

222. (D) Indo-European
The Indo-Aryan languages, which include major North Indian tongues like Hindi, Bengali, and Marathi, are a branch of the massive Indo-European language family. This family also includes Latin, Greek, Germanic, and Slavic languages. The shared grammatical structures and cognate words provide linguistic evidence for a common ancestral origin for these diverse languages spoken across Europe and South Asia over millennia.

223. (A) Santhali
While the majority of North Indian languages belong to the Indo-Aryan family, Santhali is a notable exception. It belongs to the Munda branch of the Austroasiatic language family. Spoken primarily by tribal communities in Jharkhand, Odisha, and West Bengal, Santhali and other Munda languages represent a distinct linguistic layer that predates the arrival of Indo-Aryan speakers in the region.

224. (B) Dravidian languages were historically spoken in the northwest before the Indo-Aryan migrations.
Brahui is a Dravidian language spoken in far-off Balochistan, thousands of kilometers away from the main Dravidian language area in South India. This linguistic island is highly significant because it suggests that Dravidian languages were once far more widespread across the subcontinent. It supports the theory that Dravidian-speaking

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276. (A) The relationship between its art and social life
The central relationship explored in the academic symposium was the connection between Harappan art and social life. Researchers hypothesized that varied artistic expressions serve as diagnostic indicators for reconstructing the community's complex social structures. This study aimed to show how aesthetic production was woven into the daily routines and hierarchies of the population, offering a profound tool for historical interpretation.

277. (D) Reconstructing the culture's complex social life
According to scholars, the varied expressions of art provide crucial diagnostic indicators for reconstructing the culture's complex social life. By examining crafted artifacts, researchers can identify social identity and status within the community. These artistic forms are not merely decorative but serve as a practical way for historians to understand how the society was organized and how individuals interacted daily.

278. (B) The daily fabric and hierarchical structures of their social life
The research team demonstrated that Harappan art was intrinsically woven into the daily fabric and hierarchical structures of their social life. This means that aesthetic objects were part of routine activities and helped define a person's place in society. Art was not an isolated pursuit but was integrated into the social mechanisms that maintained community identity and established organizational status.

279. (C) Social identity, status, and community integration
Rather than being a decorative pursuit, art served as a functional mechanism for expressing social identity, status, and community integration. The varied objects created by this society helped individuals signal their rank and foster a sense of belonging. This practical use of art highlights a deeply organized community where aesthetic production and social categorization were connected and mutually reinforced over time.

280. (D) Aesthetic production and social categorization
The symbiotic connection between art and social life reveals a deeply organized society where aesthetic production and social categorization were mutually reinforcing. This relationship suggests that the creation of art was influenced by the social hierarchy, while the hierarchy was strengthened by artistic expressions. This link provides historians with a powerful methodological tool for interpreting the social dynamics of ancient communities.

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281. (A) Its religious life
The specialized academic inquiry focused entirely on decoding the complexities of the Harappan Culture's religious life through its material remains. Scholars evaluated the specific dimensions of spiritual practices by interpreting spatial layouts and artifacts. This study aimed to build a theoretical framework for understanding the belief systems that guided the community's ethical, social, and spiritual interactions during this pivotal epoch.

282. (B) Spatial layouts, iconography, and ritual artifacts
In the absence of readable texts, understanding Harappan religious life depends heavily on the interpretation of spatial layouts, iconography, and ritual artifacts. These physical manifestations are the primary evidence used to reconstruct the ancient belief system. By analyzing how sacred spaces and symbols were used, researchers can develop a deeper understanding of the spiritual and ideological foundations of the society.

283. (B) In their natural environment and daily civic practices
The academic panel proposed that the religious life of the Harappan Culture was deeply embedded in their natural environment and daily civic practices. Rather than being confined to isolated monuments, spiritual rituals were likely part of everyday life. This perspective suggests that the community's belief system was integrated into their routine interactions and the way they managed their urban surroundings.

284. (A) Structured belief systems influencing social norms
Historians argued that the subtle manifestations of religious life indicate structured belief systems influencing social norms within the Harappan Culture. These manifestations suggest that the community followed a highly organized ideology

includes vernacular languages like Pali and various Prakrits. These Prakrits further evolved through a transitional stage called Apabhramsha. Finally, from about 1000 CE onwards, the New Indo-Aryan stage saw the emergence of modern regional languages.

234. (A) The hypothetical reconstructed ancestral language of the Indo-European family
Proto-Indo-European is not a language found in any written texts because it was spoken long before the invention of writing. Instead, it is a hypothetical language that linguists have reconstructed by comparing the most ancient forms of related languages like Sanskrit and Greek. This reconstruction provides a common linguistic ancestor, allowing scholars to study the culture and origins of its speakers.

235. (D) Interactions between Aryan and non-Aryan speakers
The presence of Dravidian and Munda words in the Rigveda—the earliest text of the Indo-Aryan speakers—is of great historical importance. It proves that when the Indo-Aryans arrived in the northwest, they did not move into an empty land. Instead, they encountered and interacted with speakers of other language families. This linguistic borrowing is evidence of a long period of contact.

236. (B) 1, 2, 4, and 5
The Tibeto-Burman family is a branch of the larger Sino-Tibetan group and is spoken across the Himalayas and Northeast India. It includes languages like Meitei and Garo. Most historians believe these speakers arrived in India through the northeastern passes later than the Austroasiatic speakers. This family did not significantly influence South Indian languages like Malayalam, which remained purely Dravidian.

237. (C) Odia – Austroasiatic
Odia is one of India's classical languages, but it belongs to the Indo-Aryan language family, not the Austroasiatic one. While Odia-speaking regions have large Austroasiatic tribal populations, the Odia language itself is directly descended from Magadhi Prakrit, an Old Indo-Aryan dialect. Sanskrit and Tamil are correctly paired with their families, and Kannada is a major literary member of the Dravidian group.

238. (A) 3, 2, 1
The history of the Indo-Aryan family follows a linear path of development. It began with the Old Indo-Aryan stage, centered on Vedic Sanskrit. As society changed, this evolved into the Middle Indo-Aryan stage, characterized by Pali and Prakrit dialects used by common people. This stage eventually gave birth to the New Indo-Aryan stage, which includes the diverse modern languages.

239. (A) A series of gradual migrations of pastoralist Indo-Aryan speakers from Central Asia who brought their language and rituals, interacting with indigenous populations
Modern scholarship has replaced the concept of a violent invasion with the Aryan Migration Theory. This theory proposes that over several centuries, small groups of Indo-Aryan-speaking pastoralists migrated from Central Asia into the Indian subcontinent. They brought their distinctive language and rituals, which gradually spread through social interaction and prestige. This process involved cultural exchange with the existing ancient populations.

240. (B) The Indo-European language family
In his famous address, Sir William Jones pointed out that Sanskrit shared deep similarities with Latin and Greek that could not be accidental. He suggested they all sprang from some common source. This revolutionary idea was the birth of comparative linguistics and led to the recognition of the Indo-European language family, fundamentally changing our understanding of the ancient historical connections.

241. (B) Indo-Aryan – Indo-Iranian branch of Indo-European
Indo-Aryan languages are not an isolated group; they belong to the Indo-Iranian branch of the Indo-European family. This connects Sanskrit very closely with Old Persian and Avestan. Other pairs are incorrect: Tamil is Dravidian, not Mon-Khmer. Santhali is Austroasiatic, not Dravidian. Bodo is a Tibeto-Burman language, not an Indo-Aryan one. Understanding these nested hierarchies is essential for accurate linguistics.

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the history of human migration and the resulting cultural transformations that occurred across the subcontinent.

293. (D) Migratory and cultural assimilation patterns
The structural evolution of these language families provides a vital theoretical framework for mapping migratory and cultural assimilation patterns. By studying how languages changed and interacted, historians can identify how different groups moved and integrated over time. This linguistic evidence is essential for understanding the complex history of early human societies and the development of their shared communicative systems.

294. (B) Distinct phonetic and syntactic lineages
Tracking the evolution of India's main language families requires researchers to isolate distinct phonetic and syntactic lineages. By identifying these specific language traits, scholars can trace ancestral origins and follow the paths of linguistic development. This detailed analysis is a highly complex academic endeavor that is necessary for deeply understanding the fundamental communicative history of diverse communities in the subcontinent.

295. (C) Interactions between indigenous and migrating communities
The diversity seen in these language families is argued to be the direct result of interactions between varied indigenous and migrating communities. Over thousands of years, these groups exchanged cultural and linguistic traits, leading to the complex language map found in the subcontinent. This prolonged process of assimilation and interaction shaped the fundamental communicative architecture of the early human societies.

296. (D) Stone Age cultures and Harappan town planning
The capstone academic seminar synthesized the trajectory between Stone Age cultures and Harappan town planning and architecture. Researchers documented the monumental transition from early lithic adaptations to highly organized urban design. This study demonstrated that the skills developed during the Stone Age provided the essential foundation for the complex civic engineering and spatial mastery observed in later proto-historic urban centers.

297. (A) Engineering observed in Harappan town planning
The cognitive foundations established during the later phases of the Stone Age cultures directly facilitated the engineering observed in Harappan town planning. These early developments in problem-solving and technical skill were necessary prerequisites for building sophisticated urban environments. This link shows that the structural triumphs of later civilizations were deeply rooted in the evolutionary progress made by earlier human societies.

298. (B) Sophisticated urban administration
This transition represents a fundamental shift from strictly subsistence-based survival to sophisticated urban administration in the proto-historic period. As societies grew more complex, they moved beyond simple daily survival to focus on organized governance and large-scale city management. This change allowed for the creation of orderly urban centers and the maintenance of complex public works that supported larger, settled populations.

299. (B) Continuous technological and social evolution
Comparing the material evidence of early Stone Age cultures with Harappan town planning demonstrated a continuous technological and social evolution. The findings show that human progress was an unbroken chain of development, where each phase built upon the previous one. This steady progression enabled societies to transition from basic stone tools to the complex architectural achievements seen in advanced civilizations.

300. (A) Evolutionary origins within preceding Stone Age cultures
The study concluded that the structural triumphs of Harappan town planning cannot be fully contextualized without recognizing their evolutionary origins within preceding Stone Age cultures. These earlier societies provided the essential prerequisite skills needed for massive urban projects. Understanding this deep-rooted history is vital for a complete interpretation of how human communities evolved toward the structural complexities of advanced civilizations.

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primary social stratification method
(D) Decline in the power of the Brahmanas regarding administrative decision-making

16. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The Later Vedic period witnessed the marginalization of the Sabha and Samiti.
Reason (R): The authority of the king increased with the emergence of large territorial states and complex rituals.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

17. The widespread use of iron (Krishna Ayas) in the Later Vedic period directly resulted in which of the following?
(A) The immediate collapse of the Varna system within the later Vedic tribes
(B) Expansion of agriculture into the densely forested Gangetic valley
(C) The rise of pastoralism over agriculture as the dominant economic mode
(D) The decline of maritime trade with the cultures of the western civilizations

18. Identify the incorrect pair regarding Vedic sacrifices:
(A) Agnishtoma - Sacrifice exclusively for merchants to gain wealth
(B) Rajasuya - Royal consecration ceremony
(C) Ashvamedha - Horse sacrifice for territorial expansion
(D) Vajapeya - Chariot race to establish the king's supremacy

19. Consider the following statements about Later Vedic religion:
1. Indra and Agni lost their supreme importance.
2. Prajapati (the Creator) became the supreme deity.
3. Rituals and sacrifices became less complex.
4. The importance of the Brahmana class increased significantly.

Which of the statements given above are correct?
(A) 1, 2 and 3
(B) 1, 2 and 4
(C) 2, 3 and 4
(D) 1, 3 and 4

20. If an ancient scholar is studying the procedural instructions for performing complex Srauta rituals, which specific category of Vedic texts must they be analyzing?
(A) Upanishads
(B) Aranyakas
(C) Vedangas
(D) Brahmanas

21. Which Veda is considered the primary source for ancient Indian medicine and spells?
(A) Rigveda
(B) Samaveda
(C) Atharvaveda
(D) Yajurveda

22. Consider the following statements regarding the Ashramas (stages of life) system:
1. It was well-established and universally practiced during the Early Vedic period.
2. Brahmacharya denotes the student stage.
3. Grihastha is the householder stage.
4. Vanaprastha represents partial retirement.
5. Sannyasa was clearly defined in the later Upanishadic texts.

Which of the statements given above are correct?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

23. Match the items in List I with the corresponding items in List II regarding Vedic officials and their functions and select the correct option:
List I: (Vedic Official)
P. Bhagadugha
Q. Sangrahitri
R. Suta
S. Akshavapa
List II: (Function)
1. Treasurer
2. Charioteer / Court Minstrel
3. Tax collector
4. Superintendent of gambling

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8. Consider the following statements and select the correct option:
Statement I: The concept of Varna in the Early Vedic period was strictly hereditary and birth-based.
Statement II: The Rigvedic society allowed mobility among different professions within the same family.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

9. Consider the following statements about Early Vedic society:
1. It was predominantly patriarchal.
2. Women had access to education and attended assemblies.
3. Child marriage was a common and institutionalized practice.
4. The basic unit of society was the family (Kula).

Which of the statements given above are correct?
(A) 1, 2 and 3
(B) 1, 2 and 4
(C) 2, 3 and 4
(D) 1, 3 and 4

10. All of the following were important female seers (Brahmavadinis) of the Vedic period, EXCEPT:
(A) Gautami
(B) Gargi
(C) Maitreyi
(D) Lopamudra

11. Which of the following represents the most appropriate description of the term 'Rita' in Vedic philosophy?
(A) The physical law of gravity governing the movement of celestial bodies
(B) The ritualistic sacrifices performed by priests during Vedic ceremonies
(C) The administrative rules of the tribal chief for maintaining social order
(D) The cosmic and moral order governing the universe

12. Consider the following statements regarding the Battle of Ten Kings (Dasarajna):
1. It is mentioned in the Rigveda.
2. It was fought on the banks of the river Parushni.
3. Sudas was the leader of the Bharata tribe.
4. The Purus were one of the opposing tribes.
5. The battle resulted in the defeat of Sudas.

Which of the statements given above are correct?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

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13. Match the items in List I with the corresponding items in List II regarding Vedic terms and their meanings and select the correct option:
List I: (Vedic Term)
P. Gavisti
Q. Vrajapati
R. Gramini
S. Senani
List II: (Meaning)
1. Head of the village
2. Search for cows / battle
3. Military commander
4. Officer in charge of pasture land
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-1, S-2

14. A king in the Rigvedic period decides to undertake a major cattle raid to secure wealth for his tribe. He consults an assembly consisting primarily of elders and elites to formulate a strategy. Which assembly is he most likely consulting?
(A) Samiti
(B) Vidatha
(C) Gana
(D) Sabha

15. The transition from a pastoral to an agricultural economy in the Vedic period conceptually led to which of the following sociopolitical changes?
(A) Emergence of territorial identity and larger state formations (Janapadas)
(B) Complete abandonment of religious sacrifices in favor of inward meditation
(C) Elimination of the Varna system as the

CHAPTER 04
Vedic and Post-Vedic Period

1. Which of the following Vedic texts is primarily a collection of melodies and chants used by the Udgatri priests?
(A) Rigveda
(B) Samaveda
(C) Yajurveda
(D) Atharvaveda

2. In the context of Early Vedic political institutions, how is the 'Vidatha' best defined?
(A) A tribal assembly performing secular, religious, and military functions
(B) A purely economic guild of merchants engaged in inland and maritime trade
(C) A council exclusively reserved for women to discuss domestic and social affairs
(D) A royal court for the dispensation of formal legal judgments and royal decrees

3. Match the items in List I with the corresponding items in List II regarding Vedic rivers and their modern names and select the correct option:
List I: (Vedic River)
P. Parushni
Q. Vipash
R. Askini
S. Vitasta
List II: (Modern Name)
1. Beas
2. Jhelum
3. Ravi
4. Chenab
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-4, R-1, S-3

4. Identify the incorrect statement regarding the Early Vedic economy.
(A) Wealth was primarily measured in terms of cattle.
(B) The horse played a significant role in their military and economic life.
(C) Trade was conducted mainly through a barter system.
(D) Agriculture was the primary and most dominant occupation over pastoralism.

5. Arrange the following ancient texts in their general accepted chronological order of compilation:
1. Rigveda Samhita
2. Shatapatha Brahmana
3. Early Upanishads (like Brihadaranyaka)
4. Vedangas
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

6. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The power of the king (Rajan) in the Early Vedic period was not absolute.
Reason (R): The Rajan was assisted and checked by tribal assemblies like the Sabha and Samiti.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

7. Which of the following pairs regarding Vedic deities and their domains is correctly matched?
(A) Agni - The primary deity associated with thunder and celestial storms
(B) Indra - The terrestrial god presiding over fire and ritual sacrifices
(C) Soma - The deity representing the wind and the atmosphere (Vayu)
(D) Varuna - Upholder of cosmic order (Rita)

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(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-3, S-1

24. Which of the following statements accurately describes the position of women in the Later Vedic period?
(A) Their status generally declined compared to the Early Vedic period.
(B) Their participation in public assemblies increased.
(C) They were granted the right to inherit property equally with men.
(D) They were allowed to perform the Upanayana ceremony frequently.

25. Arrange the following ancient philosophical/ religious concepts in chronological order of their prominent emergence:
1. Worship of personified natural forces (Indra, Agni)
2. Elaboration of complex sacrificial mechanics (Brahmanas)
3. Mystical speculation on the self (Brahman-Atman identity)
4. Formalization of Shramana ethical codes (Jainism/Buddhism)

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 3, 1, 2, 4

26. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The Upanishads emphasize knowledge (Jnana) over ritualistic sacrifices (Karma).
Reason (R): The Upanishadic thinkers sought to understand the ultimate reality (Brahman) and its relationship with the individual soul (Atman).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

27. Identify the correct statement regarding taxation in the Later Vedic period.
(A) Bali remained a purely voluntary offering as in the Early Vedic period.
(B) Only the Brahmanas were subjected to heavy taxation.
(C) Taxes were paid exclusively in gold and silver coins.
(D) A regular system of taxation emerged, collected by officials like Bhagadugha.

28. Consider the following statements and select the correct option:
Statement I: The Gotra system became an established institution during the Later Vedic period.
Statement II: Marriage within the same Gotra was heavily encouraged to preserve ritual purity.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

29. Consider the following statements about the economic life in the Later Vedic period:
1. Mixed farming became the chief occupation.
2. The concept of private property in land began to emerge.
3. The Shatapatha Brahmana describes various stages of agriculture.
4. Coined money systematically replaced the barter system completely.

Which of the statements given above are correct?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 4

30. Which of the following is not considered a part of the Vedangas?
(A) Shiksha (Phonetics)
(B) Kalpa (Rituals)
(C) Jyotisha (Astronomy)
(D) Aranyaka (Forest Books)

31. The term 'Sita' in the context of Vedic agriculture best refers to:

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(A) A ploughed furrow
(B) A female deity of destruction
(C) A specific type of irrigation canal
(D) The royal storehouse for grain

32. Consider the following statements regarding Post-Vedic society (6th Century BCE):
1. The Varna system became highly complex with the emergence of Jatis.
2. The untouchables were placed outside the four-fold Varna system.
3. Guilds (Shrenis) began to organize economic activities.
4. Urban centers completely disappeared.
5. The use of Northern Black Polished Ware (NBPW) was widespread.

Which of the statements given above are correct?
(A) 1, 2, 3, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 3, 4

33. Match the items in List I with the corresponding items in List II regarding Mahajanapadas and their capitals and select the correct option:
List I: (Mahajanapada)
P. Kosala
Q. Vatsa
R. Avanti
S. Anga
List II: (Capital)
1. Ujjain
2. Champa
3. Shravasti
4. Kaushambi
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

34. In evaluating the rise of Magadha as the supreme power among the Mahajanapadas, which of the following was NOT a contributing factor?
(A) Complete lack of military use of elephants
(B) Strategic location of capitals Rajagriha and Pataliputra
(C) Proximity to rich iron ore deposits
(D) Control over trade routes along the Ganges river

35. The concept of 'Dharma' in early Brahminic literature primarily revolves around:
(A) Personal devotion to a single supreme deity through the practice of Bhakti
(B) Absolute equality of all human beings regardless of their social origins
(C) The renunciation of all worldly possessions to achieve spiritual liberation
(D) The fulfillment of social and ritual duties based on Varna and Ashrama

36. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The 6th century BCE witnessed the emergence of numerous Shramana movements.
Reason (R): There was widespread dissatisfaction with the rigidities of the Varna system and costly Vedic sacrifices.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

37. The economic growth in the post-Vedic period led to the proliferation of trade. Which mechanism primarily facilitated the standardization of transactions during this era?
(A) Use of exclusively foreign currency
(B) Digital record keeping by state authorities
(C) State monopoly over all agricultural production
(D) Issuance of Punch-marked coins

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38. Identify the incorrect pair regarding ancient Indian philosophical schools and their founders:
(A) Samkhya - Kapila
(B) Nyaya - Kanada
(C) Yoga - Patanjali
(D) Mimamsa - Jaimini

39. Consider the following statements about the Ajivika sect:
1. It was founded by Makkhali Gosala.
2. It strongly advocated the doctrine of Niyati (absolute fatalism).
3. They believed that human effort could alter

one's destiny.
4. The sect enjoyed the patronage of the Mauryan emperor Bindusara.

Which of the statements given above are correct?
(A) 1, 2 and 4
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 3

40. Which among the following Shramana traditions is heavily associated with materialistic philosophy and the rejection of the afterlife?
(A) Charvaka (Lokayata)
(B) Jainism
(C) Buddhism
(D) Ajivika

41. The core doctrine of Pratityasamutpada (Dependent Origination) in Buddhism directly addresses:
(A) The existence of an eternal, unchanging soul within the physical body
(B) The inherent superiority of the Kshatriya varna over all other classes
(C) The physical laws of planetary motion and the nature of the cosmos
(D) The causal chain that leads to suffering and the cycle of rebirth

42. Consider the following statements regarding Mahavira and Jainism:
1. Mahavira was the 24th Tirthankara.
2. Jainism recognizes the existence of gods but places them lower than Jinas.
3. Ahimsa is the most central ethical principle.
4. The concept of Syadvada emphasizes the relativity of truth.
5. Jainism completely rejected the existence of the soul (Jiva).

Which of the statements given above are correct?
(A) 1, 2, 3, 4
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 4, 5

43. Match the items in List I with the corresponding items in List II regarding Buddhist Councils and their patrons and select the correct option:
List I: (Buddhist Council)
P. First Council
Q. Second Council
R. Third Council
S. Fourth Council
List II: (Patron)
1. Ashoka
2. Kanishka
3. Ajatashatru
4. Kalashoka
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

44. Identify the incorrect statement regarding the Post-Vedic republican states (Gana-Sanghas).
(A) They rejected the orthodox Vedic monarchical structure.
(B) Power was vested in an aristocratic assembly of the ruling clan.
(C) The Vrijji (Vajji) confederacy was a prominent example.
(D) The Brahmanas held absolute political power in these states.

45. Arrange the following events related to the Buddha's life in chronological order:
1. Mahaparinirvana
2. Mahabhinishkramana (The Great Departure)
3. Dharmachakra Pravartana (First Sermon)
4. Sambodhi (Enlightenment)
(A) 2, 4, 3, 1
(B) 4, 2, 1, 3
(C) 2, 3, 4, 1
(D) 4, 3, 2, 1

46. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): Jainism placed a much stronger emphasis on extreme asceticism and non-violence compared to Buddhism.
Reason (R): Jain philosophy views even non-living matter like stones and water as possessing a soul (Jiva) capable of suffering.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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1. It was an ancient school of radical Indian skepticism.
2. It was a Shramana tradition.
3. They believed that absolute knowledge of metaphysical subjects is impossible.
4. Sanjaya Belatthiputta is associated with this tradition.
5. They composed the major Upanishadic texts.

Which of the statements given above are correct?
(A) 1, 2, 3, 4
(B) 2, 3, 4, 5
(C) 1, 3, 4, 5
(D) 1, 2, 4, 5

63. Match the items in List I with the corresponding items in List II regarding Vedic science/literature and their subjects and select the correct option:
List I: (Vedic Science/Literature)
P. Sulba Sutras
Q. Nirukta
R. Chhandas
S. Ayurveda
List II: (Subject)
1. Metrics
2. Etymology
3. Geometry / Measurement for fire altars
4. Medicine
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

64. Through the careful reading of the Sutta Nipata, one observes the early Buddhist attitude towards cattle. Which socio-economic transition does this primarily reflect?
(A) The rise of pastoralism as the primary mode of economic production
(B) The complete ban on all meat-eating by the early republican states
(C) The replacement of cattle by horses for plowing agricultural lands
(D) The need to preserve cattle for an expanding agricultural economy

65. Arrange the following states of the 6th Century BCE geographically from West to East:
1. Gandhara
2. Matsya
3. Kashi
4. Anga

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 4, 3
(D) 4, 3, 2, 1

66. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): Taxila became a famous center of learning primarily due to its geographic isolation from trade routes.
Reason (R): It was situated at the junction of major trade routes, exposing it to diverse cultural and intellectual currents.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

67. The transition of the Vedic gods' status shows that Varuna, once the supreme upholder of cosmic order, was reduced to the god of:
(A) Fire
(B) Wealth
(C) Disease
(D) Water

68. Identify the correct pair representing a prominent Later Vedic pottery type:
(A) Painted Grey Ware (PGW)
(B) Black and Red Ware (BRW)
(C) Northern Black Polished Ware (NBPW)
(D) Ocher Colored Pottery (OCP)

69. Consider the following statements about the economic conditions of the Post-Vedic period:
1. Guilds (Shrenis) regulated prices and quality of goods.
2. Inland trade expanded significantly across the Mahajanapadas.
3. Ahimsa promoted by Shramana sects hindered the growth of the trading class.
4. Setthis were wealthy merchants who enjoyed high social status.

Which of the statements given above are correct?
(A) 1, 2 and 3
(B) 1, 2 and 4

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Which factor directly facilitated this surplus in the Gangetic plains?
(A) The invention of the Persian wheel
(B) Import of high-yielding seeds from Central Asia
(C) Adoption of a purely nomadic lifestyle
(D) Extensive clearing of forests using iron axes

55. What does the term 'Anekantavada' in Jain philosophy signify?
(A) The belief in multiple reincarnations across various planes of existence
(B) The doctrine of non-absolutism or multi-sidedness of reality
(C) The practice of extreme fasting unto death to achieve spiritual liberation
(D) The absolute authority of the Tirthankaras over all temporal matters

56. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The Ajivika sect faded away much earlier than Jainism and Buddhism in India.
Reason (R): Their doctrine of absolute determinism (Niyati) discouraged human moral effort, making it less appealing for long-term popular sustenance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Identify the incorrect statement regarding Buddhist literature:
(A) Vinaya Pitaka - Monastic code
(B) Sutta Pitaka - Rules of monastic discipline
(C) Abhidhamma Pitaka - Philosophical analysis
(D) Jatakas - Stories of Buddha's previous births

58. Consider the following statements and select the correct option:
Statement I: The earliest decipherable Indian scripts emerged during the time of the Harappan civilization.
Statement II: The Brahmi script was widely used during the Post-Vedic and Mauryan periods for writing Prakrit.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

59. Consider the following statements about the Shramana traditions:
1. They challenged the authority of the Vedas.
2. They rejected the innate superiority of the Brahmanas.
3. They generally emphasized asceticism and renunciation.
4. They strictly used Sanskrit for preaching to the masses.
Which of the statements given above are correct?
(A) 1, 2 and 4
(B) 1, 3 and 4
(C) 1, 2 and 3
(D) 2, 3 and 4

60. All of the following were features of the Varna system in the Later Vedic period EXCEPT:
(A) It became increasingly rigid and birth-based.
(B) The distinction between Vaishyas and Shudras became sharper.
(C) The Shudras were deprived of the Upanayana sacrament.
(D) Inter-varna dining and marriage were strongly encouraged.

61. Which of the following is the most appropriate definition of the term 'Nishka' in the context of the Vedic period?
(A) A unit of land measurement used for agricultural tax assessment
(B) A gold ornament that later functioned as a medium of exchange
(C) A tax levied on agricultural produce during the later Vedic period
(D) A ritual performed by warriors before engaging in tribal warfare

62. Consider the following statements about the Ajnana school:

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47. Which of the following pairs is correctly matched regarding the 'Triratnas' (Three Jewels) of Jainism?
(A) Samyak Darshana - Right Speech
(B) Samyak Charitra - Right Livelihood
(C) Samyak Smriti - Right Mindfulness
(D) Samyak Jnana - Right Knowledge

48. Consider the following statements and select the correct option:
Statement I: Buddhism entirely ignored the laity and focused exclusively on monks and nuns.
Statement II: The Upasakas and Upasikas formed an integral part of the Buddhist socio-religious structure.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

49. Consider the following statements about ancient Indian education:
1. The Gurukula system was the primary mode of instruction.
2. Upanayana marked the initiation of a student into formal education.
3. Women were universally prohibited from all forms of education in the Early Vedic period.
4. Rote learning and oral transmission were dominant methods.

Which of the statements given above are correct?
(A) 1, 2 and 4
(B) 1, 2 and 4
(C) 2, 3 and 4
(D) 1, 3 and 4

50. In the context of the Charvaka philosophy, which of the following is considered the only valid source of knowledge (Pramana)?
(A) Perception (Pratyaksha)
(B) Inference (Anumana)
(C) Testimony (Shabda)
(D) Comparison (Upamana)

51. Which ancient educational center was highly renowned specifically for secular studies, statecraft, and medicine during the Post-Vedic period?
(A) Kashi
(B) Vallabhi
(C) Nalanda
(D) Taxila

52. Consider the following statements regarding the city of Kashi as an educational center:
1. It emerged as a prominent center of learning in the Later Vedic and Post-Vedic periods.
2. It was primarily known for orthodox Brahminical learning and religious studies.
3. The Upanishadic thinker King Ajatashatru ruled Kashi and patronized learning.
4. It exclusively taught Buddhist philosophy to the exclusion of Vedic texts.
5. It attracted scholars from all over the subcontinent for intellectual debates.

Which of the statements given above are correct?
(A) 1, 2, 3, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 4, 5

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53. Match the items in List I with the corresponding items in List II regarding scholars and their association with Taxila and select the correct option:
List I: (Scholar)
P. Panini
Q. Jivaka
R. Chanakya
S. Charaka
List II: (Description)
1. Renowned physician of Bimbisara
2. Grammarian who composed Ashtadhyayi
3. Author of the ancient medical treatise (associated by some traditions)
4. Teacher of political science and mentor to Chandragupta Maurya

(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-3, R-4, S-1

54. A student seeking to understand the socio-economic transformations that led to the rise of Mahajanapadas analyzes agricultural surpluses.

(C) 2, 3 and 4
(D) 1, 3 and 4

70. The emergence of states (Mahajanapadas) in the Post-Vedic era led to a systemic shift in polity. What was a fundamental characteristic of this new state system?
(A) Administration relied entirely on voluntary gifts from tribal members.
(B) Kingship became exclusively elective with no hereditary succession.
(C) All forms of bureaucracy were abolished.
(D) Standing armies and regular taxation systems were established.

71. The 'Ashtangika Marga' (Eightfold Path) is a central teaching of which tradition?
(A) Jainism
(B) Ajivika
(C) Charvaka
(D) Buddhism

72. Consider the following statements regarding the differences between Jainism and Buddhism:
1. Jainism accepted the concept of an eternal soul (Jiva), while Buddhism propagated Anatta (non-self).
2. Buddhism advocated the Middle Path, whereas Jainism prescribed severe asceticism.
3. Both sects used Sanskrit to reach the common masses.
4. Jainism spread extensively outside India, while Buddhism remained confined to the subcontinent.
5. Both rejected the infallibility of the Vedas.

Which of the statements given above are correct?
(A) 1, 2, 5
(B) 1, 3, 4, 5
(C) 2, 3, 5
(D) 1, 2, 4

73. Match the items in List I with the corresponding items in List II regarding Shramana sects/ philosophies and their key doctrines and select the correct option:
List I: (Sect/Philosophy)
P. Charvaka
Q. Jainism
R. Ajivika
S. Buddhism

List II: (Key Doctrine)
1. Syadvada
2. Niyati
3. Dehavada (Materialism)
4. Pratityasamutpada

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

74. If a text discusses the rules for a student's conduct in a Gurukula, including begging for alms, celibacy, and obedience, it is most likely a:
(A) Shilpa Shastra
(B) Dharma Sutra
(C) Natya Shastra
(D) Sulba Sutra

75. The term 'Upanishad' literally translates to:
(A) Singing hymns in praise of deities during sacrificial ceremonies
(B) Sitting down near a teacher to receive esoteric knowledge
(C) Performing animal sacrifices in the forest to appease nature gods
(D) A comprehensive treatise on grammar, phonetics, and linguistics

76. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The Vaishyas strongly supported the newly emerging Shramana sects like Buddhism and Jainism.
Reason (R): The orthodox Brahminic Varna system placed them in a lower social position, while the new sects valued their economic contributions and rejected Varna hierarchies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

77. The early Vedic society was divided into groups primarily on the basis of:
(A) Wealth
(B) Geographical location
(C) Occupation and Skin color (Varna)

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(D) Religious sectarianism

78. Consider the following statements and select the correct option:
Statement I: The Rigveda contains several hymns attributed to female sages.
Statement II: In the Later Vedic period, the religious and social rights of women saw a steady improvement.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

79. Consider the following pairs of Vedic texts and their content:
1. Samaveda - Musical chants
2. Yajurveda - Sacrificial formulas
3. Atharvaveda - Magic spells and charms
4. Aranyakas - Political science
Which of the pairs given above are correctly matched?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 4

80. The concept of 'Purushartha' refers to the four goals of human life. Which of the following is NOT one of them?
(A) Dharma
(B) Karma
(C) Artha
(D) Kama

81. Identify the most accurate statement regarding the political structure of the Post-Vedic Mahajanapadas.
(A) A system where all sixteen Mahajanapadas were strictly monarchical
(B) Administration that was completely decentralized and democratic in nature
(C) A period where Brahmanas completely replaced Kshatriyas as rulers
(D) A continuous struggle for supremacy leading to the dominance of Magadha

82. Consider the following statements about early Buddhist monastic life (Sangha):
1. Entry was initially restricted only to the Kshatriya varna.
2. Women were eventually allowed to join the Sangha as Bhikkhunis.
3. Slaves, debtors, and soldiers were barred from entering the Sangha.
4. The monks were governed by rules laid down in the Vinaya Pitaka.
5. Absolute authoritarian control was exercised by a single supreme pontiff.
Which of the statements given above are correct?
(A) 1, 2, 4
(B) 2, 3, 4
(C) 2, 4, 5
(D) 1, 3, 5

83. Match the items in List I with the corresponding items in List II regarding Tirthankaras and their symbols and select the correct option:
List I: (Tirthankara)
P. Rishabhanatha
Q. Parshvanatha
R. Mahavira
S. Neminatha
List II: (Symbol)
1. Lion
2. Bull
3. Conch
4. Serpent
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

84. A historian studying the agricultural practices of the Later Vedic period comes across the ritual of the king plowing the field. This indicates:
(A) The extreme poverty of the king within the later Vedic social structure
(B) The complete absence of peasant labor for clearing and tilling fields
(C) The influence of foreign invaders on the traditional agricultural rites
(D) The high social prestige and ritual importance attached to agriculture

85. Arrange the following ancient regions in chronological order of their Aryan settlement as derived from Vedic texts:

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1. Sapta Sindhu
2. Brahmavarta (Kuru-Panchala region)
3. Aryavarta (Gangetic plains down to Magadha)

(A) 1, 2, 3
(B) 2, 1, 3
(C) 3, 2, 1
(D) 1, 3, 2

86. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The teaching of medicine (Ayurveda) was highly structured in ancient Taxila.
Reason (R): Charaka, a famous physician, was directly associated with the University of Taxila.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

87. Which of the following statements about early Jainism is incorrect?
(A) It recognized the existence of the gods.
(B) It believed in the cycle of birth and rebirth based on karma.
(C) It emphasized that karma is a physical substance that binds the soul.
(D) It was entirely atheistic and completely denied any spiritual entities.

88. Identify the correct pair regarding the ancient education system:
(A) Chhandogya Upanishad - Story of Satyakama Jabala reflecting on Varna
(B) Taxila - A center primarily devoted to early Mahayana Buddhist philosophy
(C) Kashi - A center famous exclusively for military training and archery
(D) Vidyarambha - The final graduation ceremony for students from a Gurukula

89. Consider the following statements about the Early Vedic economy:
1. The cow was the standard unit of exchange.
2. Copper and bronze (Ayas) were known to them.
3. They extensively cultivated rice and sugarcane.
4. Carpenters and chariot-makers enjoyed high social status.

Which of the statements given above are correct?
(A) 1, 2 and 4
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 3

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90. Which of the following sects believed that all elements in the universe, including the soul, are comprised of eternal, indivisible atoms, a philosophy contributing to early Indian scientific thought?
(A) Vaisheshika
(B) Vedanta
(C) Mimamsa
(D) Charvaka

91. The term 'Grahapati' in the Post-Vedic period primarily denoted:
(A) A tribal chieftain responsible for the protection of the clan's cattle
(B) The head of a household, often a wealthy peasant or merchant
(C) A royal priest performing rituals for the prosperity of the kingdom
(D) A military commander leading the state's standing army during campaigns

92. Consider the following statements about Buddhist literature:
1. It was primarily composed in Pali.
2. The Milinda Panho is a dialogue between Menander and Nagasena.
3. The Jatakas describe the previous lives of the Buddha.
4. Tripitaka is the core collection of Jain texts.
5. Deepavamsa and Mahavamsa are Sri Lankan chronicles.

Which of the statements given above are correct?
(A) 1, 2, 3, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 3, 4

93. Match the items in List I with the corresponding items in List II regarding terms of Shramana traditions and their meanings and select the correct option:

(A) Advaita Vedanta
(B) Vaisheshika
(C) Sankhya
(D) Lokayata (Charvaka)

152. Consider the following statements and select the correct option:
Statement I: Taxila was situated in the Gandhara region.
Statement II: It was conquered by the Achaemenid Empire in the 6th century BCE, which introduced Persian influences.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. Identify the correct pair regarding the socio-political organization in the Vedic period:
(A) Kula - Family
(B) Grama - Province
(C) Vis - Nation
(D) Jana - Village

154. The ritual of 'Upanayana' in ancient India served to:
(A) Consecrate a new king during the royal coronation ceremony
(B) Perform the final rites for the dead to ensure peace in the afterlife
(C) Celebrate the birth of a male child within a twice-born family
(D) Initiate a student into formal Vedic studies under a Guru

155. Which of the following best explains the concept of 'Syadvada' in Jainism?
(A) The absolute denial of the soul and any form of life after death
(B) The theory of conditioned predication or relativity of propositions
(C) The extreme penance performed by monks to achieve spiritual purity
(D) The belief in a creator God who manages the affairs of the world

156. In the context of Early Vedic religion, 'Henotheism' (or Kathenotheism) refers to:
(A) The strict belief in a single, formless God as the ultimate reality
(B) Elevating one god to supreme status at a given time
(C) The complete denial of any divine entity or metaphysical reality
(D) The worship of animals exclusively as manifestations of the divine

157. Which Later Vedic text is explicitly described as an appendix to the Brahmanas, designed to be studied in the forest due to its mystical nature?
(A) Samhitas
(B) Aranyakas
(C) Vedangas
(D) Puranas

158. Consider the following statements regarding the economic status of women in the Vedic period:
1. Women could inherit agricultural land equally with their brothers in the Early Vedic period.
2. In the Later Vedic period, women's property rights were severely restricted.
3. 'Stridhana' (bridal gifts) was recognized as women's property.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

159. The 'Bhagavati Sutra' is a crucial text belonging to which tradition, providing biographical details about its founder and his interactions with Makkhali Gosala?
(A) Buddhism
(B) Jainism
(C) Ajivika
(D) Ajnana

160. Which of the following rivers is referred to as 'Saraswati' in the Rigveda, often praised as the greatest of rivers (Naditama)?
(A) The modern Indus river system
(B) A now-dry river often identified with the Ghaggar-Hakra
(C) The modern Ganga river system
(D) The modern Yamuna river system

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101. Which Early Vedic deity was specifically associated with plants, herbs, and an intoxicating drink?
(A) Surya
(B) Soma
(C) Rudra
(D) Maruts

102. Consider the following statements about the economic and scientific institutions of the Post-Vedic period:
1. Iron technology revolutionized agriculture and warfare.
2. The use of coined money (Karshapanas) facilitated trade.
3. Taxila emerged as a major center for medical education.
4. The concept of zero was mathematically formalized by Panini in this exact period.
5. Guilds (Shrenis) acted as proto-banking institutions.

Which of the statements given above are correct?
(A) 1, 2, 3, 5
(B) 1, 3, 4, 5
(C) 2, 3, 4, 5
(D) 1, 2, 3, 4

103. The term 'Svetambara' and 'Digambara' in Jainism refer to:
(A) Philosophical schools regarding the nature of the soul
(B) Sectarian divisions based primarily on monastic discipline and clothing
(C) Geographic divisions of Jain followers in North and South India exclusively
(D) Two different collections of the Jain Agamas

104. Which of the following regions was central to the Kuru-Panchala kingdom in the Later Vedic period?
(A) The western Punjab region
(B) The Ganga-Yamuna Doab
(C) The Deccan Plateau
(D) The eastern delta of the Ganges

105. What is the fundamental difference between the 'Shruti' and 'Smriti' texts?
(A) Shruti is divinely revealed, while Smriti is composed by humans
(B) Shruti texts deal with social law, while Smriti texts deal with ritual
(C) Shruti texts are post-Vedic, while Smriti texts are early Vedic works
(D) Shruti texts are purely secular, while Smriti texts are religious pieces

106. In the administrative machinery of the Later Vedic period, the 'Samagrahitri' was associated with:
(A) Justice delivery
(B) Chariot making
(C) Collection of taxes/treasury
(D) Religious ceremonies

107. The 'Dharmachakra Pravartana' episode in Buddha's life occurred at:
(A) Bodh Gaya
(B) Sarnath
(C) Lumbini
(D) Kushinagar

108. Which of the following is an INCORRECT statement regarding the Ajivika sect?
(A) They were contemporaries of the early Buddhists and Jains.
(B) They lived highly ascetic lives.
(C) They believed heavily in free will and human agency modifying karma.
(D) Makkhali Gosala was their most prominent teacher.

109. Consider the following pairs of Mahajanapadas and their prominent rulers:
1. Magadha - Bimbisara
2. Avanti - Pradyota
3. Vatsa - Udayana

Which of the pairs given above are correctly matched?
(A) 1 and 2 only
(B) 2 and 3 only
(C) 1 and 3 only
(D) 1, 2, and 3

110. Which Shramana philosophy is known for the phrase "Yavat jivet sukham jivet, Rinam kritva ghritam pibet" (As long as you live, live happily; borrow money and drink ghee)?
(A) Charvaka (Lokayata)
(B) Jainism
(C) Buddhism
(D) Ajivika

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of the self and God

131. Which of the following ancient texts provides the earliest comprehensive rules for Sanskrit grammar, studied prominently at Taxila?
(A) Manusmriti - The primary legal and social code of ancient India
(B) Ashtadhyayi - The comprehensive foundational work on Sanskrit grammar
(C) Arthashastra - The treatise on statecraft and economic policy
(D) Natyashastra - The classical work on performing arts and drama

132. Identify the correct statement regarding the Later Vedic polity.
(A) The king's power was absolute and unchecked by any ritual constraints.
(B) Rituals like Rajasuya and Ashvamedha were used to legitimize and enhance royal power.
(C) The tribal assemblies became more powerful than the king.
(D) There was no regular taxation system; everything was voluntary.

133. Which female figure is famously known for challenging the sage Yajnavalkya in a philosophical debate documented in the Brihadaranyaka Upanishad?
(A) The sage Maitreyi
(B) Gargi Vachaknavi
(C) The seer Lopamudra
(D) The sage Apala

134. In the Early Vedic context, 'Varna' primarily meant:
(A) Caste based on birth and hereditary social status within the clan
(B) Color, distinguishing the Aryans from the Dasas or Dasyus
(C) A guild of artisans specializing in metalwork and chariot making
(D) A unit of military formation used during tribal warfare campaigns

135. The term 'Sutta' in Buddhist literature is synonymous with:
(A) Monastic rules governing the behavior of Buddhist monks and nuns
(B) Discourses or sermons of the Buddha
(C) Philosophical commentaries on the nature of the ultimate reality
(D) Biographies of monks who achieved the state of enlightenment

136. Which of the following Shramana traditions completely denied the laws of karma and the moral consequences of actions?
(A) Buddhism
(B) Jainism
(C) Ajnanas
(D) Purana Kassapa's Akriyavada

137. Which of the following rivers was NOT a part of the Sapta Sindhu region known to the Early Vedic Aryans?
(A) Sindhu (Indus)
(B) Saraswati
(C) Narmada
(D) Sutudri (Sutlej)

138. The widespread adoption of agriculture in the Later Vedic period led to an increased importance of:
(A) The pastoralist lifestyle
(B) The Brahmana varna for agricultural labor
(C) Seasonal migrations
(D) Territorial attachment and settled village life

139. Consider the following statements about Mahavira:
1. He was born in Kundagrama near Vaishali.
2. He belonged to the Jnatrika clan.
3. He attained Kaivalya under a Sal tree.
4. He passed away at Kushinagar.
Which of the statements given above are correct?
(A) 1, 2 and 3
(B) 2, 3 and 4
(C) 1, 3 and 4
(D) 1, 2 and 4

140. Which of the following educational centers was a major hub for orthodox Vedic studies, logic, and philosophy in ancient India, often patronized by the local kings of the region?
(A) Kashi
(B) Taxila
(C) Odantapuri
(D) Vikramashila

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121. The term 'Bhaga' in the context of Post-Vedic taxation refers to:
(A) A voluntary offering made by the tribal members to the ruling chief
(B) A tax levied exclusively on the priestly class for religious rites
(C) A customary share of the agricultural produce taken by the king
(D) A financial penalty for committing a crime against the royal state

122. Identify the incorrect statement regarding the Vrijji (Vajji) Mahajanapada:
(A) It was located in the Deccan region.
(B) It was a confederacy of eight clans.
(C) The Lichchhavis were its most prominent clan.
(D) Its capital was at Vaishali.

123. The 'Agamas' constitute the core sacred literature of:
(A) Buddhism
(B) Ajivikas
(C) Charvakas
(D) Jainism

124. Consider the following statements about early Buddhist councils:
1. The First Council was held at Rajagriha to compile the Dhamma and Vinaya.
2. The Second Council led to the first major schism in Buddhism.
3. The Third Council was convened by Ashoka.
4. The Fourth Council established Pali as the sole language of all Buddhist sects.

Which of the statements given above are correct?
(A) 1, 2 and 3
(B) 1, 3 and 4
(C) 2, 3 and 4
(D) 1, 2 and 4

125. Which of the following represents a prominent scientific development during the Late Vedic and Post-Vedic periods?
(A) The invention of the telescope for observing distant planetary bodies
(B) Formulation of geometric principles for altar construction in Sutras
(C) The development of gunpowder for use in advanced military campaigns
(D) The discovery of nuclear fission and the nature of atomic structure

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126. Consider the following statements and select the correct option:
Statement I: The Later Vedic period saw a shift in the economic center of gravity from the Sapta Sindhu region to the Ganga-Yamuna Doab.
Statement II: This shift was primarily driven by the search for maritime trade routes.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

127. Which of the following Mahajanapadas was uniquely located in South India, on the banks of the river Godavari?
(A) Matsya
(B) Assaka (Ashmaka)
(C) Surasena
(D) Kamboja

128. The concept of 'Middle Path' (Madhyama Pratipad) in Buddhism refers to avoiding:
(A) Both monarchy and democracy
(B) Both extreme asceticism and extreme sensual indulgence
(C) Both vegetarianism and meat-eating
(D) Both trade and agriculture

129. During the Post-Vedic period, the term 'Kahapana' (Karshapana) denoted:
(A) A unit of land
(B) A standard silver or copper punch-marked coin
(C) A religious tax
(D) A type of pottery

130. The philosophical school of Mimamsa is primarily concerned with:
(A) The critical investigation of Vedic rituals and duties (Dharma)
(B) The total renunciation of the world and its material attractions
(C) The material composition of the universe and its physical elements
(D) The practice of yoga for achieving the union

List I: (Term)
P. Kaivalya
Q. Nirvana
R. Tirthankara
S. Bhikkhu
List II: (Meaning)
1. Emancipation from the cycle of rebirth (Buddhism)
2. Supreme knowledge/Omniscience (Jainism)
3. Ford-maker/Spiritual teacher (Jainism)
4. Monastic mendicant (Buddhism)
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-1, S-4

94. A researcher studying the evolution of ancient Indian states notes the transition from 'Jana' to 'Janapada'. This transition fundamentally signifies a shift from:
(A) Territorial identity to tribal identity
(B) Tribal kinship to territorial statehood
(C) Monarchy to oligarchy
(D) Rural settlements to purely nomadic camps

95. The philosophical doctrine of the Brihadaranyaka Upanishad primarily revolves around the discourse of which renowned sage?
(A) Yajnavalkya
(B) Kapila
(C) Patanjali
(D) Kanada

96. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option:
Assertion (A): The Later Vedic period saw the rise of large kingdoms like Kuru and Panchala.
Reason (R): The transition to settled agriculture provided the necessary surplus to maintain larger territorial states.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

97. Identify the incorrect statement regarding the political organization of the Early Vedic people.
(A) The Rajan was primarily a military leader.
(B) Purohita and Senani were important officials.
(C) A standing professional army was maintained throughout the year.
(D) Spies (Spashas) were employed to gather intelligence.

98. Consider the following statements and select the correct option:
Statement I: The earliest references to the four Varnas being created from the body of the primeval man occur in the Purusha Sukta of the Rigveda.
Statement II: The Purusha Sukta is found in the earliest core mandalas (Mandalas 2-7) of the Rigveda.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

99. Consider the following statements about education in ancient Kashi:
1. It was a renowned center for the study of orthodox Brahminical texts.
2. It completely restricted students from lower varnas.
3. Grammar and logic were highly emphasized.
4. It was physically destroyed during the Later Vedic period and never rebuilt.
Which of the statements given above are correct?
(A) 1 and 3
(B) 1, 2 and 3
(C) 2 and 4
(D) 1, 3 and 4

100. The concept of 'Brahman' in Upanishadic thought refers to:
(A) The priestly class exclusively
(B) A specific type of sacrificial fire
(C) The creator god who requires constant animal sacrifices
(D) The ultimate, unchanging reality of the universe

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141. The term 'Gramini' in the Early Vedic period referred to:
(A) The head of a family responsible for the welfare of all members
(B) The leader of a village or a fighting unit
(C) The royal priest performing the major ceremonies for the Rajan
(D) The tax collector responsible for gathering the voluntary Bali

142. Consider the following statements and select the correct option:
Statement I: The concept of transmigration of the soul (Samsara) is entirely absent in the Upanishads.
Statement II: The Upanishads focus on the realization of the identity between Atman and Brahman to escape the cycle of birth and death.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

143. Identify the incorrect pair regarding the classification of ancient Indian society:
(A) Brahmanas - Priests and teachers
(B) Kshatriyas - Warriors and rulers
(C) Vaishyas - Agriculturists, cattle rearers, and merchants
(D) Shudras - Wealthy traders and money lenders

144. In ancient Indian medicine, 'Sushruta Samhita' is primarily known for its extensive discussions on:
(A) Internal medicine and herbal remedies
(B) Surgical procedures and instruments
(C) Veterinary science for horses
(D) Magical spells to cure diseases

145. The rise of Magadha is attributed to the policies of aggressive expansion initiated by:
(A) Bimbisara and Ajatashatru
(B) Chandragupta Maurya, founder of the empire
(C) Ashoka, the patron of non-violence
(D) Pushyamitra Shunga, the founder of his dynasty

146. A student of early Buddhism analyzes the concept of 'Dukkha'. Which of the Four Noble Truths states the path leading to the cessation of Dukkha?
(A) First Noble Truth
(B) Second Noble Truth
(C) Third Noble Truth
(D) Fourth Noble Truth

147. Which Mahajanapada had its capital at Mathura and was known for the Yadava clan?
(A) Panchala
(B) Surasena
(C) Kuru
(D) Matsya

148. The Buddhist concept of 'Upasampada' refers to:
(A) The initial entry into the monastic life as a novice
(B) The final ordination conferring full status as a monk (Bhikkhu)
(C) The daily begging round
(D) The rainy season retreat (Vassa)

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149. Consider the following statements about trade in the Post-Vedic period:
1. Inland trade routes connected major cities like Shravasti, Rajagriha, and Kashi.
2. Trade was strictly controlled by the Brahmanas.
3. The use of varied weights and measures indicates commercial complexity.

Which of the statements given above are correct?
(A) 1 and 2
(B) 1 and 3
(C) 2 and 3
(D) 1, 2 and 3

150. Which text provides a detailed account of the sixteen Mahajanapadas?
(A) Milinda Panho
(B) Anguttara Nikaya
(C) Mahavamsa
(D) Dipavamsa

151. The ancient Indian materialistic philosophy that states "consciousness is merely a byproduct of the material elements of the body" belongs to:

111. Consider the following statements and select the correct option:
Statement I: The Rigveda mentions the use of iron tools extensively for agriculture.
Statement II: Iron is referred to as 'Shyama Ayas' or 'Krishna Ayas' in Later Vedic literature.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

112. The early Buddhist concept of 'Anatta' refers to:
(A) The central principle of non-violence toward all sentient beings
(B) The doctrine of dependent origination and the causal chain of life
(C) The monastic code of conduct governing the daily lives of monks
(D) Non-soul (the absence of a permanent and unchanging self)

113. An advanced student in ancient India travels to the northwest to study grammar under a master and to learn the complexities of the Ashtadhyayi. Which educational center is he visiting?
(A) Valabhi
(B) Taxila
(C) Nalanda
(D) Kashi

114. The practice of 'Santhara' or 'Sallekhana' is associated with which religious tradition?
(A) Jainism
(B) Buddhism
(C) Ajivika
(D) Hinduism

115. Which of the following is NOT one of the five vows (Pancha Mahavrata) of Jainism?
(A) Ahimsa
(B) Asteya
(C) Samyak Smriti
(D) Aparigraha

116. In Later Vedic society, the term 'Dvija' (twice-born) referred to:
(A) Only the Brahmanas
(B) Only the Kshatriyas
(C) All the four Varnas
(D) Brahmanas, Kshatriyas, and Vaishyas

117. The transition of political power in Magadha saw the rise of several dynasties. Which dynasty established the first major empire encompassing most of northern India following the Nanda rule?
(A) Haryanka Dynasty which established the early foundation of Magadha
(B) Shishunaga Dynasty which followed the Haryanka rule in the region
(C) Mauryan Dynasty that unified the majority of northern India
(D) Gupta Dynasty that rose to prominence several centuries after this

118. Which Vedic text is a prose explanatory commentary on the Rigvedic mantras, focusing on the intricate details of rituals?
(A) Katha Upanishad - A mystical dialogue regarding the nature of death
(B) Aitareya Brahmana - A prose commentary on Rigvedic rituals
(C) Mundaka Upanishad - A text dealing with the higher knowledge of Brahman
(D) Samaveda Samhita - A collection of melodies for the Udgatri priests

119. The concept of 'Karma', defining that actions in this life determine the nature of one's subsequent life, first finds clear articulation in:
(A) Rigveda
(B) Brahmanas
(C) Vedangas
(D) Upanishads

120. Which of the following statements regarding the economic status of the Shudras in the Later Vedic period is most accurate?
(A) They were primarily domestic servants and engaged in artisanal crafts
(B) They were the primary landowners and agriculturists of the kingdom
(C) They monopolized all overseas trade with the western civilizations
(D) They were completely exempt from any form of labor and manual work

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161. The primary focus of the 'Shiksha' Vedanga is:
(A) Astrology
(B) Phonetics and pronunciation
(C) Ritual procedures
(D) Etymology

162. Identify the incorrect statement regarding the Post-Vedic economy.
(A) The state began to maintain a regular army paid in cash or kind.
(B) Agriculture saw the introduction of paddy transplantation.
(C) Urbanization completely halted due to the teachings of Buddhism.
(D) Crafts became specialized and localized in specific villages or streets.

163. Consider the following statements and select the correct option:
Statement I: Kashi (Varanasi) was a prominent Mahajanapada initially, but later became politically subordinate to Kosala.
Statement II: Despite its political decline, Kashi retained its importance as a major center for textiles and education.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

164. The 'Uposatha' ceremony in early Buddhism was:
(A) A festival celebrating the Buddha's birth and the attainment of enlightenment
(B) Fortnightly confessional assembly for reciting the Patimokkha
(C) A ritual performed to invoke rain during periods of severe agricultural drought
(D) The initiation ceremony for lay followers to enter the Buddhist community

165. The term 'Sarthavaha' in ancient Indian economic history refers to:
(A) A royal tax collector responsible for gathering shares of the harvest
(B) A guild of artisans specializing in ivory and wood carving
(C) A caravan leader managing long-distance trade
(D) A village headman responsible for maintaining local social order

166. Which of the following is an essential feature of the early Gurukula system?
(A) State funding covering all student expenses
(B) Living with the teacher as part of his household
(C) Co-education of boys and girls up to the age of 20
(D) Instruction primarily in regional vernacular languages

167. Consider the following statements about Ajivika philosophy:
1. They believed that all beings are subject to Niyati (Destiny).
2. They held that human effort (Karma) is entirely ineffective.
3. They practiced severe asceticism.
Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

168. The ancient Indian text 'Nirukta', authored by Yaska, is primarily a treatise on:
(A) Astronomy and its application in Vedic science
(B) Etymology and semantics of Vedic words
(C) Ritual architecture for the construction of altars
(D) Statecraft and the principles of administration

169. Which Mahajanapada was located furthest to the northwest, known for its excellent horses and close interactions with Central Asia?
(A) Kamboja
(B) Anga
(C) Magadha
(D) Chedi

170. Identify the correct pair regarding the locations associated with the Buddha's life:
(A) Lumbini - First Sermon
(B) Bodh Gaya - Mahaparinirvana
(C) Kushinagar - Birth

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225. Identify the incorrect statement regarding the socio-economic status of the Vaishyas in the Post-Vedic period.
(A) They were the principal taxpayers in the state.
(B) Wealthy merchants among them were known as Setthis.
(C) They actively patronized Buddhism and Jainism.
(D) They were excluded from all trade guilds (Shrenis).

226. The term 'Shatamana' mentioned in Later Vedic texts refers to:
(A) A unit of length used for measuring the height of sacrificial altars
(B) A specific weight of silver or gold used as currency
(C) A type of sacrificial altar designed for the royal Rajasuya ceremony
(D) A division of the army specializing in the use of iron-tipped arrows

227. Consider the following statements and select the correct option:
Statement I: The earliest Upanishads, like Brihadaranyaka and Chandogya, were composed in prose.
Statement II: The later Upanishads, like Katha and Shvetashvatara, were composed in verse.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

228. Which of the following Shramana teachers is associated with the doctrine of Akriyavada (non-action), stating that no action, whether good or bad, earns merit or demerit?
(A) Ajita Kesakambali
(B) Makkhali Gosala
(C) Pakudha Kaccayana
(D) Purana Kassapa

229. Consider the following statements about the polity of the Gana-Sanghas:
1. Power was vested in a council of Kshatriya elders/rajas.
2. They had a centralized standing army controlled by a single absolute monarch.
3. The Buddha belonged to the Shakya Gana-Sangha.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

230. Identify the correct pair regarding Buddhist concepts:
(A) Sila - Ethical conduct
(B) Samadhi - Wisdom
(C) Prajna - Meditation
(D) Dukkha - Eternal bliss

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231. The ancient university of Taxila was situated between which two rivers?
(A) Indus and Jhelum
(B) Jhelum and Chenab
(C) Ravi and Beas
(D) Ganga and Yamuna

232. Consider the following statements and select the correct option:
Statement I: The Rigvedic economy was completely demonetized and lacked any medium of exchange.
Statement II: 'Nishka', initially a gold ornament, functioned as a rudimentary medium of exchange in high-value transactions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

233. The 'Chaturvarnya' system (four Varnas) in its most rigid, birth-based form became fully established and institutionalized during:
(A) The Early Vedic Period
(B) The Harappan Civilization
(C) The Later Vedic Period
(D) The early medieval period only

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the manufacture of fine cotton textiles.
Statement II: The economic prosperity of Kashi supported its rise as a major center of learning and religious discourse.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

181. Which Later Vedic ritual was performed to theoretically regenerate the aging king's vital powers through a chariot race?
(A) Ashvamedha
(B) Rajasuya
(C) Vajapeya
(D) Agnishtoma

182. Consider the following statements regarding the Charvaka philosophy:
1. They rejected the concepts of heaven, hell, and liberation.
2. They accepted inference (Anumana) as a valid source of knowledge.
3. They were highly critical of Vedic sacrifices and priests.
Which of the statements given above are correct?
(A) 1 and 2
(B) 1 and 3
(C) 2 and 3
(D) 1, 2 and 3

183. Identify the correct pair regarding ancient texts and their subjects:
(A) Sulba Sutras - Monastic discipline
(B) Nighantu - Glossary of Vedic words
(C) Vinaya Pitaka - Geometry
(D) Ashtadhyayi - Medicine

184. The Buddhist concept of 'Sangha' was modeled on the political structure of the:
(A) Monarchical Mahajanapadas (like Magadha)
(B) Gana-Sanghas (Republican states like the Vajjis)
(C) Persian administration
(D) Early Vedic tribal chieftainships

185. A crucial aspect of Jain philosophy is 'Ahimsa'. How did this principle directly affect the socio-economic demography of Jain followers?
(A) They overwhelmingly joined the military to enforce regional peace
(B) They abandoned agriculture and took to trade and commerce
(C) They became exclusively nomadic pastoralists in the western regions
(D) They monopolized the iron-smelting industry and the production of tools

186. The famous physician Jivaka, who treated the Buddha and King Bimbisara, studied medicine at:
(A) Nalanda
(B) Vikramashila
(C) Kashi
(D) Taxila

187. Consider the following statements and select the correct option:
Statement I: The Early Vedic religion was highly focused on temple worship and idol veneration.
Statement II: The performance of Yajna (sacrifice) in the open air was the central religious practice of the Early Vedic people.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

188. Which of the following is a characteristic feature of the Ajnana school of thought?
(A) Absolute faith in the Vedas as the divinely revealed source of knowledge
(B) Extreme materialism and hedonism centered on the gratification of senses
(C) Radical skepticism regarding the possibility of metaphysical knowledge
(D) Strict adherence to non-violence as the supreme moral law for all beings

189. Consider the following statements about agriculture in the Post-Vedic period:
1. The use of iron ploughshares became

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incorrect
(D) Statement I is incorrect but Statement II is correct

243. The geographical horizon of the Later Vedic texts prominently shifted to:
(A) The Indus Valley
(B) The Deccan Plateau
(C) The Kuru-Panchala region (Ganga-Yamuna Doab)
(D) The extreme south of the Indian peninsula

244. Consider the following statements about the role of Kashi as an educational center:
1. It specialized in Upanishadic and Vedantic philosophy.
2. It completely replaced Taxila as the center for military science.
3. Its importance was sustained by the rich agricultural and commercial wealth of the region.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

245. Identify the incorrect statement regarding the political structure of the Early Vedic tribes.
(A) The primary loyalty of the people was to their tribe (Jana).
(B) The king received voluntary gifts called Bali.
(C) The Vrajapati led the tribal units in battle.
(D) The Rajan was a hereditary monarch with absolute divine rights.

246. The term 'Ashtangika Marga' includes all of the following EXCEPT:
(A) Right View (Samyak Drishti)
(B) Right Mindfulness (Samyak Smriti)
(C) Right Livelihood (Samyak Ajiva)
(D) Right Knowledge of the Vedas (Samyak Veda Jnana)

247. Consider the following statements and select the correct option:
Statement I: The use of Painted Grey Ware (PGW) pottery is strongly associated with the Early Vedic settlements in the Sapta Sindhu region.
Statement II: PGW is an archaeological marker primarily associated with the Later Vedic period in the Ganga-Yamuna Doab.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

248. The philosopher Ajita Kesakambali, a contemporary of the Buddha, belonged to which philosophical tradition?
(A) Materialism (Ucchedavada/Charvaka precursor)
(B) Absolute Fatalism (Ajivika)
(C) Jainism
(D) Orthodox Brahminism

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249. Consider the following statements about the socio-religious conditions of the Post-Vedic period:
1. Brahmanical texts (Dharmasutras) began to formulate strict rules of purity and pollution.
2. The concept of untouchability began to emerge in this period.
3. Buddhism and Jainism completely succeeded in eradicating the caste system from Indian society.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

250. Identify the correct pair regarding the transition of Vedic society:
(A) Post-Vedic Society - Rise of Mahajanapadas and urban centers
(B) Early Vedic Society - Settled agriculture and large territorial states
(C) Later Vedic Society - Pastoralism and tribal egalitarianism
(D) Shramana Traditions - Reinforcement of the authority of the Vedas

Direction : Please read the following source carefully.

In the context of Early Vedic ideas and

(Krishna Ayas)
(B) The exhaustion of pasture lands
(C) A prolonged drought in the Sapta Sindhu region
(D) Frequent invasions from Central Asia

199. Which of the following was NOT a recognized sect or philosophical tradition during the 6th century BCE?
(A) Ajivikas
(B) Lokayatas
(C) Lingayats
(D) Ajnanas

200. Consider the following statements and select the correct option:
Statement I: The Jain principle of Anekantavada asserts that reality is complex and has multiple aspects.
Statement II: This principle fosters intellectual tolerance by acknowledging that absolute truth cannot be grasped from a single perspective.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

201. The 'Vihara' in the context of Shramana traditions functioned primarily as:
(A) A royal court for the dispensation of formal justice by the monarch
(B) A marketplace for monastic goods and agricultural trading activities
(C) A battlefield for resolving conflicts between the rival tribal units
(D) A residential quarter or monastery for monks and nuns

202. Consider the following statements about the Early Vedic polity:
1. Kingship was generally hereditary, but there are references to election by tribal assemblies.
2. The king had complete ownership of all land in the kingdom.
3. The 'Bali' was a compulsory tax strictly enforced by military officials.

Which of the statements given above are correct?
(A) 1 only
(B) 1 and 2
(C) 2 and 3
(D) 1 and 3

203. Which ancient text provides an account of the debate between King Menander and the Buddhist monk Nagasena regarding Buddhist philosophy?
(A) Sutta Nipata
(B) Milinda Panho
(C) Mahavamsa
(D) Lalitavistara

204. Identify the incorrect statement regarding ancient Indian education at Taxila.
(A) It offered specialized training in medicine, law, and military science.
(B) Teachers (Gurus) operated independently, attracting their own students.
(C) Students usually paid fees, though some performed household duties in lieu of payment.
(D) It functioned as a single, centralized university with a strict central administration and standardized exams.

205. The Mahajanapada of Magadha was exceptionally wealthy partly due to its control over the deposits of which vital resource located in its vicinity (modern Jharkhand region)?
(A) Copper
(B) Gold
(C) Silver
(D) Iron

206. Consider the following statements and select the correct option:
Statement I: In early Buddhism, 'Nirvana' is understood as the extinction of desire, hatred, and ignorance.
Statement II: The attainment of Nirvana is only possible after physical death.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is

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widespread.
2. Wet paddy cultivation significantly increased agricultural yield.
3. State ownership of all agricultural land completely replaced private peasant holdings.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

190. Identify the incorrect statement regarding the Later Vedic literature.
(A) The Upanishads are placed at the end of the Vedic literature, hence called Vedanta.
(B) The Atharvaveda contains a mix of magical formulas and medical knowledge.
(C) The Aranyakas bridge the gap between ritualistic Brahmanas and philosophical Upanishads.
(D) The Brahmanas explain the mystical and philosophical meaning of the hymns.

191. The term 'Varna-Sankara' mentioned in ancient Dharmashastra texts refers to:
(A) A festival celebrating the unity of all Varnas in the later Vedic period
(B) The intermixture of Varnas through inter-caste marriages
(C) The process of upward social mobility for the lower classes of society
(D) The formal education of Shudras in the study of the Upanishadic texts

192. Which Mahajanapada's capital, Ujjayini, was a major node on the Dakshinapatha trade route?
(A) Magadha
(B) Avanti
(C) Kosala
(D) Panchala

193. Consider the following statements and select the correct option:
Statement I: The Buddha delivered his teachings primarily in classical Sanskrit.
Statement II: Mahavira preached in Ardhamagadhi to reach a wider audience among the common people.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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194. In the Early Vedic period, the term 'Duhitri' for daughter literally means:
(A) Bringer of wealth
(B) Milker of cows
(C) Keeper of the hearth
(D) Singer of hymns

195. Consider the following statements regarding early education in ancient India:
1. The core subjects included Vedas, grammar, logic, and metrics.
2. Corporal punishment was the primary and most encouraged method of maintaining discipline.
3. The relationship between the Guru and the Shishya was considered sacred, akin to a father and son.

Which of the statements given above are correct?
(A) 1 and 2
(B) 1 and 3
(C) 2 and 3
(D) 1, 2 and 3

196. The philosophical dialogue regarding the immortality of the soul between Nachiketa and Yama (the God of Death) is found in which Upanishad?
(A) Chandogya Upanishad
(B) Katha Upanishad
(C) Kena Upanishad
(D) Mandukya Upanishad

197. Identify the correct pair regarding the officers of the Later Vedic state:
(A) Purohita - Commander of the army
(B) Senani - Chief Priest
(C) Gramini - Chief Queen
(D) Spasha - Spy/Messenger

198. The primary economic factor contributing to the decline of the pastoral economy and the rise of a settled agricultural society in the Later Vedic period was:
(A) The discovery and extensive use of iron

(D) Buddha, Dhamma, Sangha

217. Consider the following statements and select the correct option:
Statement I: In Early Vedic society, widows were allowed to remarry, often through the practice of Niyoga.
Statement II: The practice of Sati was widely prevalent and mandatory in the Early Vedic period.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

218. Which Mahajanapada was situated around modern-day Delhi and Meerut?
(A) Kosala
(B) Magadha
(C) Vatsa
(D) Kuru

219. Consider the following statements about early ancient Indian science:
1. The Sulba Sutras contain sophisticated geometric theorems, including an early form of the Pythagorean theorem.
2. Astronomy (Jyotisha) was developed primarily to determine the correct timing for Vedic rituals.
3. The atomic theory was first proposed in India by the Charvaka school.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

220. Identify the correct pair regarding ancient philosophical schools and their founders:
(A) Nyaya Sutras - Gautama
(B) Vaisheshika Sutras - Jaimini
(C) Yoga Sutras - Kapila
(D) Mimamsa Sutras - Patanjali

221. The educational center at Taxila was highly reputed for its military science. Which ancient Indian text famously notes this aspect and is authored by a prominent Taxila alumnus?
(A) Kamasutra
(B) Natyashastra
(C) Manusmriti
(D) Arthashastra

222. Consider the following statements and select the correct option:
Statement I: Kashi emerged as a strong rival to Magadha during the 6th century BCE and eventually conquered it.
Statement II: Magadha ultimately annexed Kashi, securing control over its rich resources and trade routes.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

223. The 'Pratityasamutpada' (Dependent Origination) doctrine essentially implies:
(A) That everything in the universe is eternal and uncaused
(B) That God is the ultimate cause of all existence
(C) That human action has no moral consequences
(D) That every event or phenomenon arises in dependence upon conditions

224. Consider the following statements about the role of iron in ancient India:
1. Its early use (around 1000 BCE) was primarily restricted to weapons.
2. Its application in agriculture (axes and ploughshares) transformed the economy of the middle Gangetic basin.
3. The Later Vedic texts completely ignore the existence of iron.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

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correct

207. Which of the following accurately describes 'Stridhana' in ancient Indian law?
(A) Property entirely controlled by the husband within a Brahmanical family
(B) Taxes paid by women to the state during the later Vedic period of history
(C) Agricultural land exclusively owned by female ascetics and religious seers
(D) Wealth given to a woman at her marriage over which she had primary rights

208. Consider the following statements about Jain literature:
1. The earliest Jain texts were compiled in Ardhamagadhi Prakrit.
2. The 12 Angas are the core of the Svetambara canon.
3. The Digambaras believe that the original texts were lost.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

209. The term 'Shreni' in Post-Vedic texts refers to:
(A) An administrative division
(B) A unit of the royal army
(C) A religious sect
(D) A guild of merchants or artisans

210. Identify the correct pair regarding Early Vedic concepts:
(A) Rita - Cosmic order
(B) Yajna - Political assembly
(C) Sabha - Sacrificial ritual
(D) Varna - Guild

211. Which river formed the natural eastern boundary of the Kuru-Panchala region during the Later Vedic period?
(A) Indus
(B) Saraswati
(C) Narmada
(D) Sadanira (Gandak)

212. Consider the following statements and select the correct option:
Statement I: The Ajivika sect was heavily patronized by the early Mauryan kings, especially Bindusara.
Statement II: The Barabar hill caves in Bihar were carved out and donated to the Ajivika ascetics by Ashoka.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

213. The philosophical system of Vedanta is fundamentally based on the teachings of:
(A) The Rigvedic Samhitas
(B) The Brahmanas
(C) The Vedangas
(D) The Upanishads

214. Consider the following statements about the battle of Ten Kings (Dasarajna):
1. It was fought for the control over the waters of the Ravi (Parushni) river and political supremacy.
2. Vasishtha was the priest of the Bharatas.
3. Vishwamitra led the confederacy of ten kings.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

215. Identify the incorrect statement regarding the Post-Vedic religious movements.
(A) They offered a more egalitarian social vision compared to Brahmanism.
(B) They emphasized personal moral conduct over ritual sacrifices.
(C) They utilized vernacular languages (Pali, Prakrit) for preaching.
(D) They universally endorsed the caste system.

216. The concept of 'Tri-ratna' in Buddhism consists of:
(A) Right Faith, Right Knowledge, Right Conduct
(B) Satya, Ahimsa, Brahmacharya
(C) Sila, Samadhi, Prajna

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234. Consider the following statements regarding the emergence of states:
1. The transition from pastoralism to agriculture provided stable territorial boundaries.
2. Agricultural surplus supported non-producing classes like bureaucrats and standing armies.
3. Tribal assemblies (Sabha and Samiti) grew stronger at the expense of monarchical power in Mahajanapadas.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

235. Identify the incorrect statement regarding the religious practices of the Later Vedic period.
(A) Public sacrifices (Srauta) became highly elaborate and expensive.
(B) Domestic sacrifices (Grihya) were performed by the householder.
(C) The Brahmanas acquired a monopoly over performing major rituals.
(D) Animal sacrifice was strictly prohibited by orthodox Brahmanism during this period.

236. The Mahajanapada of Gandhara, known for its strategic location and education center Taxila, had its capital at:
(A) Mathura
(B) Ujjain
(C) Champa
(D) Pushkalavati (and later Taxila)

237. Consider the following statements and select the correct option:
Statement I: The Charvaka school accepted perception as the only valid source of knowledge.
Statement II: Consequently, they rejected the existence of God, soul, and the afterlife because they cannot be perceived by the senses.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

238. Which of the following texts is considered the oldest surviving text of Indian literature?
(A) Shatapatha Brahmana
(B) Rigveda Samhita
(C) Mundaka Upanishad
(D) Ashtadhyayi

239. Consider the following statements about education in the Gurukula system:
1. Education was imparted free of cost, and students gave Gurudakshina at the end.
2. The medium of instruction for higher Vedic studies was exclusively Sanskrit.
3. Shudras were actively encouraged to study the Vedas alongside the other Varnas.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

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240. Identify the correct pair regarding ancient economic terms:
(A) Vrihi - A term representing barley in early Vedic literature
(B) Yava - A term representing rice in the later Vedic period
(C) Krishala - A unit of weight for coins
(D) Kulala - A term representing a weaver within the village community

241. The Buddhist doctrine of 'Anitya' signifies:
(A) The eternity of the soul
(B) The existence of a supreme creator
(C) The necessity of physical penance
(D) The impermanence of all worldly things

242. Consider the following statements and select the correct option:
Statement I: In Jainism, women were completely forbidden from becoming nuns (Sadhvis) from the very beginning.
Statement II: The Svetambara sect believes that women can achieve liberation, while the Digambara sect traditionally holds that they must be reborn as men first.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is

(D) Shravasti - Maximum number of sermons delivered

171. The Jain doctrine that categorizes knowledge into Mati, Shruti, Avadhi, Manahparyaya, and Kevala is an epistemological classification where 'Kevala' means:
(A) Sensory knowledge
(B) Telepathy
(C) Clairvoyance
(D) Omniscience

172. Consider the following statements and select the correct option:
Statement I: The Rigvedic society was egalitarian with no socio-economic disparities.
Statement II: The discovery of burials with varying amounts of grave goods suggests the existence of some social differentiation.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

173. The term 'Jina' in Jainism literally translates to:
(A) The enlightened one
(B) The conqueror (of inner passions)
(C) The supreme creator
(D) The ascetic

174. In the context of ancient education, 'Brahmadeya' and 'Agrahara' grants later evolved from the tradition of supporting learned Brahmanas. What was the primary purpose of these grants?
(A) To raise a private army for the protection of the kingdom
(B) To support religious and educational activities tax-free
(C) To promote overseas maritime trade with western civilizations
(D) To fund royal marriages and state festivals for the public

175. Consider the following statements about the emergence of state structures in the Post-Vedic period:
1. The king claimed ownership of all land.
2. The bureaucracy expanded with officials like Amatyas and Mahamatras.
3. Customary laws were codified into Dharmasutras.

Which of the statements given above are correct?
(A) 1 and 2
(B) 2 and 3
(C) 1 and 3
(D) 1, 2 and 3

176. Which Vedic deity was invoked to protect cattle and is sometimes considered the god of the Shudras in the Later Vedic period?
(A) Indra
(B) Pushan
(C) Varuna
(D) Agni

177. Identify the incorrect statement about the Second Urbanization in ancient India.
(A) It occurred in the Gangetic valley around the 6th century BCE.
(B) It was closely associated with the use of iron tools.
(C) The Harappan script was revived for administrative use during this period.
(D) Towns like Kausambi, Shravasti, and Rajagriha flourished.

178. The central philosophical debate between orthodox Brahminism and Shramana traditions fundamentally revolved around the authority of:
(A) The king
(B) The Vedas
(C) The village headman
(D) The guilds

179. In Buddhist architecture, the 'Stupa' originally symbolized:
(A) A residential hall for monks to stay during the rainy season retreat
(B) A memorial mound enshrining relics of the Buddha or great monks
(C) A university building for the study of advanced Buddhist philosophy
(D) A place for commercial transactions and meetings of the trade guilds

180. Consider the following statements and select the correct option:
Statement I: Ancient Kashi was renowned for

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institutions, the social and political landscape was characterized by distinct tribal structures and assemblies. An examination of these institutions reveals a political framework where power was not absolutely centralized but navigated through collective decision-making bodies. The tribal chiefs operated within a system where political authority was closely tied to social consensus and military leadership. Economic life during this phase was predominantly pastoral, with wealth often measured in cattle, heavily influencing both social status and economic relations. Religious ideas intertwined seamlessly with these social and economic structures, emphasizing naturalistic polytheism and rituals aimed at ensuring the prosperity of the tribe. The political institutions, while rudimentary compared to later state formations, established foundational governance models emphasizing participation. Scientific ideas, though in their infancy, were reflected in their understanding of astronomical phenomena which guided their religious and economic calendars. Consequently, the Early Vedic period illustrates a dynamic integration of social, religious, economic, political, and scientific institutions, functioning synergistically to maintain the cohesion and survival of the community in a changing environment.

Based on the above source, attempt the following five questions.

251. What characterizes the political framework of the Early Vedic period according to the source?
(A) Absolute centralization of state mechanisms
(B) Power navigated through collective decision-making
(C) Authority based exclusively on territorial ownership
(D) Governance structures devoid of military leadership

252. How is the economic life of the Early Vedic period primarily described in the text?
(A) Predominantly pastoral with wealth in cattle
(B) Industrialized and heavily urbanized
(C) Agrarian and driven by agricultural surplus
(D) Mercantile and focused on overseas trade

253. In the Early Vedic context, how did scientific ideas predominantly manifest?
(A) In constructing permanent and complex urban infrastructure
(B) By developing many advanced metallurgical production centers
(C) Understanding astronomical phenomena for calendars
(D) In codifying various complex and deep mathematical treatises

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254. What was the relationship between political authority and social consensus in this period?
(A) Political authority was completely independent of consensus
(B) Social consensus frequently overthrew political authority
(C) Social consensus was manipulated by neighboring states
(D) Political authority was closely tied to social consensus

255. The religious ideas of the Early Vedic period emphasized which of the following?
(A) Elaborate temple architecture and idol worship
(B) Strict asceticism and the renunciation of society
(C) Naturalistic polytheism and prosperity rituals
(D) Absolute determinism and philosophical fatalism

Direction : Please read the following source carefully.

As scholarly focus shifts to Later Vedic ideas and institutions, a significant transformation is observed in both economic and religious domains. The economic foundation transitioned from a primarily pastoral economy to one characterized by settled agriculture, leading to profound changes in social stratification and political organization. This shift towards agrarian surplus facilitated the growth of more complex political entities and a rigid social hierarchy based on hereditary occupations. Concurrently, religious ideas evolved dramatically; the earlier emphasis on simple, nature-based rituals was replaced by highly elaborate and formalized sacrificial ceremonies. These complex rituals required specialized priestly classes, further cementing the social divisions. The intertwining of religious authority with political power became a hallmark of the Later Vedic

ANSWERS

1. (B) Samaveda
The Samaveda is one of the four primary Vedas and is specifically known as the Veda of Melodies or Chants. It contains rhythmic compositions and musical notations used during sacrifices. Most of its hymns are derived from the Rigveda but are rearranged to be sung by the Udgatri priests during rituals.

2. (A) A tribal assembly performing secular, religious, and military functions
The Vidatha was an ancient tribal assembly during the Early Vedic period, preceding the Sabha and Samiti in importance. It served as a common ground for the tribe to perform multiple roles, including religious ceremonies, military discussions, and secular activities like distributing spoils. Both men and women actively participated in its proceedings.

3. (A) P-3, Q-1, R-4, S-2
Ancient Vedic rivers are identified with modern names in the Punjab region. Parushni corresponds to the river Ravi, where the Battle of Ten Kings occurred. Vipash is the modern Beas, while Askini refers to the Chenab. Vitasta is the ancient name for the Jhelum, highlighting the geographic scope of the Rigvedic people.

4. (D) Agriculture was the primary and most dominant occupation over pastoralism.
During the Early Vedic period, the economy was predominantly pastoral, with cattle rearing being the primary occupation. Wealth was measured in cows, and many terms for conflict literally meant a search for cows. While agriculture was practiced, it was secondary to pastoralism and only became dominant later as tribes settled in the Gangetic plains.

5. (A) 1, 2, 3, 4
The compilation of Vedic literature followed a specific sequence starting with the Rigveda Samhita, the oldest text. This was followed by the Brahmanas, such as the Shatapatha Brahmana, which explained rituals. Next came the philosophical Upanishads like the Brihadaranyaka. Finally, the Vedangas were formalized as supplementary sciences to facilitate the correct study and preservation of the Vedas.

6. (A) Both A and R are true and R is the correct explanation of A.
In the Early Vedic period, the tribal chieftain or Rajan did not possess absolute power. Political authority was decentralized and dependent on the consent of the people. Institutions like the Sabha, a council of elders, and the Samiti, a general assembly of the tribe, played crucial roles in advising, electing, and restraining the monarch.

7. (D) Varuna - Upholder of cosmic order (Rita)
Varuna was an important Early Vedic deity responsible for maintaining the cosmic and moral order known as Rita. While Indra was the god of strength and thunder, and Agni represented fire, Varuna ensured that the natural and moral laws of the universe functioned correctly. He was often depicted as an all-seeing guardian of justice.

8. (D) Statement I is incorrect but Statement II is correct
Rigvedic society was relatively flexible compared to later periods. Social divisions were not strictly based on birth or heredity. Instead, individuals within the same family could pursue different occupations, such as being a poet or a physician. The concept of Varna primarily distinguished between the fair-skinned Aryans and the darker-skinned indigenous populations or Dasyus.

9. (B) 1, 2 and 4
Early Vedic society was organized around the family unit called Kula, headed by the eldest male member. While the structure was patriarchal, women enjoyed a relatively high status. They participated in assemblies like the Sabha and Vidatha, had access to education, and composed several Vedic hymns. Child marriage was not a practiced or institutionalized custom.

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261. The Post Vedic period is characterized by a transition from lineage-based alliances towards:
(A) International mercantile trading blocs
(B) Unstructured pastoral nomadic confederacies
(C) Egalitarian and utopian democratic communes
(D) Geographically defined territorial statehood

262. What provided the economic backbone necessary for maintaining standing armies in the emerging states?
(A) The systematic looting of neighboring weaker tribes
(B) The generation of immense agricultural surplus
(C) The implementation of a standardized global currency
(D) The establishment of distant overseas colonial outposts

263. How did the emergence of territorial states affect social and political dynamics?
(A) It led to the immediate dissolution of all social hierarchies
(B) It completely erased foundational traditional religious practices
(C) It allowed rulers to consolidate power over defined territories
(D) It resulted in a rapid and sustained collapse of the local economy

264. The urbanization accompanying state formation created social classes whose interests often clashed with:
(A) Ongoing military expansionism
(B) New agricultural innovations
(C) The creation of administrative bureaucracies
(D) Traditional religious orthodoxies

265. The concentration of political and economic power in newly formed states created an environment suitable for:
(A) Questioning and challenging established religious norms
(B) Reverting strictly to Early Vedic pastoral economic systems
(C) Eliminating all forms of complex philosophical thought
(D) Suppressing all new alternative religious movements entirely

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Direction : Please read the following source carefully.

A critical examination of the Post Vedic period reveals the profound impact of various Religious Movements, particularly the rise of the Shramana traditions. These traditions emerged as a direct intellectual and spiritual response to the rigid social structures and elaborate religious orthodoxies of the preceding era. The Shramana movements, encompassing diverse philosophical sects, shared a common rejection of established institutional authority and emphasized individual spiritual striving, asceticism, and ethical conduct. By distancing themselves from traditional, ritualistic practices, the Shramana traditions offered alternative pathways to spiritual liberation that appealed to a broad spectrum of society, including the newly emerging urban mercantile classes. These religious movements profoundly influenced the social fabric by questioning hereditary social hierarchies and proposing more egalitarian spiritual frameworks. The Shramana traditions fundamentally altered the religious landscape of the Post Vedic period, introducing new philosophical paradigms concerning the nature of existence, karma, and ultimate liberation. Their emergence signifies a period of intense intellectual ferment where traditional religious ideas were rigorously debated, leading to the establishment of institutionalized monastic communities that served as new centers for religious and philosophical learning.

Based on the above source, attempt the following five questions.

266. The Shramana traditions emerged as a direct intellectual response to which of the following?
(A) The sudden collapse of newly formed territorial statehood
(B) Rigid social structures and religious orthodoxies
(C) The total absence of economic trade in burgeoning urban centers
(D) The unexpected failure of the localized agricultural surplus

267. What common element did the diverse philosophical sects of the Shramana movements share?
(A) A heavy reliance on elaborate and costly sacrificial ceremonies

(B) A firm rejection of established institutional authority
(C) A shared desire to establish a single, supreme creator deity
(D) A strict commitment to maintaining hereditary social hierarchies

268. Which societal group is explicitly mentioned as finding appeal in the Shramana traditions' alternative pathways?
(A) The newly emerging and wealthy urban mercantile classes
(B) The established and orthodox hereditary priestly class
(C) The traditional pastoral chieftains of localized tribes
(D) The authoritative rulers of the traditional territorial states

269. How did the Shramana traditions fundamentally alter the religious landscape?
(A) By enforcing traditional rituals with greater strictness across all societal levels
(B) By destroying all previously established institutionalized learning centers
(C) By introducing new philosophical paradigms concerning existence, karma, and liberation
(D) By actively promoting territorial military conquest as a sacred spiritual duty

270. The intense intellectual ferment during this period led to the establishment of:
(A) Unquestioned and absolute hereditary political dynasties
(B) Exclusive guilds focused entirely on physical craftsmanship
(C) Highly centralized orthodox bureaucracies controlling thought
(D) Monastic communities serving as new centers for learning

Direction : Please read the following source carefully.

Within the broader context of Post Vedic Shramana traditions, Buddhism emerged as a highly influential religious movement with distinct philosophical ideas and institutional structures. A case study of early Buddhism illustrates its systemic departure from conventional religious orthodoxies. Central to Buddhist ideas was the emphasis on empirical observation of human suffering and a pragmatic, ethical path towards liberation, bypassing complex ritualistic dependencies. The movement established unique social and religious institutions, most notably the monastic order, which functioned as a parallel societal structure governed by a strict code of conduct. This institutional framework allowed for the preservation and dissemination of Buddhist teachings while providing an alternative social environment devoid of traditional hierarchical constraints. Furthermore, Buddhism's appeal was significantly bolstered by its relatively egalitarian approach to spiritual attainment, which resonated with diverse social groups experiencing marginalization under existing social and economic systems. The spread of Buddhist ideas also intersected with the political landscape, as the movement often engaged with the newly emerged states, navigating a delicate balance between spiritual independence and political patronage to ensure the survival and expansion of its monastic institutions.

Based on the above source, attempt the following five questions.

271. Central to Buddhist philosophical ideas was the emphasis on:
(A) Establishing complex and unbreakable ritualistic dependencies
(B) The formulation of absolute determinism regarding human fate
(C) Observation of suffering and an ethical path
(D) The strict enforcement and justification of social hierarchies

272. What unique institutional structure did early Buddhism establish as a parallel societal framework?
(A) The urban mercantile economic guild
(B) The structured monastic order
(C) The territorial standing state army
(D) The hereditary orthodox priesthood

273. Buddhism's relatively egalitarian approach to spiritual attainment resonated particularly well with:
(A) The long-established orthodox aristocratic elite
(B) Individuals seeking rigid and strict ritualistic adherence
(C) Zealous proponents of ancient orthodox

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metaphysical texts
(D) Diverse social groups experiencing marginalization

274. How did the monastic order function within the broader Buddhist movement?
(A) As a parallel social environment devoid of traditional hierarchical constraints
(B) As a purely economic trading institution accumulating vast wealth
(C) As an aggressive military organization allied directly with the state apparatus
(D) As a secretive, closed society focused entirely on obscure esoteric rituals

275. To ensure the survival of its monastic institutions, the Buddhist movement navigated a delicate balance between spiritual independence and:
(A) Complete and absolute social isolation
(B) Violent political rebellion against the state
(C) Securing necessary political patronage
(D) Monopolizing local agricultural production

Direction : Please read the following source carefully.

Jainism, as a prominent sect within the Post Vedic Shramana traditions, developed a rigorous framework of religious ideas and distinct institutional practices. Scholarly analysis highlights Jainism's extreme emphasis on non-violence and asceticism as its foundational philosophical pillars. Unlike some contemporary movements, Jain ideas constructed a highly detailed cosmological and metaphysical system without reliance on a supreme creator deity, focusing instead on the purification of the soul through strict ethical vows and severe austerity. The institutional structure of Jainism was characterized by a strong, interdependent relationship between the ascetic monastic community and the lay followers. The lay community provided essential economic support to the ascetics, while the ascetics offered spiritual guidance, creating a cohesive social and religious network. This symbiosis allowed Jain institutions to endure despite their rigorous demands. Economically, the strict adherence to non-violence often directed Jain followers towards mercantile and trading occupations, shaping the economic profile of its adherents and influencing broader economic networks within the emerging states. Jainism thus represents a unique integration of austere religious ideas with specific social and economic institutional adaptations.

Based on the above source, attempt the following five questions.

276. What are the foundational philosophical pillars of Jainism according to the source?
(A) Extreme emphasis on non-violence and asceticism
(B) Absolute determinism and unavoidable fatalism
(C) Exclusive reliance on a single supreme creator deity
(D) Active engagement in complex state sacrificial ceremonies

277. How did Jain ideas construct their detailed cosmological and metaphysical system?
(A) By centering it exclusively around unpredictable agricultural cycles
(B) By relying heavily on ancient, orthodox Vedic sacrificial rituals
(C) Through the complete denial of the individual soul's existence
(D) Without reliance on the concept of a supreme creator deity

278. The institutional structure of Jainism was characterized by an interdependent relationship between:
(A) The state military forces and the agricultural peasantry
(B) The ascetic monastic community and the lay followers
(C) The territorial rulers and the orthodox traditional priests
(D) Competing factions within various Shramana traditions

279. What essential role did the lay community play in the Jain institutional structure?
(A) They offered complex spiritual guidance to the monastic monks
(B) They were required to focus solely on the most rigorous ascetic practices
(C) They provided necessary economic support to the ascetic community
(D) They exclusively managed the complex political affairs of the larger state

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280. Why did strict adherence to non-violence direct Jain followers towards specific occupations?
(A) It legally required them to join the state's standing armies
(B) It forcefully compelled them to abandon all economic activities entirely
(C) It limited their economic participation strictly to pastoral farming
(D) It necessitated engagement in mercantile and trading occupations

Direction : Please read the following source carefully.

While Buddhism and Jainism became the most enduring Shramana traditions of the Post Vedic era, the religious landscape was also heavily populated by the Ajivikas and various other sects, reflecting a period of intense philosophical diversity. The Ajivikas, in particular, propagated distinct religious ideas centered around absolute determinism, arguing that cosmic forces entirely preordained human destiny, rendering free will and moral action ultimately ineffective for spiritual liberation. This philosophical stance sharply contrasted with the ethical voluntarism found in other Shramana traditions. Institutional evidence suggests that the Ajivikas and other sects maintained their own ascetic communities and distinct social identities, often engaging in fierce philosophical debates with rival traditions. These lesser-known sects played a crucial role in shaping the intellectual environment of the time by introducing radical metaphysical and scientific ideas regarding the nature of matter, the soul, and the universe. Although their institutional presence eventually declined, the ideas propagated by the Ajivikas and other contemporary ascetic movements forced competing religious traditions to continuously refine and defend their own philosophical frameworks within the complex socio-religious milieu of the Post Vedic period.

Based on the above source, attempt the following five questions.

281. The Ajivikas propagated distinct religious ideas primarily centered around:
(A) Absolute determinism regarding destiny
(B) Ethical voluntarism and free will
(C) The purification of the soul through ritual sacrifice
(D) Establishing highly elaborate temple institutions

282. According to Ajivika philosophy, why is moral action ultimately ineffective for spiritual liberation?
(A) Because traditional rituals are the only true path to salvation
(B) Because cosmic forces entirely preordain human destiny
(C) Because the concept of spiritual liberation is considered a myth
(D) Because the secular state strictly dictates all spiritual outcomes

283. The philosophical stance of the Ajivikas contrasted sharply with the:
(A) Rigid determinism found within the orthodox traditions
(B) Ethical voluntarism found in other Shramana traditions
(C) Focus on extreme material wealth of the ruling classes
(D) Severe physical asceticism of the Jain monastic orders

284. What crucial role did lesser-known sects like the Ajivikas play in the intellectual environment?
(A) They introduced radical metaphysical and scientific ideas regarding the universe
(B) They successfully eliminated all competing alternative religious traditions
(C) They seamlessly unified all philosophical schools under a single doctrine
(D) They focused entirely on advocating for new agricultural and pastoral innovations

285. What was a lasting consequence of the ideas propagated by the Ajivikas on competing religious traditions?
(A) It caused all other traditions to completely abandon the practice of asceticism
(B) It led to the immediate and total dissolution of the Buddhist monastic order
(C) Forcing competitors to refine their philosophical frameworks
(D) It resulted in a unified and unquestioned theological consensus across all sects

Direction : Please read the following source carefully.

The Post Vedic period witnessed the consolidation

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of a distinct education system that deeply reflected the prevailing social, religious, and philosophical ideas. Academic investigation into this education system reveals a highly personalized pedagogical model centered around the relationship between the preceptor and the student. This system was not merely a mechanism for imparting practical skills but functioned as a crucial institutional vehicle for transmitting religious orthodoxies, philosophical thought, and early scientific ideas. The curriculum encompassed a wide array of subjects, ranging from metaphysical texts and ritualistic procedures to statecraft, economics, and linguistic analysis. Access to this formal education system was heavily influenced by the rigid social hierarchies established during the Later Vedic and Post Vedic eras, often restricting advanced learning to specific social strata. However, the intellectual ferment generated by the Shramana traditions also led to the emergence of alternative educational paradigms within monastic institutions. Ultimately, the Post Vedic education system acted as a foundational pillar for societal continuity, ensuring the intergenerational transfer of complex knowledge systems while simultaneously providing the intellectual arenas where new philosophical and scientific debates could occur.

Based on the above source, attempt the following five questions.

286. The Post Vedic education system was characterized by a pedagogical model primarily centered around:
(A) Mass, highly standardized classroom instruction
(B) Self-taught exploration completely devoid of any formal guidance
(C) Strict, uniformly government-mandated curriculums for all citizens
(D) Personal ties between the preceptor and the student

287. According to the source, the education system functioned as an institutional vehicle for:
(A) Systematically eradicating all early scientific ideas and inquiries
(B) Actively promoting absolute social egalitarianism across all regions
(C) Transmitting religious and philosophical knowledge
(D) Aggressively dismantling traditional societal and hierarchical structures

288. Access to the formal education system in this era was heavily influenced by:
(A) Randomized state-sponsored lottery systems
(B) The rigid social hierarchies established during the era
(C) Geographic proximity to the capitals of emerging states
(D) Equal opportunity policies strictly implemented by local rulers

289. What did the intellectual ferment generated by the Shramana traditions lead to in the context of education?
(A) The total and permanent abandonment of all formal educational institutions
(B) The exclusive and singular focus on statecraft and military science
(C) A universal and enforceable ban on studying complex metaphysical texts
(D) Alternative education paradigms in monastic institutions

290. Ultimately, the Post Vedic education system ensured the intergenerational transfer of:
(A) Complex and multifaceted knowledge systems
(B) Only the most rudimentary physical survival skills
(C) Purely secular and politically motivated philosophies
(D) Lineage-based military strategies exclusively

Direction : Please read the following source carefully.

In the landscape of Post Vedic education systems and centres, Taxila emerged as an institution of unparalleled prominence, particularly noted for its specialized, higher-level academic training. Unlike rudimentary localized educational structures, Taxila functioned as a cosmopolitan hub attracting scholars and students from vast geographical regions, facilitating a rich exchange of social, political, and scientific ideas. The centre was renowned for its diverse curriculum, which extended far beyond foundational religious texts to include advanced studies in medicine, military science, political economy, and law. The

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institutions, where rituals were often employed to legitimize the growing authority of the rulers. Furthermore, early scientific ideas began to manifest in the precision required for constructing sacrificial altars, necessitating advancements in practical geometry and astronomy. This period thus highlights a complex restructuring where economic agrarian expansion directly catalyzed intricate religious systems and the consolidation of hierarchical social and political institutions.

Based on the above source, attempt the following five questions.

256. What economic transition is noted in the Later Vedic ideas and institutions?
(A) From agrarian surplus to pastoral nomadism
(B) From pastoral economy to settled agriculture
(C) From international trade-based to hunting-gathering
(D) From state-controlled enterprise to free-market capitalism

257. How did religious ideas evolve during the Later Vedic period?
(A) Shifted towards simple, decentralized, nature-based rituals
(B) Abandoned the historical necessity for specialized priestly classes
(C) Focused entirely on individual asceticism and deep meditation
(D) Adopting highly elaborate and formal sacrificial ceremonies

258. What was a hallmark of Later Vedic political institutions?
(A) The intertwining of religious authority with political power
(B) The complete separation of state apparatus and religious affairs
(C) The establishment of widespread democratic voting systems
(D) The systematic abolition of rigid hierarchical social structures

259. The need for constructing sacrificial altars catalyzed advancements in which scientific areas?
(A) Botany and detailed, comprehensive zoological taxonomy
(B) Chemistry and the complex refinement of metallurgy
(C) Practical geometry and astronomical calculations
(D) Advanced medicine and detailed physiological anatomy

260. The shift towards an agrarian surplus in the Later Vedic period facilitated the growth of:
(A) Complex political entities and social hierarchies
(B) Egalitarian social communities lacking specific roles
(C) Nomadic pastoral tribes prioritizing constant migration
(D) Decentralized, lineage-based tribal confederacies

Direction : Please read the following source carefully.

The Post Vedic period marks a watershed in institutional evolution, specifically characterized by the emergence of states and the dissolution of earlier tribal political frameworks. Historical analysis of this era reveals that political institutions transitioned towards territorial statehood, moving away from lineage-based alliances. The emergence of states was inextricably linked to the generation of immense agricultural surplus, which provided the economic backbone necessary for maintaining standing armies and administrative bureaucracies. This economic stabilization allowed rulers to consolidate political power over defined geographical territories, fundamentally altering the social and political dynamics of the region. Alongside the emergence of states, a profound shift in religious and philosophical thought occurred. The rigid social hierarchies and complex rituals of the preceding era began to face significant ideological challenges. The concentration of political and economic power within these newly formed states created a socio-economic environment ripe for questioning established norms. The urbanization that accompanied state formation fostered new social classes whose economic interests and social aspirations often clashed with traditional orthodoxies, thereby setting the stage for the imminent rise of alternative religious movements and philosophical traditions.

Based on the above source, attempt the following five questions.

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reshaped by the dynamic intellectual currents of the Post Vedic period.

Based on the above source, attempt the following five questions.

296. Kashi developed a distinct reputation as a premier education centre primarily focused on:
(A) Military science and political economy strategy
(B) Empirical and applied scientific observations
(C) Mercantile trade, economics, and commerce
(D) Religious and philosophical scholarship

297. Scholars at Kashi dedicated themselves to the preservation and interpretation of:
(A) Foundational orthodox texts and metaphysics
(B) Alternative Shramana monastic codes and ethics
(C) Radical determinist philosophies regarding fate
(D) Practical treatises on agricultural advancement

298. Despite its strong association with traditional frameworks, Kashi's intellectual environment was:
(A) Completely isolated and protected from outside influences
(B) Frequently a site of vigorous intellectual disputation
(C) Devoid of any rigorous or meaningful academic debate
(D) Uniformly in uncritical agreement on all theological matters

299. The intellectual friction at Kashi between orthodox scholars and Shramana proponents catalyzed:
(A) The immediate and total collapse of traditional social paradigms
(B) The refinement and evolution of diverse philosophical arguments
(C) A complete state-sanctioned ban on philosophical education in the city
(D) The establishment of Taxila as a hostile rival military institution

300. The education system in Kashi functioned as an institution that:
(A) Anchored paradigms as an intellectual crucible
(B) Completely ignored traditional social and religious paradigms
(C) Focused solely and exclusively on practical, vocational training
(D) Exclusively promoted the specific ideas of the Ajivika sect

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institutional model at Taxila relied on individual, highly esteemed teachers who operated independently rather than within a centralized institutional bureaucracy. This autonomy allowed for intellectual flexibility and the cultivation of diverse philosophical schools of thought, including those influenced by the emerging Shramana traditions. By offering specialized knowledge critical for state administration and scientific advancement, Taxila played a vital role in fulfilling the administrative and intellectual requirements of the newly emerging states. Consequently, the education centre at Taxila exemplifies the sophisticated intellectual environment of the Post Vedic period, deeply integrating academic pursuit with pragmatic societal needs.

Based on the above source, attempt the following five questions.

291. Taxila emerged in the Post Vedic period as an institution particularly noted for:
(A) Its focus on maintaining rudimentary localized educational structures
(B) Its exclusive and strict focus on primary religious doctrines
(C) Providing specialized, higher-level academic training
(D) Enforcing severe social and intellectual isolation among its students

292. The diverse curriculum at Taxila extended beyond foundational religious texts to include:
(A) Medicine, military science, political economy, and law
(B) Solely the intensive study of elaborate sacrificial ceremonies
(C) Only foundational agricultural and pastoral management techniques
(D) Strict and exclusive training in asceticism and bodily non-violence

293. What characterized the institutional model of teachers at Taxila?
(A) They operated within a highly rigid, centralized institutional bureaucracy
(B) They were entirely controlled and directed by the newly emerging states
(C) They were selected exclusively through democratic student elections
(D) They operated independently as individual, highly esteemed teachers

294. The autonomy of teachers at Taxila allowed for:
(A) The enforcement of a single, unquestionable religious doctrine across the hub
(B) Intellectual flexibility and the cultivation of diverse philosophical schools
(C) The complete and systematic exclusion of all Shramana traditions
(D) The highly standardized administration of specific religious rituals

295. How did Taxila interact with the societal needs of the newly emerging states?
(A) By actively leading military rebellions against state administrators
(B) By systematically isolating its students from all political realities
(C) By offering specialized knowledge critical for state administration
(D) By strictly refusing to teach any subjects related to law and economy

Direction : Please read the following source carefully.

While diverse educational models existed in the Post Vedic era, Kashi developed a distinct reputation as a premier education centre primarily focused on religious and philosophical scholarship. The institutional character of Kashi was deeply intertwined with traditional intellectual thought, making it a focal point for the study of orthodox religious ideas, rituals, and metaphysics. Scholars at Kashi dedicated themselves to the preservation, interpretation, and intense debate of foundational texts, establishing the city as a critical arena for theological and philosophical validation. Despite its strong association with traditional frameworks, Kashi's intellectual environment was not isolated; it was frequently a site of vigorous disputation between orthodox scholars and the proponents of various emerging Shramana traditions. This continuous intellectual friction at Kashi catalyzed the refinement of diverse philosophical arguments and contributed significantly to the evolution of religious ideas. The education system in Kashi thus functioned as a crucial conservative and dialectical institution, anchoring traditional social and religious paradigms while simultaneously serving as the intellectual crucible where orthodoxies were constantly tested and

NODIA

10. (A) Gautami
Brahmavadinis were highly learned women who chose the path of spiritual inquiry and Vedic studies. Prominent figures like Gargi, who debated Yajnavalkya, and Maitreyi, his wife, are famous seers. Lopamudra was also a significant figure mentioned in the hymns. Gautami, specifically Mahapajapati Gotami, was the first woman to join the Buddhist Sangha, many centuries later.

11. (D) The cosmic and moral order governing the universe
The concept of Rita is fundamental to Vedic philosophy, representing the natural and moral laws that govern the cosmos. It ensures the regularity of the seasons, the movement of celestial bodies, and the ethical conduct of individuals. Varuna was considered the primary guardian of Rita, punishing those who violated the fundamental order and harmony of the universe.

12. (A) 1, 2, 3, 4
The Battle of the Ten Kings is a significant historical event recorded in the Rigveda. It was fought on the banks of the river Parushni, modern-day Ravi. King Sudas, leader of the Bharata tribe, faced a confederacy of ten tribes, including the Purus. Ultimately, Sudas emerged victorious, establishing the supremacy of the Bharata tribe in the region.

13. (A) P-2, Q-4, R-1, S-3
Early Vedic administrative and social terms reflect a pastoral lifestyle. Gavisti literally means a search for cows and was used to denote warfare. The Vrajapati was an officer managing pasture lands, while the Gramini was the leader of the village. The Senani functioned as the military commander assisting the tribal chief in defense and conducting cattle raids.

14. (D) Sabha
In the Early Vedic period, the Sabha was a smaller, more exclusive assembly comprising elders, elites, and distinguished men of the tribe. It performed judicial and advisory functions for the Rajan. When formulating specific strategies for warfare or cattle raids, the king sought the wisdom of this council to ensure effective planning and support from leadership.

15. (A) Emergence of territorial identity and larger state formations (Janapadas)
The shift from nomadic pastoralism to settled agriculture in the Later Vedic period transformed tribal society into territorial units. As people developed permanent attachments to land, tribal names began to designate specific geographical regions. This evolution led to the formation of Janapadas, where political identity was increasingly defined by territory rather than purely by kinship and tribal lineage.

16. (A) Both A and R are true and R is the correct explanation of A.
During the Later Vedic period, the emergence of larger territorial states and the increasing complexity of royal rituals strengthened the monarch's authority. Consequently, the influence of early tribal assemblies like the Sabha and Samiti declined significantly. These institutions were marginalized as the king began to rely more on a professional bureaucracy and ritual legitimization by priests.

17. (B) Expansion of agriculture into the densely forested Gangetic valley
The introduction and widespread use of iron tools, referred to as Krishna Ayas, revolutionized agriculture in the Later Vedic period. Iron axes enabled the clearing of dense forests in the Gangetic valley, while iron ploughshares allowed for more effective cultivation of hard soil. This technological advancement facilitated eastward expansion and the growth of large, prosperous agricultural settlements.

18. (A) Agnishtoma - Sacrifice exclusively for merchants to gain wealth
Vedic sacrifices served specific political and religious purposes for the ruling elite. The Rajasuya was a coronation ceremony, while the Ashvamedha involved a horse to claim territorial supremacy. The Vajapeya included a chariot race to rejuvenate the king's power. However, the Agnishtoma was a fundamental five-day Soma sacrifice intended for general spiritual merit rather than specifically for merchants.

19. (B) 1, 2 and 4
The religious landscape shifted significantly during the Later Vedic period. Rigvedic gods like Indra and Agni lost their pre-eminence, making

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many different perspectives. No single viewpoint can capture the absolute truth in its entirety. This concept encourages intellectual humility and tolerance by acknowledging that different opinions may each contain a partial truth, leading to a more comprehensive understanding of the universe.

56. (A) Both A and R are true and R is the correct explanation of A.
The Ajivika sect, despite early popularity, eventually faded away from the Indian religious landscape much earlier than Buddhism or Jainism. Their core belief in Niyati, or absolute determinism, suggested that human actions had no power to change one's destiny. This lack of emphasis on moral effort and agency made the philosophy less appealing to the masses over time.

57. (B) Sutta Pitaka - Rules of monastic discipline
Buddhist sacred literature is organized into the Tripitaka. The Vinaya Pitaka contains the rules of monastic discipline for monks and nuns. The Sutta Pitaka is a collection of the Buddha's sermons and discourses. The Abhidhamma Pitaka offers a systematic philosophical and psychological analysis of the teachings. Jatakas are popular stories describing the Buddha's previous births and moral lessons.

58. (D) Statement I is incorrect but Statement II is correct
While the Harappan civilization possessed a writing system, it remains undeciphered and cannot be linked to later developments. The first clearly decipherable scripts in India emerged much later. The Brahmi script became widely used during the Post-Vedic and Mauryan periods for recording official decrees and religious texts in Prakrit. It served as the foundational script for most modern Indian writing.

59. (C) 1, 2 and 3
Shramana traditions like Buddhism and Jainism were characterized by their rejection of the absolute authority of the Vedas and the birth-based superiority of the Brahmanas. They advocated for spiritual liberation through personal effort and ascetic practices. Crucially, they chose to preach in vernacular languages like Pali and Prakrit to ensure their message reached the common masses effectively.

60. (D) Inter-varna dining and marriage were strongly encouraged.
In the Later Vedic period, the Varna system became increasingly rigid and stratified. Social mobility declined as status was increasingly determined by birth. The distinction between the higher Varnas and the Shudras became much sharper, and the latter were excluded from important ceremonies like the Upanayana. Contrary to being encouraged, inter-varna marriage and dining were strictly discouraged to maintain purity.

61. (B) A gold ornament that later functioned as a medium of exchange
During the Vedic period, 'Nishka' was originally a term for a gold ornament or necklace. Over time, it evolved into a rudimentary medium of exchange used for high-value transactions before the introduction of standardized coinage. While not a coin in the modern sense, its consistent weight and value allowed it to function as an early form of currency.

62. (A) 1, 2, 3, 4
The Ajnana school was a radical skeptical tradition within the broader Shramana movement of ancient India. Its followers believed that obtaining absolute knowledge about metaphysical subjects, such as the existence of an afterlife, is impossible. Sanjaya Belatthiputta is the most famous teacher associated with this philosophy. They argued that intellectual speculation often leads to confusion rather than true spiritual clarity.

63. (A) P-3, Q-2, R-1, S-4
The various branches of Vedic literature and supplementary sciences addressed diverse subjects. The Sulba Sutras provide the earliest geometric rules for constructing fire altars. Nirukta, authored by Yaska, focuses on the etymology and meaning of complex Vedic terms. Chhandas deals with the rules of poetic metrics, while Ayurveda emerged as the foundational system of ancient Indian medicine and holistic health.

Vedic period. It traced ancestry to a common sage or ancestor. While the system was established to maintain clan identity, marriage within the same Gotra was strictly prohibited to prevent endogamy. Instead, Gotra exogamy was practiced and encouraged to ensure the social and ritual integrity.

29. (A) 1, 2 and 3
Economic activities in the Later Vedic period centered on settled agriculture and mixed farming. The emergence of stable communities led to the early concept of private land ownership. Significant texts like the Shatapatha Brahmana provide detailed accounts of agricultural processes like ploughing and sowing. While trade expanded, the transition from barter to a systematic coinage system was not yet complete.

30. (D) Aranyaka (Forest Books)
The Vedangas are six auxiliary disciplines designed to facilitate the correct study and preservation of the Vedas. These include Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, and Jyotisha. Aranyakas, however, are a category of core Vedic literature that focuses on mystical and philosophical interpretations, rather than being one of the specialized scientific supplements known as the Vedangas in ancient India.

31. (A) A ploughed furrow
In ancient Indian agricultural contexts, the term 'Sita' refers to the furrow created by a plough. It symbolizes fertility and the bounty of the earth, often personified as a goddess in later mythology. In the Vedic and post-Vedic periods, the cultivation of land was central to the economy, and the act of ploughing held significant ritualistic and economic importance.

32. (A) 1, 2, 3, 5
Post-Vedic society in the sixth century BCE was characterized by increasing social complexity and the rise of hereditary Jatis within the Varna system. Groups labeled as untouchables appeared outside the traditional hierarchy. Economically, professional guilds or Shrenis emerged to manage crafts and trade. This era also saw the widespread use of Northern Black Polished Ware and flourishing urban centers.

33. (A) P-3, Q-4, R-1, S-2
The political map of ancient India featured sixteen great states known as Mahajanapadas, each with its own capital. Kosala was centered at Shravasti, while Vatsa was located in the fertile Yamuna region with its capital at Kaushambi. Avanti, a major power in central India, was based in Ujjain. Anga, situated in the east, had the prominent city of Champa.

34. (A) Complete lack of military use of elephants
Magadha rose to dominance due to several strategic advantages, including its control over fertile Gangetic lands and rich iron ore deposits for manufacturing weapons. Its capitals, Rajagriha and Pataliputra, were strategically located for defense and trade. Contrary to being a weakness, the effective military use of elephants was a significant factor that gave Magadha's army a distinct advantage over rivals.

35. (D) The fulfillment of social and ritual duties based on Varna and Ashrama
In early Brahminic literature, the concept of Dharma was not primarily about personal faith or equality. It referred to the set of social, moral, and ritual obligations incumbent upon an individual. These duties were specifically defined by one's position in the Varna hierarchy and the particular stage of life, or Ashrama, ensuring the stability and order of the traditional society.

36. (A) Both A and R are true and R is the correct explanation of A.
The sixth century BCE was a period of significant intellectual ferment in India. Numerous Shramana movements, including Buddhism and Jainism, emerged to challenge the orthodox Vedic tradition. This rise was driven by widespread social dissatisfaction with the rigidities of the birth-based Varna system and the excessive costs associated with elaborate animal sacrifices, which were increasingly seen as spiritually inadequate.

37. (D) Issuance of Punch-marked coins
The growth of trade and urban life in the post-Vedic period necessitated a standardized medium of exchange. This led to the introduction of punch-marked coins, typically made of silver or copper. These coins featured various symbols punched into the metal and facilitated more efficient transactions across different

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way for new deities like Prajapati, the creator. Rituals became increasingly complex, requiring specialized knowledge. This complexity enhanced the social standing and power of the Brahmana class, who became indispensable for the successful performance of sacrificial ceremonies.

20. (D) Brahmanas
The Brahmanas are a category of Vedic literature that serves as prose commentaries on the Samhitas. They provide meticulous instructions and symbolic explanations for the performance of complex Srauta rituals and sacrifices. These texts were essential for the priests to ensure that every gesture and mantra was executed correctly, maintaining the perceived efficacy of the sacrificial acts.

21. (C) Atharvaveda
The Atharvaveda is distinct from the other three Vedas as it focuses on the practical needs and anxieties of daily life. It contains a vast collection of spells, charms, and incantations intended to cure diseases, ward off evil spirits, and ensure prosperity. Many scholars view it as the earliest source of systematic medical knowledge and folk traditions in India.

22. (B) 2, 3, 4, 5
The Ashrama system, which divides an individual's life into four spiritual stages, was fully developed in the Later Vedic and Upanishadic periods. It includes Brahmacharya for students, Grihastha for householders, Vanaprastha for those retiring into the forest, and Sannyasa for total renunciation. This structure aimed to provide a balanced path for spiritual growth and social stability.

23. (A) P-3, Q-1, R-2, S-4
Later Vedic administration became more complex with the introduction of specialized officials. The Bhagadugha was responsible for tax collection, while the Sangrahitri managed the treasury. The Suta served as the royal charioteer and court minstrel, preserving historical accounts. The Akshavapa acted as the superintendent of gambling, reflecting the importance of this activity in royal ritualistic contexts.

24. (A) Their status generally declined compared to the Early Vedic period.
During the Later Vedic period, the status of women witnessed a gradual decline compared to the Early Vedic era. Their participation in public assemblies like the Sabha and Samiti was restricted. Educational opportunities became more limited, and they were gradually excluded from major religious and political roles. The patriarchal nature of society intensified, placing more constraints on rights.

25. (A) 1, 2, 3, 4
Ancient Indian thought evolved from the worship of personified natural forces in the Rigvedic period to the elaborate ritualism of the Brahmanas. This was followed by mystical and philosophical speculation on the nature of the self in the Upanishads. Finally, the formalization of ethical codes and ascetic practices emerged with Shramana traditions like Jainism and Buddhism in northern India.

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26. (A) Both A and R are true and R is the correct explanation of A.
Upanishadic thinkers shifted the spiritual focus from external sacrificial rituals to internal philosophical inquiry. They argued that mere performance of rituals was insufficient for ultimate liberation. Instead, they emphasized the importance of Jnana, or transformative knowledge, to realize the fundamental unity between the individual soul, or Atman, and the supreme universal reality, or Brahman, leading to spiritual emancipation.

27. (D) A regular system of taxation emerged, collected by officials like Bhagadugha.
In the Later Vedic period, the earlier system of voluntary gifts transformed into a more organized and mandatory system of taxation. As territorial states grew, the need for regular revenue led to the appointment of specialized officials like the Bhagadugha for collection. Taxes were typically paid in kind, such as agricultural produce, supporting the expanding administration and the king's standing.

28. (C) Statement I is correct but Statement II is incorrect
The Gotra system became a central institutional feature of social organization during the Later

Buddhism. This emphasis stems from a unique philosophical worldview that attributes a living soul, or Jiva, to almost everything in the natural world. Consequently, Jains take meticulous care to avoid harming not only animals but also plants and elements like water.

47. (D) Samyak Jnana - Right Knowledge
The 'Triratna', or Three Jewels, constitute the core of Jain ethics and spiritual practice. These are Samyak Darshana, which refers to right faith or vision, Samyak Jnana, meaning right knowledge of reality, and Samyak Charitra, representing right conduct or behavior. Together, these three elements are believed to provide the necessary path for an individual to achieve liberation from rebirth.

48. (D) Statement I is incorrect but Statement II is correct
While monastic life was central to Buddhism, the tradition did not ignore the broader community. Lay followers, known as Upasakas for men and Upasikas for women, formed an essential part of the socio-religious structure. They supported the monastic Sangha through alms and donations while practicing the Buddha's teachings in their daily lives, ensuring the long-term survival and spread of the faith.

49. (B) 1, 2 and 4
Education in ancient India was primarily conducted through the Gurukula system, where students lived with their teachers. The formal journey began with the Upanayana ceremony, initiating the student into Vedic studies. Instruction relied heavily on rote learning and oral transmission of texts from generation to generation. Contrary to common misconceptions, several women in the Early Vedic period also had access to education.

50. (A) Perception (Pratyaksha)
In the epistemological system of the Charvaka school, perception or Pratyaksha is considered the only valid source of knowledge. They rejected other sources such as inference and verbal testimony, arguing that these methods could not provide absolute certainty. By relying exclusively on what could be directly experienced through the senses, Charvaka philosophers dismissed metaphysical concepts like God and the soul.

51. (D) Taxila
Taxila was a globally renowned center of learning in the post-Vedic period, attracting students from across the subcontinent and beyond. It was particularly famous for its specialized instruction in secular subjects such as statecraft, military science, and medicine. Unlike other centers focused purely on religious texts, Taxila provided a diverse curriculum that prepared individuals for professional roles in administration and healthcare.

52. (A) 1, 2, 3, 5
Kashi emerged as a prominent hub for intellectual and religious discourse during the Later Vedic and Post-Vedic periods. It was celebrated for its deep focus on orthodox Brahminical learning and religious philosophy. Rulers like King Ajatashatru were famous patrons of wisdom, often participating in debates. Scholars from diverse backgrounds traveled to Kashi to engage in high-level intellectual discussions, sustaining its reputation.

53. (A) P-2, Q-1, R-4, S-3
Taxila served as the intellectual home for some of ancient India's most distinguished scholars. Panini, the master grammarian, composed his foundational work here. Jivaka, the renowned physician who attended to King Bimbisara, received his medical training at this center. Chanakya, the mentor of Chandragupta Maurya, taught political science, while traditions also link the famous medical authority Charaka to this institution.

54. (D) Extensive clearing of forests using iron axes
The rise of the Mahajanapadas in the Gangetic plains was directly facilitated by a significant increase in agricultural production. This surplus was made possible by the widespread adoption of iron technology. Iron axes were used to effectively clear the dense forests of the region, opening up vast areas of fertile land for cultivation, which supported growing populations and complex state structures.

55. (B) The doctrine of non-absolutism or multi-sidedness of reality
Anekantavada is a fundamental philosophical doctrine of Jainism which posits that reality is incredibly complex and can be perceived from

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73. (A) P-3, Q-1, R-2, S-4
Each Shramana tradition contributed unique philosophical doctrines to ancient Indian thought. Charvaka was rooted in radical materialism or Dehavada. Jainism introduced Syadvada, the theory of relative truth. The Ajivikas emphasized Niyati, or absolute fatalism, as the governing principle of existence. Buddhism proposed Pratityasamutpada, the concept of dependent origination, to explain the causal nature of the world and human suffering.

74. (B) Dharma Sutra
The Dharma Sutras are ancient texts that lay down the rules and regulations for social and individual conduct. They contain detailed instructions regarding the responsibilities and behaviors of students living in a Gurukula, including practices like celibacy and begging for alms. These texts reflect the Brahminical efforts to systematize the life of an individual according to the Varna and Ashrama systems.

75. (B) Sitting down near a teacher to receive esoteric knowledge
The term 'Upanishad' is derived from the Sanskrit words 'upa', 'ni', and 'sad'. It literally means sitting down near a teacher to receive esoteric and philosophical knowledge. These texts represent the final stage of Vedic literature, focusing on the ultimate reality of the universe and the inner nature of the human soul through deep intellectual and mystical inquiry.

76. (A) Both A and R are true and R is the correct explanation of A.
During the sixth century BCE, the Vaishyas became strong supporters of Shramana movements like Buddhism and Jainism. While the traditional Varna system placed them in a lower social tier compared to Brahmanas and Kshatriyas, the new sects rejected birth-based hierarchies. Furthermore, these movements valued commercial activities and provided an ethical framework that resonated with the needs of the merchant class.

77. (C) Occupation and Skin color (Varna)
Early Vedic society was divided into groups based on occupation and skin color, referred to as Varna. This initial stratification distinguished between fair-skinned Indo-Aryan speakers and darker-skinned indigenous populations. Over time, these divisions became more structured around specific social roles like priests, warriors, and commoners, although the system had not yet reached the extreme rigidity of the later periods.

78. (C) Statement I is correct but Statement II is incorrect
The status of women varied between different phases of the Vedic period. The Rigveda contains several hymns attributed to learned female sages, indicating their high spiritual and intellectual standing. However, as society became more patriarchal in the Later Vedic period, the religious and social rights of women underwent a steady decline, with increased restrictions on their participation in public life.

79. (A) 1, 2 and 3
The four Vedas each served a distinct purpose within the ancient religious framework. The Samaveda provided musical chants for rituals, while the Yajurveda focused on specific formulas and procedures for sacrifices. The Atharvaveda contained a diverse collection of magic spells and charms for daily needs. Aranyakas, however, deal with forest-based mystical speculations rather than the principles of political science.

80. (B) Karma
The concept of Purushartha defines the four legitimate goals of human life in Indian tradition. These include Dharma, Artha, Kama, and Moksha. While 'Karma' refers to the law of action and consequence, it is not listed as one of the four primary objectives that a person is encouraged to pursue. Dharma ensures duty, Artha provides material prosperity, and Kama covers desires.

81. (D) A continuous struggle for supremacy leading to the dominance of Magadha
The political landscape of the Post-Vedic Mahajanapadas was characterized by intense competition and a continuous struggle for regional supremacy. While some states were republics and others were monarchies, they frequently engaged in warfare to expand their territories. This period of conflict eventually culminated in the rise of Magadha as the most powerful empire, which unified vast regions under a single administration.

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64. (D) The need to preserve cattle for an expanding agricultural economy
Early Buddhist texts like the Sutta Nipata reflect a shift in the socio-economic value of cattle. As society moved from a pastoral to a settled agricultural economy, cattle became essential for plowing and fertilization rather than just for meat or ritual sacrifice. Consequently, Buddhism emphasized the protection of cattle, viewing them as the primary source of health for the community.

65. (A) 1, 2, 3, 4
The sixteen Mahajanapadas were distributed across northern India along a west-to-east axis. Gandhara was located in the far northwest in the Peshawar region. Moving eastward, Matsya was situated in the Jaipur area of Rajasthan. Further east was the powerful state of Kashi around modern Varanasi. Finally, Anga was positioned in the eastern Gangetic plain, near the border of modern Bengal.

66. (D) A is false but R is true.
Taxila's prominence as a world-class educational hub was not due to geographic isolation. On the contrary, its strategic location at the junction of major trade routes connecting India with Central and Western Asia was vital to its success. This position exposed the city to a constant flow of diverse cultures and intellectual currents, making it a vibrant center for exchange.

67. (D) Water
In the Early Vedic period, Varuna was a majestic deity presiding over the cosmic order and the moral conduct of humans. However, as the Vedic religion evolved and the status of various gods shifted, Varuna's influence diminished significantly. By the Later Vedic and Puranic periods, he was no longer the supreme guardian of Rita but was relegated to being the god of water.

68. (A) Painted Grey Ware (PGW)
Archaeology provides important evidence for the Later Vedic period through specific pottery types. Painted Grey Ware is the most significant marker for this era, particularly in the Ganga-Yamuna Doab region. These grey-colored vessels, decorated with black geometric patterns, are found at sites associated with the expansion of Vedic tribes, reflecting their material culture and the technological advancements of the period.

69. (B) 1, 2 and 4
The Post-Vedic period saw significant economic growth and commercial expansion. Professional guilds, or Shrenis, played a vital role in regulating the quality and pricing of goods. Inland trade routes flourished, connecting major cities across the Mahajanapadas. Wealthy merchants, known as Setthis, gained high social status and were prominent supporters of the new Shramana movements, which promoted ethical values.

70. (D) Standing armies and regular taxation systems were established.
The emergence of the Mahajanapadas marked a fundamental shift from tribal chieftainships to organized state systems. In this new era, kingship became more powerful and territorial. To sustain this power, rulers established large standing armies and created regular systems of taxation to replace earlier voluntary gifts. This facilitated the development of a professional bureaucracy and ensured the state's military and administrative stability.

71. (D) Buddhism
The 'Ashtangika Marga', or Eightfold Path, is a cornerstone of Buddhist teaching. It provides a practical guide for ethical and mental development, aiming to free individuals from suffering and the cycle of rebirth. The path includes right view, resolve, speech, action, livelihood, effort, mindfulness, and concentration, representing the balanced Buddhist way of life and spiritual discipline.

72. (A) 1, 2, 5
Jainism and Buddhism differed on several key philosophical points despite sharing a common Shramana background. Jainism affirmed the existence of an eternal soul, while Buddhism proposed the doctrine of Anatta. Jainism favored extreme asceticism, whereas Buddhism advocated the Middle Path. Both religions utilized vernacular languages to reach the masses and rejected the authority of the Vedas, although their geographical spread also varied.

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Mahajanapadas. This innovation played a crucial role in supporting the expanding commercial economy.

38. (B) Nyaya - Kanada
Ancient Indian philosophy is categorized into six orthodox schools, or Shad-Darshanas. Samkhya was founded by Kapila, while Yoga was formalized by Patanjali. Mimamsa is attributed to Jaimini, and Nyaya was established by Gautama. The Vaisheshika school, which proposed an early atomic theory, was founded by the sage Kanada. Therefore, pairing Nyaya with Kanada is historically inaccurate within this established tradition.

39. (A) 1, 2 and 4
The Ajivika sect was a prominent Shramana tradition founded by Makkhali Gosala. Its core doctrine centered on Niyati, or absolute fatalism, suggesting that all events are predetermined and human effort is futile. Despite this radical view, the sect enjoyed significant patronage from Mauryan rulers like Bindusara. They lived ascetic lives and were influential contemporaries of early Buddhists and Jains.

40. (A) Charvaka (Lokayata)
The Charvaka school, also known as Lokayata, represents the radical materialistic tradition of ancient India. It rejected the authority of the Vedas and the concepts of God, the soul, and life after death. Charvaka thinkers believed that perception is the only valid source of knowledge and advocated for a life focused on physical pleasure and the fulfillment of worldly desires.

41. (D) The causal chain that leads to suffering and the cycle of rebirth
Pratityasamutpada, or Dependent Origination, is a central tenet of Buddhist philosophy. It describes the causal relationship between various factors that lead to the cycle of existence and suffering. According to this doctrine, nothing exists independently; instead, every phenomenon arises in dependence upon specific conditions. Understanding and breaking this causal chain is essential for achieving liberation and ending rebirth.

42. (A) 1, 2, 3, 4
Jainism is an ancient Indian religion that emphasizes the path of non-violence and asceticism. Mahavira, the twenty-fourth Tirthankara, consolidated its teachings. The faith acknowledges gods but considers them subordinate to liberated souls, or Jinas. Its central ethical principles include extreme Ahimsa and the concept of Syadvada. Unlike Buddhism, Jainism strongly affirms the existence of the eternal soul.

43. (A) P-3, Q-4, R-1, S-2
Four major councils were held to preserve and systematize Buddhist teachings. The first took place at Rajagriha under Ajatashatru's patronage. The second was convened at Vaishali during Kalashoka's reign. The third council, aimed at purifying the Sangha, was held in Pataliputra by Ashoka. Finally, the fourth council occurred in Kashmir under the Kushan ruler Kanishka, marking significant development.

44. (D) The Brahmanas held absolute political power in these states.
Gana-Sanghas were ancient Indian republican states where political power was held by an assembly of the ruling Kshatriya clan. Unlike monarchies, these states allowed for collective decision-making and often rejected rituals that centralized power in a king. While Brahmanas held social influence, they did not possess absolute political authority in these systems, which were primarily organized as aristocratic oligarchies.

45. (A) 2, 4, 3, 1
The life of Gautama Buddha follows a well-documented sequence of spiritual milestones. He first renounced his princely life in the Mahabhinishkramana. After years of wandering, he attained enlightenment, known as Sambodhi, under the Bodhi tree. He then delivered his first sermon at Sarnath, an event called Dharmachakra Pravartana. Finally, he reached Mahaparinirvana, his final passing away, at Kushinagar.

46. (A) Both A and R are true and R is the correct explanation of A.
Jainism is distinguished by its rigorous adherence to non-violence and extreme asceticism, surpassing the practices found in

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82. (B) 2, 3, 4
The Buddhist Sangha was an organized monastic community governed by the rules found in the Vinaya Pitaka. While initially restricted, women were later allowed to join as Bhikkhunis. To maintain social and state order, certain categories such as slaves, debtors, and soldiers were barred from entry without permission. The Sangha operated on democratic principles rather than being under authoritarian control.

83. (A) P-2, Q-4, R-1, S-3
Each of the twenty-four Tirthankaras in Jainism is associated with a specific symbolic emblem. Rishabhanatha, the first Tirthankara, is represented by the bull. Parshvanatha, the twenty-third, is identified with the serpent. Mahavira, the last and most prominent Tirthankara, has the lion as his symbol. Neminatha is traditionally associated with the conch, helping devotees identify and meditate upon these specific teachers.

84. (D) The high social prestige and ritual importance attached to agriculture
The ritual act of the king plowing the field in the Later Vedic period was highly symbolic. It did not indicate poverty or a lack of labor, but rather the immense social prestige and ritual importance attached to agriculture in a settled society. This practice emphasized the king's role as the provider and protector of the land's fertility, essential for the kingdom's prosperity.

85. (A) 1, 2, 3
The geographical expansion of the Aryan tribes occurred in successive stages across northern India. They initially settled in the Sapta Sindhu region, encompassing the Indus valley. Subsequently, they moved into Brahmavarta, centered on the Kuru-Panchala region. Finally, their settlement expanded into Aryavarta, covering the vast Gangetic plains down to Magadha in the east, reflecting their gradual transition into settled life.

86. (C) A is true but R is false.
Taxila was indeed a highly structured and renowned center for the study of medicine, or Ayurveda, in ancient times. However, the direct association of the famous physician Charaka with the University of Taxila is a matter of tradition and historical debate rather than a universally accepted fact. While the city's medical reputation was well-founded, it did not depend solely on one individual.

87. (D) It was entirely atheistic and completely denied any spiritual entities.
Early Jainism recognized the existence of gods, although it viewed them as subordinate to the Tirthankaras. The religion firmly believed in the cycle of rebirth and the law of karma. Crucially, Jain philosophy describes karma as a subtle physical substance that binds the soul to the material world. Therefore, Jainism is not entirely atheistic and certainly does not deny spiritual entities.

88. (A) Chhandogya Upanishad - Story of Satyakama Jabala reflecting on Varna
The story of Satyakama Jabala in the Chhandogya Upanishad is a significant text reflecting early attitudes toward social status and education. It narrates how a boy was accepted for Vedic studies due to his honesty, suggesting that character was sometimes valued over lineage. Other educational centers like Taxila were primarily famous for diverse secular and early Buddhist studies rather than military training.

89. (A) 1, 2 and 4
The Early Vedic economy was characterized by a strong pastoral foundation where the cow was the primary measure of wealth and exchange. While people knew of metals like copper and bronze, their agricultural activities were initially limited and did not extensively include crops like rice. In this tribal society, skilled artisans such as carpenters and chariot-makers were respected for their vital roles.

90. (A) Vaisheshika
The Vaisheshika school of ancient Indian philosophy is notable for its early contribution to scientific thought through the proposal of an atomic theory. Its founder, Kanada, argued that the physical universe is composed of eternal and indivisible atoms called parumanu. These atoms combine in various ways to form the material world, representing one of the earliest systematic attempts to explain the composition.

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91. (B) The head of a household, often a wealthy peasant or merchant
In the Post-Vedic period, the term 'Grahapati' refers to the head of a household. This social group often consisted of wealthy peasants or merchants who played a crucial role in the expanding agricultural and commercial economy. As property owners and taxpayers, Grahapatis held significant status within village and urban communities, representing the rise of a stable, land-owning and merchant class.

92. (A) 1, 2, 3, 5
Buddhist literature is a vast collection primarily composed in the Pali language. Key works include the Milinda Panho, a dialogue on philosophy, and the Jatakas, which tell stories of the Buddha's previous lives. The Tripitaka forms the core of the Buddhist canon. Additionally, chronicles like the Mahavamsa provide valuable historical accounts from Sri Lanka, detailing the spread and development of the faith.

93. (A) P-2, Q-1, R-3, S-4
Various terms in Shramana traditions describe different spiritual states and roles. In Jainism, Kaivalya represents the attainment of supreme knowledge or omniscience. Nirvana in Buddhism refers to the final emancipation from the cycle of rebirth. A Tirthankara is a spiritual teacher or ford-maker who guides others to liberation in Jainism. A Bhikkhu is a monastic mendicant in the Buddhist tradition.

94. (B) Tribal kinship to territorial statehood
The transition from 'Jana' to 'Janapada' marks a critical evolution in the political history of ancient India. It signifies the shift from a society organized around tribal kinship and nomadic movement to one defined by settled territorial statehood. As tribes permanently occupied specific regions, their political identity became linked to the land they inhabited, eventually leading to the formation of larger territorial states.

95. (A) Yajnavalkya
The Brihadaranyaka Upanishad is one of the oldest and most important philosophical texts of the Vedic tradition. A significant portion of the work revolves around the teachings and debates of the renowned sage Yajnavalkya. His discourses on the nature of the self, the ultimate reality of Brahman, and the path to spiritual liberation are foundational to the development of Vedantic and Indian philosophy.

96. (A) Both A and R are true and R is the correct explanation of A.
The Later Vedic period saw the rise of large, stable kingdoms like those of the Kuru and Panchala tribes. This political development was directly enabled by the transition from a nomadic pastoral life to settled agriculture. The resulting agricultural surplus provided the necessary economic resources to support a growing population, a specialized priestly class, and the burgeoning administrative and military needs.

97. (C) A standing professional army was maintained throughout the year.
Early Vedic political organization was tribal and relatively simple. The Rajan acted as a military leader and was assisted by officials like the Purohita and Senani. Intelligence was gathered through spies known as Spashas. However, the tribes did not maintain a professional standing army throughout the year. Instead, the entire able-bodied male population formed the military force during times of tribal conflict.

98. (C) Statement I is correct but Statement II is incorrect
The Purusha Sukta is a famous hymn that provides the earliest reference to the four-fold Varna system, describing how they emerged from the primeval man. While it is an integral part of the Rigveda, it is found in the tenth Mandala. This particular Mandala is considered a later addition to the text, distinct from the earlier core Mandalas (two through seven).

99. (A) 1 and 3
Ancient Kashi was highly respected as a center for the study of orthodox Brahminical literature. Its curriculum placed a strong emphasis on subjects such as grammar and logic, attracting scholars from across the region. While it prioritized traditional learning, it continued to flourish as a hub for intellectual and religious life well beyond the Later Vedic period, supported by its significant commercial wealth.

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100. (D) The ultimate, unchanging reality of the universe
In the philosophical framework of the Upanishads, the term 'Brahman' refers to the ultimate, unchanging, and infinite reality that underlies the entire universe. It is not limited to the priestly class but represents the supreme consciousness from which all things arise. Realizing the identity of the individual soul with this universal Brahman is considered the essential path to ultimate spiritual liberation.

101. (B) Soma
Soma was an important Early Vedic deity who was uniquely associated with plants, herbs, and a specifically prepared intoxicating drink used in sacrificial rituals. An entire Mandala of the Rigveda is dedicated to Soma, praising its purifying qualities and the divine inspiration it provided. The drink was believed to grant immortality and was central to the performance of major Vedic ceremonies.

102. (A) 1, 2, 3, 5
The Post-Vedic period was a time of significant innovation and institutional growth. Iron technology revolutionized both agriculture and military capabilities. The introduction of coined money, such as Karshapanas, facilitated smoother trade across regions. Taxila became a premier center for medical studies, while merchant guilds, or Shrenis, began to perform proto-banking functions. However, the mathematical formalization of zero occurred several centuries later.

103. (B) Sectarian divisions based primarily on monastic discipline and clothing
Svetambara and Digambara are the two major sectarian divisions within Jainism. Their differences primarily relate to monastic discipline and the practice of wearing clothes. The Svetambaras wear white robes and believe women can achieve liberation. The Digambaras practice total nudity for monks as a sign of renunciation and traditionally maintain that the original sacred texts of Jainism were lost over time.

104. (B) The Ganga-Yamuna Doab
The Kuru-Panchala kingdom was a dominant political and cultural entity during the Later Vedic period. It was centrally located in the fertile Ganga-Yamuna Doab, an area that provided the agricultural resources necessary for the growth of a powerful state. This region served as the heartland of the Later Vedic civilization, where many core religious texts were compiled and elaborate rituals performed.

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105. (A) Shruti is divinely revealed, while Smriti is composed by humans
Vedic literature is divided into two broad categories: Shruti and Smriti. Shruti, meaning 'that which is heard', refers to texts believed to be divinely revealed to sages and are considered the most authoritative. Smriti, meaning 'that which is remembered', consists of works composed by human authors to explain and systematize the wisdom found in the Shruti for broader social application.

106. (C) Collection of taxes/treasury
As the administrative machinery of the Later Vedic states became more specialized, new official roles emerged to manage the kingdom's resources. The Samagrahitri was an important officer responsible for the collection of taxes and the management of the royal treasury. This role was vital for sustaining the king's growing power, supporting the bureaucracy, and funding the increasingly complex rituals and military requirements.

107. (B) Sarnath
The event known as 'Dharmachakra Pravartana', or the 'Turning of the Wheel of Dharma', refers to the Buddha's first sermon. After attaining enlightenment at Bodh Gaya, he traveled to the Deer Park at Sarnath near Varanasi. There, he preached to his first five disciples, laying out the fundamental principles of the Four Noble Truths and the Eightfold Path for liberation.

108. (C) They believed heavily in free will and human agency modifying karma.
The Ajivikas were a prominent Shramana tradition contemporary with early Buddhism and Jainism. They were known for practicing severe asceticism and were led by the teacher Makkhali Gosala. However, they are most famously defined by their rejection of the concepts of free will. They believed in absolute fatalism, arguing that

163. (A) Both Statement I and Statement II are correct
Kashi was initially a powerful Mahajanapada but eventually lost its political independence to the expanding kingdom of Kosala. Despite this decline, Kashi retained its immense importance as a major hub for fine cotton textiles and as a pre-eminent center for religious education and intellectual discourse. Its economic prosperity ensured it remained a vital city in the Gangetic plain even as dominance shifted.

164. (B) Fortnightly confessional assembly for reciting the Patimokkha
The 'Uposatha' is a significant observance in the Buddhist monastic tradition. It refers to the fortnightly assembly of the Sangha, held on full and new moon days. During this gathering, the monks and nuns recite the Patimokkha, the core code of monastic rules. This ceremony provides a formal opportunity for members to confess violations and renew their commitment to the path of discipline.

165. (C) A caravan leader managing long-distance trade
In ancient Indian economic history, a 'Sarthavaha' was a prominent figure who served as the leader of a merchant caravan. They were responsible for managing and protecting long-distance trade expeditions that traveled between different cities. Given the risks involved in traversing forested areas, the Sarthavaha played a crucial role in ensuring safety, making them influential and wealthy members of the commercial society.

166. (B) Living with the teacher as part of his household
A fundamental and essential feature of the ancient Gurukula system was the practice of students living as part of the teacher's household. This immersive environment allowed for a holistic form of education that went beyond formal instruction. Students learned through direct observation and participation in daily life. This relationship, built on trust and service, ensured that learning was integrated into character.

167. (D) 1, 2 and 3
The Ajivika sect, led by Makkhali Gosala, held a distinctive worldview based on the concept of Niyati, or absolute destiny. They believed that all events in the universe are predetermined and that human effort is ineffective in changing fate. Despite this fatalistic outlook, the Ajivikas practiced severe asceticism, leading lives of extreme renunciation. Their teachings were influential during the time of Buddha.

168. (B) Etymology and semantics of Vedic words
The Nirukta, authored by the scholar Yaska, is a profound foundational treatise on the etymology and semantics of complex Vedic words. It is one of the six Vedangas and aims to explain the origins and meanings of terms found in the hymns. By providing a systematic analysis of roots, Nirukta was essential for the correct interpretation and understanding of sacred texts.

169. (A) Kamboja
Kamboja was the Mahajanapada situated furthest to the northwest, in the region of modern-day eastern Afghanistan and northern Pakistan. Its strategic location made it a vital gateway for trade with Central Asia. Kamboja was particularly renowned throughout ancient India for its excellent breed of horses and skilled cavalry. The people were frequently mentioned in various texts for their expertise in horsemanship.

170. (D) Shravasti - Maximum number of sermons delivered
The city of Shravasti played a major role in the Buddha's life as he spent twenty-five rainy season retreats there. Consequently, it is the location where he delivered the maximum number of his sermons and discourses. Other major events occurred elsewhere: his birth in Lumbini, enlightenment in Bodh Gaya, first sermon at Sarnath, and final passing away in the city of Kushinagar.

171. (D) Omniscience
In Jain epistemology, 'Kevala Jnana' represents the highest form of knowledge, often translated as omniscience or absolute knowledge. It is the perfect, infinite, and all-encompassing understanding of the entire universe, achieved only by those who have completely liberated their souls from the bondage of karma. Attaining Kevala knowledge is the ultimate spiritual goal in Jainism, marking the state of a Jina.

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118. (B) Aitareya Brahmana - A prose commentary on Rigvedic rituals
The Aitareya Brahmana is an important category of Vedic literature that provides prose commentaries specifically on the hymns of the Rigveda. Its primary focus is on explaining the intricate procedures and symbolic meanings of rituals performed by priests. These texts were essential for ensuring the correct execution of complex sacrifices, bridging the gap between poetic Samhitas and the practical religious application.

119. (D) Upanishads
While the roots of the concept can be traced to earlier texts, the clear and systematic articulation of the law of Karma first appears in the Upanishads. These philosophical works explore how an individual's ethical actions in one life directly determine the nature of their subsequent existence. This doctrine became a central feature of Indian spiritual thought, linking moral conduct with rebirth.

120. (A) They were primarily domestic servants and engaged in artisanal crafts
In the Later Vedic period, the economic and social position of the Shudras was characterized by service to the three higher Varnas. They primarily functioned as domestic servants and were also engaged in various artisanal crafts that supported the community. Unlike the Vaishyas, they generally did not own significant land or participate in high-level trade, remaining at the bottom of the hierarchy.

121. (C) A customary share of the agricultural produce taken by the king
During the Post-Vedic period, the term 'Bhaga' referred to a specific and regular tax levied by the king. It was a customary share, typically one-sixth of the agricultural produce, collected from farmers to support the state's administration and military. This system represented the formalization of revenue collection, moving away from voluntary contributions to a mandatory obligation for economic stability.

122. (A) It was located in the Deccan region.
The Vrijji or Vajji Mahajanapada was a prominent confederacy located in northern India, specifically in the region of modern-day Bihar. It was composed of eight clans, with the Lichchhavis being the most influential. Its capital was the vibrant city of Vaishali. Contrary to being in the Deccan region, Vrijji was a key player in the political life of the Gangetic plain.

123. (D) Jainism
The 'Agamas' constitute the core sacred literature of the Jain tradition. They contain the teachings of the Tirthankaras, particularly Mahavira, and provide detailed guidance on philosophy, ethics, and monastic discipline. For the Svetambara sect, these texts are preserved in a specific canon, while the Digambara sect believes that the original teachings were lost over time, leading to the development of secondary scriptures.

124. (A) 1, 2 and 3
The early Buddhist councils were critical for preserving the faith's teachings and resolving internal disputes. The first council at Rajagriha compiled the Dhamma and Vinaya. The second council at Vaishali led to the first major sectarian schism. The third was convened by Emperor Ashoka to address corruption. However, the fourth council did not establish Pali as the sole language of all.

125. (B) Formulation of geometric principles for altar construction in Sutras
A significant scientific advancement during the Late Vedic period was the formulation of complex geometric principles. These were recorded in the Shulba Sutras to provide precise instructions for the construction of fire altars used in major sacrifices. These texts demonstrate an early and sophisticated understanding of mathematics, including properties of shapes and the early development of principles used for ritual purposes.

126. (C) Statement I is correct but Statement II is incorrect
During the Later Vedic period, the economic and cultural center of the Vedic people shifted from the northwest to the fertile Ganga-Yamuna Doab. This movement was not driven by maritime trade but by the search for productive agricultural land and the expansion made possible by iron technology. Settling in this region allowed the tribes to transition into more stable, prosperous agricultural societies.

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127. (B) Assaka (Ashmaka)
Assaka, also known as Ashmaka, was unique among the sixteen Mahajanapadas for its geographical location. It was the only state situated in South India, specifically on the banks of the river Godavari. While most Mahajanapadas were concentrated in the Gangetic plains of the north, Assaka served as a vital link between the civilizations of the northern plains and the emerging southern cultures.

128. (B) Both extreme asceticism and extreme sensual indulgence
The 'Middle Path' is a fundamental concept in Buddhism that advocates for a balanced approach to life and spiritual practice. It suggests that individuals should avoid both the extremes of severe self-mortification or asceticism and the pursuit of excessive sensual indulgence. By following this moderate path, embodied in the Eightfold Path, one can achieve mental clarity without subjecting the body to hardship.

129. (B) A standard silver or copper punch-marked coin
In the Post-Vedic period, the 'Kahapana' or 'Karshapana' became a standard unit of currency. These were silver or copper punch-marked coins that played a crucial role in facilitating the expanding trade and commercial transactions across the Mahajanapadas. The introduction of these coins marked a significant transition from a barter-based economy to a more sophisticated monetized system, supporting the growth of urbanization.

130. (A) The critical investigation of Vedic rituals and duties (Dharma)
The philosophical school of Mimamsa is primarily dedicated to the critical investigation and systematic interpretation of the Vedic rituals and the concept of Dharma. It emphasizes the absolute authority of the Vedas and argues that the performance of ritual duties is the essential path to maintaining the cosmic order. Unlike mystical schools, Mimamsa focuses on the practical and ethical application of Vedic texts.

131. (B) Ashtadhyayi - The comprehensive foundational work on Sanskrit grammar
The Ashtadhyayi, authored by Panini, is the most authoritative and comprehensive work on ancient Sanskrit grammar. Composed around the fifth or fourth century BCE, it provides a highly structured and scientific analysis of the language's rules. This text was a cornerstone of education at Taxila and remains the foundational framework for understanding classical Sanskrit, influencing linguistic studies for over two thousand years.

132. (B) Rituals like Rajasuya and Ashvamedha were used to legitimize and enhance royal power.
In the Later Vedic period, the nature of kingship underwent a significant transformation as territorial states emerged. Monarchs began to utilize elaborate rituals such as the Rajasuya and Ashvamedha to legitimize their authority and demonstrate supreme power. These ceremonies, performed by the priestly class, served both religious and political functions, reinforcing the king's status as a protector and enhancing his control.

133. (B) Gargi Vachaknavi
Gargi Vachaknavi was a highly learned philosopher of the Vedic period. She is famously known for her participation in a profound philosophical debate with the sage Yajnavalkya at the court of King Janaka, documented in the Brihadaranyaka Upanishad. Her ability to challenge one of the era's most brilliant thinkers on the nature of reality demonstrates the high level of education enjoyed.

134. (B) Color, distinguishing the Aryans from the Dasas or Dasyus
During the Early Vedic period, the term 'Varna' primarily referred to color and was used to distinguish between different groups of people. It initially highlighted the contrast between fair-skinned Indo-Aryan speakers and darker-skinned indigenous populations, often called Dasas. This distinction served as the early basis for social division, which only later evolved into the highly complex and rigid hierarchical caste system.

135. (B) Discourses or sermons of the Buddha
In the context of Buddhist literature, the term 'Sutta' refers to the discourses or sermons delivered by the Buddha during his forty-five years of teaching. These are collected in the Sutta Pitaka, one of the three divisions of the Pali Canon. Each Sutta typically addresses a specific

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topic, ranging from ethical conduct to profound philosophical questions, and serves as a primary source.

136. (D) Purana Kassapa's Akriyavada
Among the various Shramana teachers of the sixth century BCE, Purana Kassapa advocated the doctrine of Akriyavada, or non-action. He taught that actions, whether virtuous or wicked, do not produce any inherent moral consequences or affect the soul's destiny. This philosophy completely denied the law of karma, suggesting that one could commit any act without accruing merit, challenging contemporary ethical systems.

137. (C) Narmada
The Sapta Sindhu, or 'Land of Seven Rivers', was the heartland of the Early Vedic Aryans in northwestern India. It included the river Sindhu, the sacred Saraswati, and five tributaries: Sutudri, Vipash, Parushni, Askini, and Vitasta. The river Narmada, located further south in central India, was not part of this initial geographical horizon and was not mentioned in the earliest Rigvedic layers.

138. (D) Territorial attachment and settled village life
The widespread transition to agriculture in the Later Vedic period profoundly altered the social and political structure of the Vedic tribes. As people moved away from a nomadic pastoral lifestyle, they developed a strong territorial attachment to the lands they cultivated. This led to the emergence of settled village life and larger territorial states, where political identity became increasingly defined by the region.

139. (A) 1, 2 and 3
Vardhamana Mahavira, the twenty-fourth Tirthankara of Jainism, was born into the Jnatrika Kshatriya clan at Kundagrama near Vaishali. After twelve years of intense penance, he attained supreme knowledge, or Kaivalya, under a Sal tree. He spent the remainder of his life preaching non-violence across northern India. Contrary to the Buddha, who passed away at Kushinagar, Mahavira attained liberation at Pavapuri.

140. (A) Kashi
Kashi, or Varanasi, was the pre-eminent center for orthodox Brahminical studies, logic, and traditional philosophy in ancient India. It was highly renowned for its deep scholarship in the Vedas and Upanishads, often enjoying the patronage of local rulers who valued wisdom. While Taxila excelled in secular sciences, Kashi remained the primary destination for those seeking deep education in established religious traditions.

141. (B) The leader of a village or a fighting unit
In the Early Vedic period, the 'Gramini' was an important official who served as the head of a village or a small fighting unit. This role was central to both the administrative and military organization of the tribe. The Gramini was responsible for maintaining local order and leading village members during conflicts, representing an essential link between families and the Rajan.

142. (D) Statement I is incorrect but Statement II is correct
Contrary to being absent, the concept of Samsara, or the continuous cycle of birth and death, is a central theme in Upanishadic thought. These texts explore the soul's journey across multiple lifetimes governed by the law of karma. The primary goal emphasized is to achieve the realization of the identity between the individual soul and the universal Brahman, leading to permanent liberation.

143. (D) Shudras - Wealthy traders and money lenders
The traditional Varna system divided ancient Indian society into four distinct categories. Brahmanas were priests and teachers, while Kshatriyas served as warriors and rulers. Vaishyas were the primary producers, engaged in agriculture, cattle rearing, and trade. However, Shudras occupied the lowest tier, primarily serving higher Varnas as laborers and domestic workers. They were certainly not the wealthy traders of the society.

144. (B) Surgical procedures and instruments
The Sushruta Samhita is one of the foundational texts of ancient Indian medicine, authored by the legendary physician Sushruta. It is particularly renowned for its advanced and detailed discussions on surgical procedures, including plastic surgery and cataract operations. The text describes over a hundred surgical instruments

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and provides comprehensive guidance on anatomy, establishing Sushruta as a pioneer in the field of ancient surgery.

145. (A) Bimbisara and Ajatashatru
The rise of Magadha to supreme power among the Mahajanapadas was initiated by the ambitious policies of its early rulers from the Haryanka dynasty. Bimbisara expanded the state's influence through strategic matrimonial alliances and the conquest of Anga. His son, Ajatashatru, continued this expansion through prolonged military campaigns against powerful neighbors like Kosala and the Vrijji confederacy, laying the foundations for empire.

146. (D) Fourth Noble Truth
In his first sermon at Sarnath, the Buddha outlined the Four Noble Truths, which form the core of his teaching on suffering. The first truth identifies the existence of suffering, the second its cause, and the third the possibility of cessation. The Fourth Noble Truth provides the practical solution by laying out the path that leads to the end of suffering.

147. (B) Surasena
The Mahajanapada of Surasena was located in the region of modern-day Mathura, which also served as its capital. This state was famously associated with the Yadava clan, from which prominent historical and mythological figures emerged. Its strategic location made it a significant center for trade and culture. Over time, Surasena was eventually annexed by the expanding power of Magadha in northern India.

148. (B) The final ordination conferring full status as a monk (Bhikkhu)
In the Buddhist monastic tradition, 'Upasampada' refers to the ceremony of higher ordination that confers full status as a monk or nun. This ritual typically occurs after a period of preliminary training as a novice. By undergoing Upasampada, an individual formally commits to the full set of monastic rules laid down in the Vinaya Pitaka, becoming a senior member of the Sangha.

149. (B) 1 and 3
The Post-Vedic period witnessed a significant expansion of commercial activities across northern India. Extensive inland trade routes effectively connected major cities like Shravasti, Rajagriha, and Kashi, facilitating the exchange of goods. The development and use of varied weights and measures further indicate increasing complexity. Contrary to common belief, trade was primarily managed by merchants and guilds rather than the priestly class.

150. (B) Anguttara Nikaya
The Anguttara Nikaya is a significant text within the Sutta Pitaka of the Pali Canon of Buddhism. It is particularly valued by historians for providing a detailed and comprehensive list of the sixteen 'Great States' or Mahajanapadas that dominated the political landscape of northern India during the time of the Buddha. This list offers a vital geographical and political snapshot of development.

151. (D) Lokayata (Charvaka)
The ancient Indian materialistic philosophy known as Lokayata or Charvaka proposed a radical view of human existence. It argued that consciousness is not an eternal spiritual entity but merely a byproduct of the material elements that compose the physical body. By rejecting the existence of a soul and the afterlife, Charvaka thinkers focused exclusively on the tangible world, contributing a unique perspective.

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152. (A) Both Statement I and Statement II are correct
Taxila was the prominent capital of the Gandhara Mahajanapada, situated in a vital strategic position. In the sixth century BCE, the region was conquered by the Achaemenid Empire, becoming a Persian satrapy. This conquest introduced significant Persian influences into the area's administration and culture. This exposure contributed to Taxila's development as a cosmopolitan center where diverse intellectual traditions could interact freely.

153. (A) Kula - Family
The social structure of the Vedic people was organized into a series of increasingly larger units. The Kula, or family, was the basic and smallest unit of society, headed by the eldest male member. Multiple families together formed a Grama, or village. A group of villages made up a Vis, which was a clan-like unit. Finally, the Jana represented the tribe.

154. (D) Initiate a student into formal Vedic studies under a Guru
The Upanayana was a crucial sacrament in ancient India that marked the formal initiation of a young boy into Vedic studies under a Guru. It was reserved for members of the three higher Varnas: Brahmanas, Kshatriyas, and Vaishyas. During the ceremony, the student received a sacred thread and was symbolically born again into a life of learning and spiritual discipline.

155. (B) The theory of conditioned predication or relativity of propositions
Syadvada is a fundamental epistemological doctrine of Jainism which states that all knowledge is relative and conditional. According to this theory, any proposition about reality is only partially true and depends on the specific point of view. By using the prefix 'Syat', meaning 'perhaps', Jain thinkers acknowledged the complexity of truth and the multi-sided nature of existence, promoting intellectual humility.

156. (B) Elevating one god to supreme status at a given time
The term 'Henotheism' was coined by Max Müller to describe a unique feature of the Early Vedic religion. It refers to the practice where different deities are worshipped one at a time, with each being addressed as the supreme and absolute god during the specific hymn dedicated to them. This allowed the Vedic poets to emphasize various aspects without creating a permanent hierarchy.

157. (B) Aranyakas
The Aranyakas are a category of Later Vedic literature that serves as a bridge between the ritual-focused Brahmanas and philosophical Upanishads. Often described as 'Forest Books', they were intended for study in seclusion by those seeking mystical insights into sacrifice. They move away from literal performance toward a symbolic interpretation of Vedic wisdom, preparing the ground for profound Upanishadic inquiries.

158. (B) 2 and 3
The economic rights of women in the Vedic period were limited and underwent changes over time. While the patriarchal structure was dominant, women generally did not inherit agricultural land. However, the concept of 'Stridhana', or bridal gifts, was recognized and remained under her primary control. In the Later Vedic period, social and property rights became increasingly restricted as society moved toward rigid hierarchies.

159. (B) Jainism
The 'Bhagavati Sutra' is a vital text within the Jain tradition, forming part of the twelve Angas. It is historically significant for providing biographical details about Mahavira, including his interactions with contemporary teachers like Makkhali Gosala. Beyond religious teachings, it offers important insights into the political and social conditions of the sixteen Mahajanapadas during the time of Mahavira's active preaching.

160. (B) A now-dry river often identified with the Ghaggar-Hakra
In the Rigveda, the river Saraswati is highly praised as the 'best of rivers' and a goddess. Modern scholars often identify this ancient river with the now-dry Ghaggar-Hakra river system in northwestern India. While it was once a perennial river supporting numerous early settlements, environmental changes led to its drying up. It remains a sacred symbol of wisdom in the Indian tradition.

161. (B) Phonetics and pronunciation
Shiksha is the first of the six Vedangas and is specifically dedicated to the science of phonetics and correct pronunciation. In an era where the Vedas were primarily transmitted orally, it was essential to ensure that every syllable was articulated with precision. Shiksha provided rules for sounds and accents, preserving the sacred hymns' integrity and maintaining the perceived efficacy of the ritual mantras.

162. (C) Urbanization completely halted due to the teachings of Buddhism.
The Post-Vedic period was an era of dynamic economic growth. The state established professional armies, and agriculture flourished with new techniques like paddy transplantation. Crafts became specialized, leading to the development of vibrant urban centers. Contrary to the idea that Buddhism hindered this process, it actually found strong support among the merchant and urban classes, contributing to flourishing urbanization in the Gangetic valley.

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provided the resources necessary for Kashi to emerge as a pre-eminent center for religious learning and intellectual discourse. The city's wealth supported a vibrant community of scholars and priests.

181. (C) Vajapeya
The Vajapeya was one of the major Later Vedic rituals, performed specifically to rejuvenate the aging king's vital powers. A central feature of this ceremony was a chariot race, in which the king was always ensured victory to symbolically demonstrate his physical prowess and supreme authority. This ritual served both a religious purpose of invoking divine blessings and a political function of reinforcement.

182. (B) 1 and 3
The Charvaka school was the most radical and materialistic tradition of ancient Indian philosophy. Its followers rejected spiritual concepts like heaven and the possibility of liberation, focusing instead on the reality of the physical world. They were also highly critical of elaborate Vedic sacrifices and the power of the priestly class. Crucially, they accepted perception as the only valid source of knowledge.

183. (B) Nighantu - Glossary of Vedic words
The Nighantu is a significant ancient text that serves as a specialized glossary of obscure and difficult words found in the Vedic hymns. It provided essential material for Yaska's later and more comprehensive work on etymology, the Nirukta. Other texts served different purposes: the Sulba Sutras focused on geometry, while the Vinaya Pitaka contained monastic rules for Buddhists in ancient India.

184. (B) Gana-Sanghas (Republican states like the Vajjis)
The organization of the early Buddhist Sangha was significantly influenced by the political structures of the contemporary Gana-Sanghas, or republican states. Like these aristocratic republics, the Sangha was governed by collective and democratic principles. Decisions were made through consensus or voting, and leadership was not vested in a single absolute authority. This model reflected the Buddha's own background in a republican state.

185. (B) They abandoned agriculture and took to trade and commerce
The central Jain principle of Ahimsa, or extreme non-violence, had a profound impact on the socio-economic life of its followers. Because agricultural activities like plowing inevitably cause harm to living beings in the soil, many Jains chose to move away from farming. Instead, they overwhelmingly took up professions in trade and commerce, where they could minimize physical harm to living creatures.

186. (D) Taxila
The famous physician Jivaka, who served as the royal doctor for King Bimbisara and was a contemporary of the Buddha, is traditionally said to have received his medical education at Taxila. This ancient hub in the northwest was celebrated for its specialized and advanced instruction in Ayurveda and surgery. Jivaka's reputation for his medical skills highlights the city's pre-eminence for learning.

187. (D) Both Statement I and Statement II are incorrect
The religious life of the Early Vedic people was distinct from later Hinduism as it lacked temple structures and the worship of idols. Instead, their central religious practice focused on the performance of Yajna conducted in the open air. These sacrifices involved offering clarified butter and grains into a sacred fire, accompanied by hymns. Deities were invoked to descend and accept the offerings.

188. (C) Radical skepticism regarding the possibility of metaphysical knowledge
The Ajnana school was a unique Shramana tradition in ancient India that advocated for radical skepticism. Its followers believed that absolute knowledge regarding metaphysical subjects, such as the nature of the afterlife, is fundamentally impossible for the human mind to grasp. They argued that intellectual speculation often leads to confusion, and therefore, maintaining a neutral and skeptical stance is the most wise path.

189. (A) 1 and 2
Agricultural practices underwent a transformation in the Post-Vedic period due to significant technological innovations. The

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172. (D) Statement I is incorrect but Statement II is correct
While Early Vedic society described in the Rigveda was relatively more egalitarian than in later periods, it was not completely without socio-economic disparities. Archaeological evidence from burials reveals that some individuals were buried with more numerous grave goods, suggesting the presence of early social differentiation based on status or role. These distinctions eventually evolved into the more rigid institutionalized Varna system.

173. (B) The conqueror (of inner passions)
The term 'Jina' is derived from the Sanskrit root meaning 'to conquer'. In the context of Jainism, it literally translates to 'the conqueror'. This title is given to those who have achieved ultimate spiritual victory by overcoming inner passions, such as desire and ignorance. By conquering internal struggles and liberating their souls, Jinas serve as spiritual guides, showing the path to liberation.

174. (B) To support religious and educational activities tax-free
'Brahmadeya' and 'Agrahara' were specific types of land grants made by kings and elites to learned Brahmanas and religious institutions. These grants were typically tax-free and intended to support religious, cultural, and educational activities within the kingdom. By providing a stable economic foundation for scholars, these grants ensured the preservation and transmission of traditional knowledge, rituals, and the Varna system.

175. (B) 2 and 3
The Post-Vedic period saw significant formalization of state structures as the Mahajanapadas grew more powerful. The administration became more complex with the expansion of a professional bureaucracy, including officials like Amatyas. Simultaneously, there was a drive to systematize social and legal norms, leading to the codification of customary laws into the Dharmasutras. However, the king's absolute ownership of all land was not established.

176. (B) Pushan
Pushan was an important deity in the Vedic religion, specifically invoked for the protection of cattle and the safety of travelers on their journeys. He was viewed as a guardian of paths and provider of prosperity. In the Later Vedic period, as the Varna system became more rigid, Pushan's status shifted, and he came to be associated particularly with the Shudras.

177. (C) The Harappan script was revived for administrative use during this period.
The 'Second Urbanization' in ancient India refers to the emergence of new urban centers in the Gangetic valley around the sixth century BCE. This process was closely linked to the widespread adoption of iron technology and resulting agricultural surplus. While this era saw significant growth, it did not involve the revival of the ancient and undeciphered Harappan script, which had become obsolete centuries before.

178. (B) The Vedas
The fundamental and most significant point of conflict between the orthodox Brahminical tradition and various Shramana movements, such as Buddhism and Jainism, centered on the authority of the Vedas. Orthodox schools held that the Vedas were divinely revealed and infallible. In sharp contrast, Shramana traditions rejected the supreme authority of Vedic texts, emphasizing personal reason, experience, and ethical conduct for spiritual enlightenment.

179. (B) A memorial mound enshrining relics of the Buddha or great monks
In Buddhist architecture, the 'Stupa' originally served as a memorial mound designed to enshrine the relics of the Buddha or eminent monks. It symbolized the Buddha's final passing away and functioned as a sacred focus for meditation and veneration. Over time, Stupas evolved into more elaborate structures, becoming central features of monastic complexes where devotees could gather to pay their respects.

180. (A) Both Statement I and Statement II are correct
Ancient Kashi was renowned throughout the subcontinent for the production of fine cotton textiles, which were highly prized and traded widely. This economic prosperity, fueled by specialized manufacturing and strategic location,

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all events are predetermined and that actions cannot modify destiny.

109. (D) 1, 2, and 3
Several Mahajanapadas were led by powerful rulers who shaped the political history of the sixth century BCE. Bimbisara was the foundational king of the Haryanka dynasty in Magadha. Pradyota was the formidable ruler of Avanti, known for military strength. Udayana was the celebrated king of Vatsa, whose life and romantic adventures became the subject of numerous plays in ancient literature.

110. (A) Charvaka (Lokayata)
The famous phrase encouraging individuals to live happily and enjoy life's pleasures, even by borrowing, is a core tenet of the Charvaka or Lokayata philosophy. This school represented a radical materialistic worldview that rejected spiritual concepts and the authority of the Vedas. By emphasizing the pursuit of physical well-being, Charvaka thinkers stood in sharp contrast to the contemporary ascetic Shramana traditions.

111. (D) Statement I is incorrect but Statement II is correct
The use of iron was not a feature of the Early Vedic period described in the Rigveda, which primarily mentions copper and bronze. Iron technology emerged later and is specifically referred to in Later Vedic literature by terms like 'Shyama Ayas' or 'Krishna Ayas'. This technological development was crucial for the expansion of settlements and the subsequent rise of settled agricultural civilizations.

112. (D) Non-soul (the absence of a permanent and unchanging self)
Anatta is a fundamental doctrine in Buddhism that translates to 'non-self' or 'non-soul'. It proposes that there is no permanent, unchanging, or eternal soul within an individual. Instead, what we perceive as the 'self' is a constantly changing combination of physical and mental factors. This concept distinguishes Buddhism from other Indian traditions that affirm the existence of an eternal soul.

113. (B) Taxila
A student wishing to master the complexities of Sanskrit grammar and study the foundational work known as the Ashtadhyayi would travel to Taxila. This ancient educational hub in the northwest was specifically renowned for its excellence in grammatical studies and was the home of the great scholar Panini. Its reputation for specialized learning in secular fields made it a premier destination.

114. (A) Jainism
The practice of Santhara or Sallekhana is a highly significant ritual within the Jain tradition. It involves the voluntary fasting unto death as a way of purifying the soul and achieving a peaceful spiritual transition. This practice is undertaken only by those who feel they have fulfilled all responsibilities and are ready for liberation, reflecting the Jain commitment to non-attachment and renunciation.

115. (C) Samyak Smriti
The Pancha Mahavrata, or five great vows, form the ethical foundation for Jain monks and nuns. These include Ahimsa, Satya, Asteya, Brahmacharya, and Aparigraha. Samyak Smriti, which means 'right mindfulness', is actually a part of the Buddhist Eightfold Path and is not one of the specific vows categorized within the core ethical framework of the ancient Jain tradition and practice.

116. (D) Brahmanas, Kshatriyas, and Vaishyas
In the Later Vedic social structure, the term 'Dvija' or 'twice-born' referred to members of the three higher Varnas: the Brahmanas, Kshatriyas, and Vaishyas. They were entitled to the Upanayana ceremony, considered a second, spiritual birth into the world of Vedic learning. The Shudras were excluded from this sacrament, creating a fundamental social and religious division within the hierarchical framework.

117. (C) Mauryan Dynasty that unified the majority of northern India
Following the rule of the Nanda dynasty, which had established a powerful state in Magadha, the Mauryan dynasty rose to prominence under Chandragupta Maurya. This new empire was the first to unify the vast majority of northern India under a centralized administration. The Mauryan period marked a significant peak in political history, characterized by effective governance, economic expansion, and imperial stability.

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widespread use of iron ploughshares allowed for more effective tilling of heavy soil in the Gangetic plains. Additionally, the introduction of wet paddy transplantation significantly increased agricultural productivity and yields. While the king's authority over land grew, the system did not involve the complete replacement of private holdings.

190. (D) The Brahmanas explain the mystical and philosophical meaning of the hymns.
The different categories of Later Vedic literature each served a specific role. Upanishads deal with profound philosophical questions. The Atharvaveda contains practical charms and early medical knowledge. Aranyakas serve as a bridge toward symbolic interpretations. However, the Brahmanas are primarily focused on providing detailed instructions for the performance of rituals rather than explaining deep mystical meanings, which is the domain of Upanishads.

191. (B) The intermixture of Varnas through inter-caste marriages
In ancient Indian Dharmashastra texts, the term 'Varna-Sankara' refers to the intermixture of different Varnas resulting from inter-caste marriages. The Brahminical social order viewed such unions as a cause of social instability and ritual impurity. To maintain the perceived purity and order of the hierarchical Varna system, elaborate rules and restrictions were formulated to discourage these mixtures outside the original four-fold division.

192. (B) Avanti
The Mahajanapada of Avanti was a major power in central India, with its prominent capital at Ujjayini. The city's strategic location made it a vital node on the Dakshinapatha, the ancient trade route connecting northern India with southern regions. This position allowed Avanti to control significant commercial traffic and gain immense wealth from trade, making it a formidable rival to other states.

193. (D) Statement I is incorrect but Statement II is correct
The Buddha and Mahavira both chose to deliver their teachings in the common vernacular languages of their time to ensure accessibility to a broad audience, including lower Varnas. The Buddha primarily used Pali or early forms of Magadhi, rather than elite classical Sanskrit. Similarly, Mahavira preached in Ardhamagadhi. This deliberate choice reflected the Shramana traditions' rejection of linguistic and social barriers.

194. (B) Milker of cows
In the Early Vedic period, the term for daughter was 'Duhitri', which literally translates to 'one who milks the cows'. This linguistic detail highlights the central importance of cattle in the daily life and economy of the Vedic tribes. The daughter's role within the household was defined by her contribution to the care and management of the family's most precious resource.

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195. (B) 1 and 3
Ancient Indian education in the Gurukula system focused on a core curriculum that included the study of Vedas, grammar, logic, and metrics. A defining characteristic was the sacred bond between the Guru and the Shishya, modeled on the relationship between a father and son. While discipline was important, the use of corporal punishment was generally discouraged, with the emphasis placed on character.

196. (B) Katha Upanishad
The profound and celebrated philosophical dialogue between the young seeker Nachiketa and Yama, the God of Death, is recorded in the Katha Upanishad. The conversation explores the nature of the true self, the mystery of what happens after death, and the path to achieving immortality through spiritual realization. This text is highly regarded for its poetic beauty and deep philosophical insights.

197. (D) Spasha - Spy/Messenger
As administrative complexity of the Later Vedic states grew, specialized officers were appointed to manage different aspects of the kingdom. The Spashas served as spies or messengers, gathering vital intelligence for the king. Other important roles included the Purohita as chief priest and advisor, and the Senani as military commander. The Gramini acted as the village headman, rather than the queen.

198. (A) The discovery and extensive use of iron (Krishna Ayas)
The most critical economic factor that facilitated the transition from a pastoral economy to a settled agricultural society in the Later Vedic period was the discovery and widespread application of iron technology. Iron tools such as axes allowed for the clearing of thick forests. Iron ploughshares further enabled the cultivation of hard soil, leading to stable settlements and the growth of territorial states.

199. (C) Lingayats
The sixth century BCE was a period of intense intellectual ferment in India, marked by the rise of various Shramana traditions such as the Ajivikas and Lokayatas. These groups challenged the established Brahminical order. The Lingayats, however, were a much later development. They emerged in the twelfth century CE in the southern region of Karnataka as a reformist movement within the Shaivite tradition.

200. (A) Both Statement I and Statement II are correct
Anekantavada is a core doctrine of Jain philosophy which posits that absolute reality is multifaceted and cannot be fully grasped from a single perspective. It asserts that every viewpoint contains only a partial truth. Consequently, this principle serves as a foundation for intellectual tolerance. By acknowledging that others may hold a piece of truth, Jains are encouraged to approach opinions with humility.

201. (D) A residential quarter or monastery for monks and nuns
In the Shramana traditions, particularly within Buddhism and Jainism, the 'Vihara' served as a permanent residential quarter or monastery for monks and nuns. Originally intended as temporary shelters during the rainy season retreat, Viharas eventually evolved into complex and organized institutions where members lived and studied teachings together. These monasteries played a vital role in serving as centers for intellectual life.

202. (A) 1 only
Early Vedic political organization was predominantly tribal, with the Rajan serving as the primary leader. While kingship often became hereditary, there are references to the selection or election of the chief by tribal assemblies like the Samiti. During this period, the concept of the king's absolute ownership of land had not yet emerged, and the 'Bali' was still a voluntary gift.

203. (B) Milinda Panho
The 'Milinda Panho', or 'Questions of King Milinda', is a celebrated Buddhist text composed in the form of a dialogue. It records a philosophical debate between the Indo-Greek King Menander and the learned Buddhist monk Nagasena. The text covers a wide range of topics, including the nature of the self and the concept of Nirvana, providing a clear exposition of philosophy.

204. (D) It functioned as a single, centralized university with a strict central administration and standardized exams.
Education at ancient Taxila was characterized by a decentralized and flexible structure rather than being a single, centralized university with standardized administration. It consisted of many independent teachers, each an expert in their field, who attracted their own students to their households. While the city was a renowned hub, there was no central governing body that conducted exams or granted formal degrees.

205. (D) Iron
One of the primary reasons for the exceptional wealth and military power of the Magadha Mahajanapada was its geographic proximity to rich iron ore deposits. These resources provided the state with raw material necessary to manufacture high-quality weapons and agricultural tools. This technological advantage allowed Magadha's armies to dominate rivals and its farmers to cultivate fertile Gangetic lands more effectively, fueling imperial expansion.

206. (C) Statement I is correct but Statement II is incorrect
In early Buddhist thought, Nirvana is understood as the state of ultimate peace achieved through the extinction of desire, hatred, and ignorance. Contrary to common misconceptions, the attainment of Nirvana is not restricted to the moment of physical death. An individual can achieve this state of spiritual liberation while still alive, as the Buddha himself did at Bodh Gaya during his lifetime.

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207. (D) Wealth given to a woman at her marriage over which she had primary rights
'Stridhana' is a significant concept in ancient Indian law that refers to the specific wealth and property given to a woman at the time of her marriage. This could include jewelry and other gifts from her parents or husband. Unlike other forms of family property, the woman held primary and exclusive rights over her Stridhana, providing ancient women with economic security.

208. (D) 1, 2 and 3
Jain literature has a long and complex history of development. The earliest sacred texts were compiled in Ardhamagadhi Prakrit to make them accessible to common people. For the Svetambara sect, the twelve Angas form the core of the scriptural canon. In contrast, the Digambara sect traditionally believes that the original teachings were lost over time, leading them to rely on later commentaries.

209. (D) A guild of merchants or artisans
In Post-Vedic texts, the term 'Shreni' refers to a professional guild or association of merchants or artisans. These organizations played a vital role in the ancient Indian economy by regulating quality of goods, determining prices, and establishing ethical standards. Some Shrenis even performed early banking functions. Their influence was significant, and they often held considerable social and political weight within urban centers.

210. (A) Rita - Cosmic order
The concept of 'Rita' is a foundational principle of the Early Vedic worldview, representing the fundamental cosmic and moral order that governs the universe. It ensures the regularity of natural phenomena and the ethical behavior of humans. Other terms served different functions: a Yajna was a sacrificial ritual, while the Sabha was a political assembly of elders rather than a sacrificial ritual itself.

211. (D) Sadanira (Gandak)
The geographical expansion of the Vedic tribes into the Gangetic valley reached a significant milestone in the Later Vedic period. The river Sadanira, identified with the modern Gandak river, served as the natural eastern boundary of the settled Kuru-Panchala region. Texts like the Shatapatha Brahmana narrate the story of the sacred fire being carried eastward across this river, symbolizing the expansion.

212. (A) Both Statement I and Statement II are correct
The Ajivika sect enjoyed considerable royal favor during the early Mauryan period. Emperor Bindusara is traditionally believed to have been a patron of this fatalistic Shramana tradition. His son, Ashoka, continued to support the Ajivikas. Evidence for this patronage remains in the Barabar hill caves in Bihar, where Ashoka had several caves meticulously carved out and donated to the Ajivika ascetics.

213. (D) The Upanishads
The philosophical system known as Vedanta, which literally means the 'end of the Vedas', is fundamentally based on the teachings of the Upanishads. These texts form the final part of the Vedic corpus and focus on mystical and metaphysical inquiries rather than ritual procedures. Vedanta explores the profound relationship between the individual soul and the ultimate universal reality, providing the intellectual framework for thought.

214. (D) 1, 2 and 3
The Battle of Ten Kings (Dasarajna) was a pivotal conflict in the Rigvedic period, fought primarily for control over the waters of the river Parushni and regional political dominance. It featured a sharp rivalry between two prominent priestly families: Vasishtha served the victorious Bharata tribe under King Sudas, while Vishwamitra led the opposing confederacy. The Bharatas' victory establish their supremacy in northern India.

215. (D) They universally endorsed the caste system.
The Shramana movements of the Post-Vedic period, including Buddhism and Jainism, were characterized by their challenge to the orthodox Brahminical social order. They offered a more egalitarian vision of society and prioritized personal moral conduct over elaborate rituals. To reach the common masses, they utilized vernacular languages. Contrary to endorsing the caste system, these movements generally rejected birth-based hierarchies, providing alternative spiritual paths.

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social systems. They emphasized individual effort, ethical behavior, and asceticism as the primary means to achieve spiritual goals. This focus on personal striving rather than reliance on priestly classes or elaborate sacrificial rituals differentiated them significantly from the established orthodox religious systems.

268. (A) The newly emerging and wealthy urban mercantile classes
Shramana traditions found a receptive audience among the newly emerging urban mercantile classes. These groups, whose social and economic status was growing within the new states, often felt marginalized by traditional hierarchies. The egalitarian spiritual frameworks and pragmatic ethical paths offered by movements like Buddhism and Jainism provided a more suitable religious environment for their specific interests and social aspirations.

269. (C) By introducing new philosophical paradigms concerning existence, karma, and liberation
The Shramana traditions transformed the religious landscape by introducing radical philosophical concepts regarding the nature of the universe, the mechanics of karma, and the path to ultimate liberation. These ideas shifted the focus from external rituals to internal spiritual development and ethical living. Their influence created an environment of rigorous intellectual debate, fundamentally reshaping the core tenets of religious thought.

270. (D) Monastic communities serving as new centers for learning
The intense intellectual activity and debate characteristic of this period resulted in the establishment of institutionalized monastic communities. These communities served as vital centers for religious and philosophical learning, where followers could study and disseminate new ideas. They provided a stable institutional framework that helped preserve teachings and foster spiritual growth, becoming major pillars of the transformed social and religious landscape.

271. (C) Observation of suffering and an ethical path
Early Buddhist philosophy was primarily centered on the empirical observation of human suffering and the pursuit of a pragmatic, ethical path toward liberation. Rather than relying on complex sacrificial rituals or divine intervention, Buddhism emphasized personal conduct and psychological understanding. This approach aimed to provide a practical solution to existential distress, making spiritual advancement accessible through individual effort and mindfulness.

272. (B) The structured monastic order
Buddhism established the monastic order as a unique institutional framework that functioned as a parallel society. Governed by a specific code of conduct, this structure offered an environment free from traditional social hierarchies and constraints. The order played a crucial role in preserving Buddhist teachings and providing a community where individuals could focus exclusively on spiritual goals and ethical development.

273. (D) Diverse social groups experiencing marginalization
The relatively egalitarian nature of Buddhism was particularly appealing to social groups that felt marginalized by the rigid traditional hierarchies of the time. By offering a path to spiritual attainment that did not depend on birth or status, Buddhism attracted a wide range of followers seeking social and spiritual inclusion. This inclusivity contributed significantly to the rapid spread of the movement.

274. (A) As a parallel social environment devoid of traditional hierarchical constraints
The Buddhist monastic order served as a social space that operated independently of the traditional hierarchical structures prevalent in broader society. This environment allowed individuals from various backgrounds to live and practice together without the distinctions of caste or social rank. Such a framework was essential for maintaining the movement's egalitarian ideals and for the systematic dissemination of its teachings.

275. (C) Securing necessary political patronage
To ensure the long-term survival and growth of its monastic institutions, the Buddhist movement carefully balanced its spiritual autonomy with the need for political patronage. Engaging with the newly formed states allowed these institutions to secure necessary resources and protection. This relationship was vital for expanding the

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225. (D) They were excluded from all trade guilds (Shrenis).
The Vaishyas occupied a central role in the socio-economic life of the Post-Vedic period. As the principal taxpayers, they supported the state's expanding administrative and military needs. Wealthy merchants among them, known as Setthis, gained significant status and were prominent patrons of the new Shramana movements. Contrary to being excluded, the Vaishyas were the primary members and leaders of trade guilds.

226. (B) A specific weight of silver or gold used as currency
During the Later Vedic period, the term 'Shatamana' referred to a specific unit of weight for silver or gold, which functioned as an early form of currency before the introduction of standardized punch-marked coins. These units were used for high-value transactions and were often mentioned in the context of sacrificial fees. The Shatamana represents an important stage in monetary evolution.

227. (A) Both Statement I and Statement II are correct
The Upanishads are traditionally categorized into chronological layers based on stylistic features. The earliest texts, such as the Brihadaranyaka and Chandogya, are primarily composed in prose and explore profound philosophical questions through dialogues. Subsequently, later Upanishads like the Katha and Shvetashvatara were composed in verse, reflecting a more poetic approach. This transition illustrates the evolution of ancient Indian philosophical thought.

228. (D) Purana Kassapa
Purana Kassapa was a prominent Shramana teacher contemporary with the Buddha, who advocated the radical doctrine of Akriyavada, or non-action. He taught that the soul remains unaffected by actions, and therefore, no deed—regardless of how virtuous or wicked—produces any inherent moral merit or demerit. By denying the efficacy of karma, his philosophy challenged the ethical foundations of most other traditions.

229. (C) 1 and 3
The Gana-Sanghas, or ancient Indian republican states, were characterized by an aristocratic and oligarchic form of government. Power was typically vested in a council of Kshatriya elders or 'rajas' who made collective decisions for the clan. The Buddha himself belonged to one such state, the Shakya Gana-Sangha. Unlike monarchies, these republics did not possess a centralized standing army under one ruler.

230. (A) Sila - Ethical conduct
In the Buddhist tradition, 'Sila' refers to ethical conduct or moral discipline, a foundational requirement for spiritual progress. Other terms have specific meanings: 'Samadhi' refers to deep concentration or meditation, while 'Prajna' represents transformative wisdom. 'Dukkha' is the central concept of suffering or unsatisfactoriness that characterizes worldly existence. Together, these elements form the core of the Buddhist path toward enlightenment.

231. (A) Indus and Jhelum
The ancient university and city of Taxila were located in a strategic position in northwestern India, situated between the rivers Indus and Jhelum. This geographic location placed the city at the crossroads of major trade and invasion routes. The proximity to these rivers facilitated commercial traffic and made Taxila a vibrant cosmopolitan hub where diverse cultural and intellectual currents merged.

232. (D) Statement I is incorrect but Statement II is correct
While the Early Vedic economy was primarily based on pastoralism and lacked standardized coinage, it was not completely without a medium of exchange. Along with the cow, which served as a primary unit of value, the 'Nishka' played a significant role in high-value transactions. Originally a gold ornament, the Nishka's consistent weight and value allowed it to function as a rudimentary medium.

233. (C) The Later Vedic Period
The 'Chaturvarnya' system, which divides society into the four Varnas of Brahmanas, Kshatriyas, Vaishyas, and Shudras, became fully established and institutionalized during the Later Vedic period. While the roots are found in the Rigveda, it was in this later era that social status became increasingly determined by birth. The rituals and laws of the period reinforced this rigid hierarchy formally.

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234. (A) 1 and 2
The transition from tribal chieftainships to organized territorial states in the Post-Vedic period was driven by fundamental economic changes. Settled agriculture provided the necessary territorial stability and food security. Crucially, the resulting agricultural surplus allowed for the emergence of non-producing classes, such as professional bureaucrats and large standing armies. However, as monarchical power became more centralized, earlier tribal assemblies grew weaker.

235. (D) Animal sacrifice was strictly prohibited by orthodox Brahmanism during this period.
Religion in the Later Vedic period was characterized by increasing complexity and professionalization of rituals. Public sacrifices became highly elaborate and expensive ceremonies, accessible only to the wealthy elite. Domestic sacrifices were performed by the householder within the family setting. Contrary to reformist views, animal sacrifice was an integral and frequent component of many major rituals during this period rather than being prohibited.

236. (D) Pushkalavati (and later Taxila)
The Mahajanapada of Gandhara, located in the far northwest, was a strategically vital state that served as a major center for education and trade. Its early capital was Pushkalavati, situated in the Peshawar valley. Later, the city of Taxila became its most prominent center, gaining worldwide fame as a premier educational hub. Gandhara's location ensured constant interaction with the diverse cultures of Asia.

237. (A) Both Statement I and Statement II are correct
The Charvaka school represents the radical materialistic tradition in ancient Indian philosophy. It accepted perception as the only valid source of knowledge, arguing that only what can be directly experienced through the senses is truly real. Consequently, Charvaka thinkers rejected the existence of any metaphysical entities that could not be perceived, including God and the soul, challenging the foundations of other traditions.

238. (B) Rigveda Samhita
The Rigveda Samhita is widely considered the oldest surviving work of Indian literature and one of the oldest in any Indo-European language. Compiled around 1500–1200 BCE, it consists of over a thousand hymns dedicated to various deities of the early Vedic period. These hymns provide essential and unique insights into the religious, social, and cultural life of the ancient Indo-Aryan tribes.

239. (A) 1 and 2
In the ancient Gurukula system, education was traditionally imparted free of cost, with the student living in the teacher's home and performing service. At the conclusion of studies, students would provide 'Gurudakshina' as a token of gratitude. The medium of instruction for higher Vedic learning was exclusively classical Sanskrit. However, the system reinforced Varna hierarchy, as Shudras were systematically barred.

240. (C) Krishala - A unit of weight for coins
Ancient Indian economic life utilized specific terms to describe different commodities and units. 'Krishala' was a unit of weight, often based on the seed of the gunja plant, used for weighing gold and early coins. Other terms serve different roles: 'Yava' referred to barley in both Early and Later Vedic periods, while 'Vrihi' was the term for rice later.

241. (D) The impermanence of all worldly things
'Anitya' is a fundamental concept in Buddhist philosophy which translates to 'impermanence'. It asserts that everything in the universe, from physical atoms to mental states, is in a state of constant flux and change. Recognizing the reality of Anitya is essential for overcoming attachment and suffering, as it leads to the understanding that clinging to transient things is a cause of dissatisfaction.

242. (D) Statement I is incorrect but Statement II is correct
Contrary to the idea that they were completely forbidden, women were allowed to join the Jain monastic community as nuns from the very beginning. However, major sectarian differences emerged regarding their spiritual potential. The Svetambara sect believes that women are fully capable of achieving liberation. In contrast, the

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Digambara sect traditionally maintains that women must first be reborn as men to attain final emancipation.

243. (C) The Kuru-Panchala region (Ganga-Yamuna Doab)
In the Later Vedic period, the geographical center of the Vedic people underwent a significant shift away from the northwestern Sapta Sindhu region. The new heartland of the civilization became the Kuru-Panchala region, centrally located in the fertile Ganga-Yamuna Doab. This movement eastward allowed for the transition into settled agricultural life and the formation of larger territorial states in northern India.

244. (C) 1 and 3
Kashi's reputation as a premier educational center was deeply rooted in its specialization in traditional Brahminical and Upanishadic philosophy. This intellectual prominence was sustained by significant agricultural and commercial wealth of the surrounding region, which provided necessary resources. While Kashi excelled in religious studies, it did not replace Taxila as the primary center for military science, which remained a hub for secular training.

245. (D) The Rajan was a hereditary monarch with absolute divine rights.
The political organization of the Early Vedic people was tribal and decentralized. The primary loyalty of individuals was to their tribe, or Jana. The king, known as the Rajan, was primarily a military leader whose authority was not absolute. He received voluntary gifts called 'Bali' and was assisted by officials. Crucially, his power was checked by tribal assemblies like Sabha.

246. (D) Right Knowledge of the Vedas (Samyak Veda Jnana)
The Eightfold Path, or Ashtangika Marga, is a practical guide for ethical development in Buddhism. It includes categories such as Right View, Resolve, Speech, Action, Livelihood, Effort, Mindfulness, and Concentration. Since Buddhism rejects the absolute authority of the Vedic tradition, 'Right Knowledge of the Vedas' is not included. Instead, focus is on personal realization of Truths for liberation.

247. (D) Statement I is incorrect but Statement II is correct
While Early Vedic settlements are associated with different material cultures, Painted Grey Ware (PGW) is a distinct archaeological marker specifically linked to the Later Vedic period. This type of pottery, characterized by grey color and black geometric designs, is primarily found at sites across the Ganga-Yamuna Doab. The distribution of PGW reflects the eastward expansion and transition into settled agricultural communities.

248. (A) Materialism (Ucchedavada/Charvaka precursor)
Ajita Kesakambali was a prominent Shramana philosopher and a contemporary of the Buddha. He is considered an early pioneer of Indian materialism, often seen as a precursor to the later Charvaka school. Ajita taught that there is no afterlife and no moral consequence for actions. According to his doctrine, everything is composed of elements and is destroyed at death, making pleasure logical.

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249. (A) 1 and 2
During the Post-Vedic period, the social hierarchy became increasingly rigid as Brahminical texts began to formulate strict rules regarding purity. It was during this era that the concept of untouchability first began to emerge. While the Shramana movements like Buddhism and Jainism offered a more egalitarian spiritual vision and challenged the Varna system, they did not completely succeed in eradicating entrenched hierarchies.

250. (A) Post-Vedic Society - Rise of Mahajanapadas and urban centers
The history of ancient India is defined by significant transitions in its social and political organization. Post-Vedic society is correctly characterized by the rise of the sixteen Mahajanapadas and the flourishing of urban centers during the 'second urbanization'. Other descriptions are historically misplaced: Early Vedic society was primarily pastoral and tribal, while Later Vedic society saw the beginning of stable settled agriculture.

216. (D) Buddha, Dhamma, Sangha
In Buddhism, the 'Tri-ratna' or Three Jewels represent the core pillars of the faith that every follower takes refuge in. These are the Buddha (the enlightened teacher), the Dhamma (his teachings or the universal truth), and the Sangha (the monastic and lay community). Together, these three jewels provide the spiritual foundation and guidance necessary for an individual to progress on the path toward liberation.

217. (C) Statement I is correct but Statement II is incorrect
The social position of women in the Early Vedic period was relatively high compared to later eras. Widows were generally allowed to remarry, often through the practice of Niyoga, where a woman could have children with her husband's brother to ensure the family's lineage. Contrary to common myths, the practice of Sati was not mandatory or widely prevalent during this formative period.

218. (D) Kuru
The Mahajanapada of Kuru was situated in the strategic region of modern-day Delhi and Meerut. It was one of the most prominent states during the Later Vedic period and is famously associated with the legendary events of the Mahabharata. With its capital at Hastinapura and later Indraprastha, Kuru was a major center for the consolidation of Vedic culture, rituals, and early political history.

219. (A) 1 and 2
Science in ancient India was often developed as a supplement to religious activities. The Sulba Sutras contain remarkably sophisticated geometric theorems used for the precise construction of fire altars. Similarly, the study of astronomy, or Jyotisha, was primarily motivated by the need to determine the correct auspicious timings for performing Vedic rituals. Atomic theory, however, was an important development of the Vaisheshika school.

220. (A) Nyaya Sutras - Gautama
The six orthodox schools of Indian philosophy each have a foundational text and a legendary founder. The Nyaya school, which focuses on logic and the rules of debate, was established by the sage Gautama. Other pairs are historically inaccurate: the Vaisheshika school was founded by Kanada, the Yoga school was formalized by Patanjali, and the Mimamsa school was developed by Jaimini.

221. (D) Arthashastra
Taxila was a highly prestigious educational center renowned for specialized instruction in diverse fields, including military science and statecraft. The most famous alumnus associated with this tradition is Chanakya, also known as Kautilya, who served as a teacher at Taxila. His comprehensive treatise, the Arthashastra, provides a detailed analysis of political strategy and governance, reflecting the high level of knowledge at Taxila.

222. (D) A is false but R is true.
Kashi was a formidable power in the early Post-Vedic period and frequently engaged in political rivalries with its neighbors. However, it was not Kashi that conquered Magadha. Instead, historical trajectory saw the rising power of Magadha, under the Haryanka dynasty, eventually annexing Kashi. This conquest was strategically vital as it secured Magadha's control over rich agricultural resources and lucrative trade routes.

223. (D) That every event or phenomenon arises in dependence upon conditions
Pratityasamutpada, often translated as 'Dependent Origination', is a core doctrine of Buddhist philosophy. It states that no phenomenon in the universe exists independently or arises from a single, unchanging cause. Instead, every event occurs in dependence upon a complex web of multiple and interrelated conditions. By understanding this causal process, particularly the chain that leads to suffering, an individual can achieve liberation.

224. (A) 1 and 2
The introduction of iron technology around 1000 BCE initially focused on the production of more effective weapons. However, its most profound impact occurred when it was applied to agriculture in the middle Gangetic basin. Iron axes and ploughshares enabled clearing dense forests and tilling hard soil, transforming the region into a productive heartland. Later Vedic texts like the Atharvaveda specifically recognize its importance.

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fields. Constructing complex sacrificial altars required precise measurements and geometric layouts, leading to significant developments in practical geometry. Additionally, astronomical calculations became essential for timing these rituals correctly. Thus, religious institutional needs directly drove early progress in mathematical and observational sciences within the Later Vedic social framework.

260. (A) Complex political entities and social hierarchies
The emergence of an agrarian surplus in the Later Vedic period acted as a catalyst for significant institutional growth. It provided the necessary resources to sustain more complex political entities and a rigid social hierarchy based on hereditary roles. This economic foundation allowed for the consolidation of power and the development of specialized administrative functions that were previously impossible in pastoral societies.

261. (D) Geographically defined territorial statehood
The Post Vedic era experienced a significant institutional shift from alliances based on lineage and kinship toward geographically defined territorial states. This transition involved the dissolution of older tribal frameworks in favor of more centralized and structured political entities. Rulers began to assert authority over specific territories rather than mobile groups, marking a pivotal moment in the development of statecraft.

262. (B) The generation of immense agricultural surplus
The development of standing armies and administrative bureaucracies in emerging states was made possible by the generation of a substantial agricultural surplus. This economic base provided the necessary funding and resources to maintain a permanent military force and a centralized administration. Such economic stabilization was crucial for rulers to consolidate their power and transition into more complex forms of statehood.

263. (C) It allowed rulers to consolidate power over defined territories
The emergence of territorial states fundamentally reshaped social and political dynamics by enabling rulers to centralize power over specific geographical regions. This shift moved political authority away from fluid lineage alliances and toward a more permanent and structured form of governance. Consequently, the ability to control defined territories provided the basis for more stable political regimes and administrative systems.

264. (D) Traditional religious orthodoxies
Urbanization during state formation led to the rise of new social classes, including merchants and artisans. The economic and social aspirations of these groups often came into conflict with established religious orthodoxies and traditional social hierarchies. This intellectual and social friction created an environment where traditional norms were increasingly questioned, paving the way for the rise of alternative philosophical movements.

265. (A) Questioning and challenging established religious norms
The concentration of economic and political power within new territorial states fostered a social climate conducive to challenging traditional norms. As the socio-economic environment transformed through urbanization and state formation, individuals began to seek alternatives to the rigid rituals and social structures of the past. This questioning of established orthodoxies was a primary driver for the intellectual ferment of the period.

266. (B) Rigid social structures and religious orthodoxies
The Shramana traditions arose as a profound intellectual and spiritual reaction to the restrictive social hierarchies and elaborate rituals prevalent during the preceding era. These movements sought to provide alternatives to the dominant religious orthodoxies that many found exclusionary or overly ritualistic. By challenging traditional authority, they offered new frameworks for spiritual exploration and social conduct that appealed to various societal groups.

267. (B) A firm rejection of established institutional authority
Diverse sects within the Shramana traditions were united by their shared rejection of traditional institutional authority and hereditary

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251. (B) Power navigated through collective decision-making
During the Early Vedic period, the political landscape was characterized by a system where authority resided in collective decision-making bodies. Tribal chiefs did not exercise absolute centralized power. Instead, governance was deeply intertwined with social consensus and military leadership. This framework ensured that political decisions reflected the tribe's needs, emphasizing a participation-based governance model over autocratic structures.

252. (A) Predominantly pastoral with wealth in cattle
The Early Vedic economy was fundamentally centered on pastoralism. Wealth and social status were primarily measured by cattle ownership, which dictated economic relations and community status. This pastoral lifestyle influenced various social and religious institutions, as rituals were often performed to secure the tribe's prosperity. Consequently, settled agriculture was secondary to the management of herds and livestock.

253. (C) Understanding astronomical phenomena for calendars
Early scientific understanding in this period manifested through the observation of astronomical phenomena. These observations were vital for creating calendars that dictated the timing of religious rituals and economic activities. While advanced technology was absent, the ability to track celestial movements demonstrated a systematic approach to understanding the natural environment, serving the immediate practical needs of the tribal community.

254. (D) Political authority was closely tied to social consensus
In the Early Vedic political framework, the authority of tribal chiefs was not absolute but depended heavily on social consensus. Power was exercised through participatory assemblies that ensured the community's voice was integrated into governance. This symbiotic relationship meant that leadership was maintained through the collective will of the tribe, prioritizing social cohesion over the centralized control of later states.

255. (C) Naturalistic polytheism and prosperity rituals
Early Vedic religious life focused on naturalistic polytheism, where various aspects of nature were personified as deities. Rituals were primarily designed to ensure the material prosperity and survival of the tribe. These practices were deeply integrated with the community's pastoral and social structures, reflecting a worldview where the divine was sought for protection and abundance in the natural world.

256. (B) From pastoral economy to settled agriculture
The Later Vedic period was marked by a fundamental economic shift from a nomadic, pastoral existence to settled agriculture. This transition allowed for the production of an agrarian surplus, which fundamentally altered the social structure and political organization. The newfound economic stability supported the growth of larger, more complex territorial entities and established the basis for a more rigid hierarchy.

257. (D) Adopting highly elaborate and formal sacrificial ceremonies
Religious practices during the Later Vedic era evolved from simple nature-based rituals into complex, highly formalized sacrificial ceremonies. These elaborate rites required a specialized class of priests and significant resources, reflecting the growing social stratification. Rituals became central to the institutionalization of religious life and were increasingly used to legitimize the expanding power and authority of the ruling elites.

258. (A) The intertwining of religious authority with political power
A defining feature of Later Vedic institutions was the convergence of political leadership and religious authority. Rulers utilized elaborate religious rituals to validate and consolidate their governing power. This synergy created a system where political legitimacy was deeply rooted in religious performance, establishing a hierarchy where the priesthood and the ruling class cooperated to maintain social and political order.

259. (C) Practical geometry and astronomical calculations
The formalization of religious ceremonies necessitated advancements in specific scientific

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movement's influence while navigating the complex political landscape of the Post Vedic period.

276. (A) Extreme emphasis on non-violence and asceticism
Jainism is founded upon the core philosophical principles of extreme non-violence and rigorous asceticism. These pillars dictate every aspect of the faith, requiring followers to practice strict ethical vows and severe austerity. The goal of these practices is the purification of the soul and the avoidance of negative karma, forming a comprehensive framework for spiritual development within the Jain tradition.

277. (D) Without reliance on the concept of a supreme creator deity
Jainism developed a highly detailed cosmological and metaphysical system that does not depend on the existence of a supreme creator deity. Instead, it focuses on the internal purification of the soul through individual ethical conduct and spiritual discipline. This self-reliant metaphysical framework distinguishes Jainism from many other religious systems, emphasizing the universe's inherent nature and the soul's own journey.

278. (B) The ascetic monastic community and the lay followers
The institutional structure of Jainism is built on a strong, interdependent bond between the ascetic monastic community and the lay followers. While the monks and nuns dedicate themselves to severe spiritual practices, the lay community provides the essential material and economic support needed for their survival. In return, the ascetics offer spiritual guidance and ethical leadership, creating a cohesive network.

279. (C) They provided necessary economic support to the ascetic community
The lay community serves as a vital economic pillar for the Jain institutional structure. By providing food, shelter, and other resources, lay followers enable the ascetic community to maintain their rigorous lifestyle and focus entirely on spiritual pursuits. This symbiotic relationship ensures the continuity of the Jain faith and allows the monastic orders to endure despite their demanding physical requirements.

280. (D) It necessitated engagement in mercantile and trading occupations
The Jain principle of non-violence significantly influenced the economic choices of its followers. To avoid occupations that might involve harm to living beings, such as agriculture or military service, many Jain adherents turned to mercantile and trading professions. This economic adaptation shaped the profile of the Jain community and helped establish influential trading networks within the emerging territorial states.

281. (A) Absolute determinism regarding destiny
The Ajivikas were a significant Shramana sect that promoted the concept of absolute determinism. They argued that every event in the universe and every human destiny were preordained by cosmic forces. This fatalistic worldview suggested that individual effort and free will were ultimately powerless, marking a distinct philosophical departure from the emphasis on moral choice found in contemporary traditions.

282. (B) Because cosmic forces entirely preordain human destiny
According to Ajivika philosophy, moral actions are considered ineffective for achieving spiritual liberation because destiny is fixed by inescapable cosmic forces. Since the path of every individual is already predetermined, ethical choices or spiritual striving cannot change the final outcome of one's life. This perspective challenged the common belief in the transformative power of personal conduct and moral responsibility.

283. (B) Ethical voluntarism found in other Shramana traditions
The rigid determinism of the Ajivikas stood in sharp contrast to the ethical voluntarism promoted by other Shramana traditions like Buddhism and Jainism. While those movements emphasized the importance of conscious ethical choices and personal effort in achieving spiritual goals, the Ajivikas maintained that such efforts were futile. This philosophical conflict fueled intense intellectual debates within the Post Vedic religious landscape.

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31. Identify the correct pair regarding Ashokan inscriptions and their scripts.
(A) Kandahar Edicts - Greek and Aramaic
(B) Shahbazgarhi Edicts - Brahmi
(C) Kalsi Edicts - Kharosthi
(D) Girnar Edicts - Aramaic

32. Which of the following was NOT an official appointed by Ashoka to propagate Dhamma?
(A) Dhamma Mahamattas
(B) Gramanis
(C) Rajukas
(D) Yuktas

33. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Ashoka's Dhamma was a political tool to unify his vast, diverse empire.
Reason (R): Dhamma emphasized universal moral principles that transcended sectarian and regional differences.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

34. Ashoka's sending of envoys to Hellenistic kings reflects which concept of diplomatic relations?
(A) Dhammavijaya (Conquest by Dhamma)
(B) Bherighosha (Sound of war drums)
(C) Rajasuya (Royal consecration)
(D) Digvijaya (Military conquest)

35. What is the most appropriate description of the Kharosthi script used in Ashokan edicts?
(A) It was written from left to right.
(B) It was the precursor to modern Devanagari.
(C) It was heavily influenced by Aramaic and used mainly in the northwest.
(D) It was exclusively used for religious texts.

36. Match the items in List I with those in List II:
List I: (Ashokan Edict)
P. Major Rock Edict I
Q. Major Rock Edict II
R. Major Rock Edict XII
S. Pillar Edict VII
List II: (Key Content)
1. Appeal for religious tolerance
2. Prohibition of animal sacrifice
3. Medical missions and public works
4. Summary of Dhamma efforts
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

37. What can be concluded about the Mauryan administration based on the linguistic diversity of Ashokan edicts?
(A) They imposed Magadhi Prakrit on all subjects.
(B) They used Sanskrit exclusively for official decrees.
(C) They adapted state communication to local scripts and languages.
(D) They banned the use of foreign languages like Greek.

38. What was the effect of Ashoka's emphasis on Ahimsa on the traditional Brahmanical rituals?
(A) It led to the immediate extinction of Brahmanism.
(B) It caused a temporary decline in large-scale animal sacrifices.
(C) It forced Brahmanas to migrate to South India.
(D) It resulted in a massive armed rebellion by the priestly class.

39. Identify the incorrect pair of Ashokan Edicts and locations.
(A) Sarnath - Uttar Pradesh
(B) Dhauli - Odisha
(C) Maski - Karnataka
(D) Yerragudi - Gujarat

40. James Prinsep famously deciphered which ancient Indian script in 1837?
(A) Brahmi
(B) Indus script
(C) Kharosthi
(D) Sharada

41. Identify the correct statement regarding the Brahmi script.
(A) It is written from right to left.
(B) It was introduced to India by the Indo-

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292. (A) Medicine, military science, political economy, and law
The curriculum at Taxila was remarkably diverse, covering specialized fields such as medicine, military science, political economy, and law. This breadth allowed the institution to fulfill the practical and administrative needs of emerging states. By offering education in these critical areas, Taxila integrated academic study with the pragmatic requirements of statecraft and scientific advancement in a sophisticated environment.

293. (D) They operated independently as individual, highly esteemed teachers
Taxila's institutional model was characterized by the autonomy of its teachers, who operated independently rather than within a centralized bureaucracy. These highly esteemed educators attracted their own students and developed their own specialized courses. This lack of rigid central control allowed for a flexible intellectual environment where diverse schools of thought could coexist and flourish within the academic center.

294. (B) Intellectual flexibility and the cultivation of diverse philosophical schools
The autonomy granted to teachers at Taxila fostered significant intellectual flexibility. This environment encouraged the cultivation of various philosophical perspectives, including those influenced by Shramana traditions. Students were exposed to a wide range of ideas, which promoted critical thinking and intellectual growth. Consequently, Taxila became a site where diverse viewpoints could be explored and debated without strict doctrinal enforcement.

295. (C) By offering specialized knowledge critical for state administration
Taxila played an essential role in supporting the administrative and intellectual requirements of new states. By providing specialized training in political economy, law, and military science, the institution equipped students with the skills necessary for effective governance. This synergy between academic pursuit and practical state needs highlighted Taxila's importance as a foundational pillar for the stability and growth of regional governments.

296. (D) Religious and philosophical scholarship
Kashi earned a distinct reputation as a leading education center focused primarily on religious and philosophical scholarship. It served as a major hub for studying orthodox traditions, rituals, and metaphysics. The city's institutional character was deeply intertwined with traditional thought, attracting scholars who dedicated themselves to preserving and interpreting foundational texts that defined the spiritual and social paradigms of the time.

297. (A) Foundational orthodox texts and metaphysics
In Kashi, academic life was centered on the meticulous preservation and interpretation of foundational orthodox texts. Scholars engaged in intense study and debate regarding rituals and metaphysical concepts, ensuring the continuity of traditional religious frameworks. This focus established the city as a critical arena for the validation of theological ideas and the perpetuation of the established intellectual and social order.

298. (B) Frequently a site of vigorous intellectual disputation
Although Kashi was strongly associated with traditional frameworks, its intellectual environment was far from static. It was frequently a site of vigorous disputation where orthodox scholars engaged with proponents of emerging Shramana traditions. This continuous friction between different schools of thought ensured that Kashi remained a dynamic center for debate, where diverse ideas were constantly tested against traditional beliefs.

299. (B) The refinement and evolution of diverse philosophical arguments
The intellectual friction at Kashi between traditionalists and Shramana reformers served as a catalyst for the refinement of philosophical arguments. These debates forced scholars from all sides to clarify their positions and evolve their ideas. This dialectical process contributed significantly to the sophistication of religious thought, allowing diverse philosophical systems to develop and mature within the city's academic community.

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300. (A) Anchored paradigms as an intellectual crucible

Kashi functioned as both a conservative institution that anchored traditional religious paradigms and a crucible for intellectual growth. By providing a space where orthodoxies were constantly tested and reshaped, it facilitated the evolution of social and religious thought. This dual role made Kashi essential for maintaining societal continuity while allowing for the dynamic development of ideas within the Post Vedic period.

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CHAPTER 05

Mauryan and Post-Mauryan Period

1. Who founded the Mauryan Empire after overthrowing the Nanda dynasty?
(A) Bindusara
(B) Chandragupta Maurya
(C) Ashoka
(D) Dasharatha

2. In the context of Mauryan administration, what does the term 'Saptanga' define?
(A) Seven elements of the state
(B) Seven major provinces
(C) Seven types of taxes
(D) Seven stages of human life

3. Consider the following statements:
Statement I: Megasthenes noted the presence of widespread slavery in Mauryan India.
Statement II: Arthashastra provides detailed regulations regarding the treatment of slaves (dasas).
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

4. Which of the following statements about the Mauryan economy is incorrect?
(A) The state held a monopoly over mining and metallurgy.
(B) Land revenue was the primary source of state income.
(C) State-owned lands were cultivated under the supervision of Sitadhyaksha.
(D) Punch-marked coins were completely phased out by gold coins.

5. Consider the following statements regarding Mauryan administration:
1. The empire was divided into provinces ruled by Kumara or Aryaputra.
2. The Sanstha and Sanchara were divisions of the espionage system.
3. Dharmasthiya were criminal courts.
4. Kantakashodhana were civil courts.

Which of the above statement(s) is/are correct?
(A) 1 and 2
(B) 3 and 4
(C) 1, 2 and 3
(D) 1, 3 and 4

6. Identify the correct pair regarding Mauryan officials and their duties.
(A) Samaharta - Chief Treasury Officer
(B) Sitadhyaksha - Superintendent of Agriculture
(C) Sannidhata - Chief Revenue Collector
(D) Panyadhyaksha - Superintendent of Ships

7. Which of the following was NOT a recognized province in the Mauryan Empire?
(A) Uttarapatha
(B) Dakshinapatha
(C) Avantiratha
(D) Kamarupa

8. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Mauryan Empire maintained a highly centralized administrative structure.
Reason (R): The vastness of the empire and primitive communication networks required strict central control over local authorities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

9. In Kautilyan statecraft, which concept outlines the state's responsibility to provide relief if a severe drought strikes a province?
(A) Matsya Nyaya
(B) Mandala theory

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(C) Yogakshema
(D) Shadgunya

10. What was the most appropriate function of the Dhamma Mahamattas appointed by Ashoka?
(A) To promote social harmony and moral conduct
(B) To enforce strictly Buddhist rituals among the populace
(C) To collect agricultural taxes from rural areas
(D) To lead military campaigns in unconquered territories

11. Match the items in List I with those in List II:
List I: (Province)
P. Uttarapatha
Q. Avantiratha
R. Dakshinapatha
S. Prachyapatha
List II: (Capital)
1. Suvarnagiri
2. Tosali
3. Taxila
4. Ujjain
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

12. Which key conclusion can be drawn about Ashoka's economic policies from the Rumindei Pillar Edict?
(A) He abolished all forms of taxation globally.
(B) He provided targeted tax relief to sacred sites.
(C) He increased land revenue to fund his army.
(D) He implemented equal taxation across all provinces.

13. What was the primary cause of the rapid agricultural expansion in the Ganges valley during the Mauryan period?
(A) Introduction of Kharosthi script
(B) Decline of urban centers
(C) Widespread use of iron implements
(D) Import of foreign slaves

14. Identify the incorrect pair of Mauryan economic terms.
(A) Bhaga - Land tax
(B) Bali - Religious tribute
(C) Hiranya - Tax paid in cash
(D) Vishti - Forced labor services

15. If a merchant in Pataliputra is accused of using false weights, which Mauryan institution would hear this case?
(A) Kantakashodhana
(B) Dharmasthiya
(C) Parishad
(D) Rajukas

16. Identify the correct statement regarding Mauryan society.
(A) The Varna system was entirely rigid with no occupational mobility.
(B) Megasthenes incorrectly divided Indian society into seven occupational classes.
(C) Women had absolutely no property rights under Arthashastra laws.
(D) The practice of untouchability was completely abolished.

17. Consider the following classes mentioned by Megasthenes:
1. Philosophers
2. Farmers
3. Soldiers
4. Herdsmen
5. Artisans
Which combination represents his categorization of Indian society?
(A) 1, 2, 3, 4, 5
(B) 1, 2, 4, 5 only
(C) 1, 3, 4, 5 only
(D) 2, 3, 4, 5 only

18. Who was the last ruler of the Mauryan dynasty?
(A) Brihadratha
(B) Kunala
(C) Dasharatha
(D) Samprati

19. What defines the term 'Guilds' (Shrenis) in the Mauryan economic framework?
(A) Religious congregations of monastic followers
(B) Elite military units of the royal guard
(C) Associations of merchants and artisans
(D) Councils of village elders and local heads

20. Consider the following statements:

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Statement I: The Mauryan state encouraged the settlement of new lands (shunya nivesa).
Statement II: The state provided agricultural loans and tax exemptions to new settlers initially.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

21. Which of the following statements about Mauryan religion is incorrect?
(A) Chandragupta Maurya patronized Jainism.
(B) Bindusara was a patron of the Ajivikas.
(C) Ashoka persecuted non-Buddhists strictly.
(D) Brahmanism continued to exist alongside heterodox sects.

22. Arrange the following dynasties in correct chronological order:
1. Nanda
2. Kanva
3. Maurya
4. Shunga

(A) 1, 3, 4, 2
(B) 1, 3, 2, 4
(C) 3, 1, 4, 2
(D) 1, 4, 3, 2

23. Which of the following is NOT an attribute of Ashoka's Dhamma?
(A) Respect for elders and spiritual mentors
(B) Ahimsa (non-violence) toward living beings
(C) Humane treatment of servants and slaves
(D) Performance of elaborate Vedic sacrifices

24. If a foreign traveler wanted to use the main trade route of the Mauryan Empire from Taxila to Pataliputra, which route would they take?
(A) Uttarapatha
(B) Dakshinapatha
(C) Silk Road
(D) Spice Route

25. What is the most appropriate reason for the decline of the Mauryan Empire?
(A) Military decline due to pacifist policies
(B) Large-scale invasions by nomadic Hunas
(C) Combined internal and external pressures
(D) Natural disasters in the capital city

26. Which Mauryan rock edict details Ashoka's conversion after the Kalinga War?
(A) Major Rock Edict XIII
(B) Major Rock Edict I
(C) Minor Rock Edict I
(D) Bhabru Inscription

27. How did Ashoka define 'Dhamma' in his inscriptions?
(A) As strict adherence to the Eightfold Path of Buddhism
(B) As the worship of regional deities
(C) As the performance of state-sponsored rituals
(D) As a code of moral conduct and social responsibility

28. Consider the following statements:
Statement I: Ashoka's Dhamma was structurally identical to Buddhist theology.
Statement II: The edicts of Ashoka completely ignore the concept of Nirvana.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

29. Which of the following is an incorrect statement about Ashoka's Dhamma?
(A) It emphasized religious tolerance.
(B) It forbade animal sacrifices.
(C) It aimed to elevate the Brahmanical social order globally.
(D) It encouraged the welfare of humans and animals.

30. Consider the following principles found in Ashoka's edicts:
1. Prohibition of animal sacrifices
2. Medical treatment for humans and animals
3. Obedience to parents
4. Disrespect for Brahmanas and Shramanas

Which of the above represent Ashoka's Dhamma?
(A) 1, 2 and 3
(B) 1, 2 and 4
(C) 2, 3 and 4
(D) 1, 3 and 4

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(C) The tragic hero
(D) The curtain

53. Consider the following statements:
Statement I: The Indo-Greeks were the first to issue coins bearing the portraits of kings in India.
Statement II: The Indo-Greeks introduced the practice of issuing purely gold coins on a massive scale.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

54. Which of the following statements about the Shaka (Scythian) rule in India is incorrect?
(A) The Shakas established various Satrapies (Kshatrapas) across India.
(B) The Shakas completely eradicated the Buddhist religion in their territories.
(C) Rudradaman I was a famous Shaka ruler.
(D) Shaka rulers patronized Sanskrit literature.

55. Consider the following rulers of post-Mauryan India:
1. Menander
2. Rudradaman
3. Gondophernes
4. Kanishka

Which of the following dynasties do they represent respectively?
(A) Indo-Greek, Shaka, Parthian, Kushana
(B) Shaka, Indo-Greek, Kushana, Parthian
(C) Kushana, Parthian, Indo-Greek, Shaka
(D) Indo-Greek, Parthian, Shaka, Kushana

56. Identify the correct pair regarding foreign invader and their famous achievement.
(A) Rudradaman - Issuing the Junagadh Inscription in pure Sanskrit
(B) Menander - Convening the 4th Buddhist Council
(C) Kanishka - Repairing the Sudarshana Lake
(D) Gondophernes - Converting to Jainism

57. Which of the following was NOT an impact of the Central Asian contacts on India?
(A) Introduction of cavalry tactics and reins
(B) Introduction of stitched clothes like trousers and tunics
(C) Introduction of the decimal system
(D) Development of the Gandhara school of art

58. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Kushanas issued the largest number of copper coins in ancient India.
Reason (R): The Kushana empire witnessed robust internal and external trade, necessitating lower-denomination currency.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. The adoption of the title 'Devaputra' by Kushana rulers demonstrates the influence of which foreign political concept?
(A) The Greek concept of democracy
(B) The Persian system of Satrapies
(C) The Roman republican system
(D) The Chinese concept of the 'Son of Heaven'

60. What is the most appropriate characterization of Kanishka's religious policy?
(A) Exclusive promotion of Mahayana Buddhist faith
(B) Syncretic worship of diverse regional deities
(C) Strict adherence to Hinayana monastic traditions
(D) Sole state support for the Shaivite religious cult

61. Match the items in List I with those in List II:
List I: (Foreign Dynasty)
P. Indo-Greeks
Q. Shakas (Western Kshatrapas)
R. Parthians
S. Kushanas
List II: (Capital/Important Center)
1. Purushapura (Peshawar)
2. Sakala (Sialkot)
3. Ujjain
4. Taxila
(A) P-2, Q-3, R-4, S-1
(B) P-1, Q-2, R-3, S-4

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Greeks.
(C) It is the parent script for almost all indigenous modern Indian scripts.
(D) It is a purely pictographic script.

42. Consider the following regions:
1. Afghanistan
2. Pakistan
3. Nepal
4. Sri Lanka
5. Bangladesh

In which of the above regions have Ashokan inscriptions actually been found?
(A) 1, 2 and 3
(B) 1, 2, 3 and 4
(C) 1, 2, 3 and 5
(D) 2, 3, 4 and 5

43. Who among the following was the Greek king mentioned as 'Antiyoka' in Ashokan edicts?
(A) Alexander the Great
(B) Ptolemy II Philadelphus of Egypt
(C) Antigonus Gonatas of Macedonia
(D) Antiochus II Theos of Syria

44. What defines the 'Bherighosha' in the context of Ashokan history?
(A) The policy of cultural assimilation
(B) The sound of the war drum, signifying military conquest
(C) A specific type of agricultural tax
(D) A Buddhist meditative practice

45. Consider the following statements:
Statement I: The Kharosthi script was deciphered with the help of bilingual Indo-Greek coins.
Statement II: Kharosthi remained the dominant script in South India during the Sangam Age.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

46. Which of the following statements about Ashoka's religious policy is incorrect?
(A) He donated caves to the Ajivika sect.
(B) He convened the Third Buddhist Council at Pataliputra.
(C) He appointed officials to oversee the welfare of various sects.
(D) He proclaimed himself a divine incarnation in his edicts.

47. Identify the correct pair of script and its primary writing direction.
(A) Kharosthi - Right to Left
(B) Brahmi - Right to Left
(C) Aramaic - Left to Right
(D) Greek - Right to Left

48. Which among the following is considered a negative consequence of Ashoka's extensive public works and Dhamma administration?
(A) Massive illiteracy among common citizens
(B) Royal treasury depletion and economic strain
(C) Widespread destruction of major urban centers
(D) Total prohibition of international sea trade

49. Which geographical region of the Mauryan empire predominantly yielded Kharosthi inscriptions?
(A) The Eastern coast (Kalinga)
(B) The Northwestern frontier (Gandhara)
(C) The Southern peninsula (Suvarnagiri)
(D) The Central highlands (Avanti)

50. What is the most appropriate significance of the Bhabru (Bairat) Edict?
(A) It proves Ashoka's personal belief in Buddhism.
(B) It details the administration of Pataliputra.
(C) It outlines the taxation system of the Mauryas.
(D) It is the only edict written in Greek.

51. Who were the first foreign invaders to establish rule in post-Mauryan India?
(A) Shakas
(B) Parthians
(C) Indo-Greeks (Bactrian Greeks)
(D) Kushanas

52. What defines the 'Yavanika' in the context of ancient Indian theater, indicating a foreign influence?
(A) The central stage
(B) The chorus

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284. (A) They introduced radical metaphysical and scientific ideas regarding the universe
Sects like the Ajivikas played a crucial role in the intellectual environment by introducing radical scientific and metaphysical theories. Their inquiries into the nature of matter, the universe, and the soul pushed the boundaries of contemporary thought. These contributions enriched the overall philosophical landscape, forcing established traditions to engage with new ideas and refine their own understandings of reality.

285. (C) Forcing competitors to refine their philosophical frameworks
The ideas propagated by the Ajivikas had a lasting impact by challenging competing religious traditions to strengthen their own arguments. To maintain their relevance, other movements were forced to rigorously defend and refine their philosophical frameworks against Ajivika determinism. This dialectical process contributed to the overall sophistication and evolution of religious and philosophical thought during the Post Vedic period.

286. (D) Personal ties between the preceptor and the student
The Post Vedic education system was defined by a highly personalized pedagogical model. Instruction was centered on the direct relationship between a teacher, or preceptor, and their student. This intimate approach allowed for tailored guidance in religious, philosophical, and scientific subjects. It served not only to impart knowledge but also to foster a deep bond that ensured the effective transmission of complex ideas.

287. (C) Transmitting religious and philosophical knowledge
Beyond practical skills, the Post Vedic education system functioned as a vital institutional vehicle for the transmission of religious orthodoxies and complex philosophical thought. It provided the framework through which foundational texts and early scientific concepts were preserved and passed down. This role was essential for maintaining intellectual continuity and providing a structured environment for the exploration of diverse metaphysical ideas.

288. (B) The rigid social hierarchies established during the era
Access to formal education in this period was significantly restricted by the established social hierarchies. Learning was often reserved for specific social strata, reinforcing existing divisions within society. While the system preserved specialized knowledge, its lack of inclusivity meant that intellectual and professional advancement was largely dependent on an individual's birth and social status within the rigid Vedic framework.

289. (D) Alternative education paradigms in monastic institutions
The intellectual ferment created by Shramana traditions led to the development of alternative educational paradigms within monastic settings. These institutions offered a different environment for learning, often focusing on egalitarian principles and the study of new philosophical systems. This diversification of education provided a space for questioning traditional orthodoxies and fostered the growth of diverse intellectual currents across the region.

290. (A) Complex and multifaceted knowledge systems
Ultimately, the Post Vedic education system acted as a critical pillar for societal continuity by ensuring the intergenerational transfer of multifaceted knowledge. It encompassed a broad range of subjects, from rituals and metaphysics to economics and linguistics. By institutionalizing the preservation and teaching of these complex systems, the period laid the intellectual foundations for future advancements in various academic fields.

291. (C) Providing specialized, higher-level academic training
Taxila distinguished itself as a premier institution of higher learning, known for providing specialized academic training that went beyond basic instruction. It attracted scholars from across the region, functioning as a cosmopolitan hub for intellectual exchange. Its reputation for academic rigor made it a vital center for students seeking advanced knowledge in diverse social, political, and scientific disciplines of the period.

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(C) P-4, Q-1, R-2, S-3
(D) P-2, Q-4, R-3, S-1

62. The Gandhara School of Art was primarily a synthesis of which art forms?
(A) Indian and Chinese art forms
(B) Persian and Tibetan art forms
(C) Indigenous Indian tribal art forms
(D) Indian and Greco-Roman art forms

63. What was a direct economic effect of the Kushana control over the Silk Route?
(A) An influx of Roman gold into the Indian subcontinent
(B) A massive drain of wealth from India to Rome
(C) The collapse of domestic agriculture
(D) The termination of trade with China

64. Identify the incorrect pair regarding trade ports during the post-Mauryan period.
(A) Barygaza - Broach
(B) Arikamedu - Bengal
(C) Muziris - Kerala coast
(D) Tamralipti - Bengal

65. St. Thomas is believed to have visited India to propagate Christianity during the reign of which king?
(A) Kanishka
(B) Gondophernes
(C) Menander
(D) Rudradaman

66. Identify the correct statement regarding the Shaka Era.
(A) It is believed to have been initiated by Kanishka in 78 CE.
(B) It was started by Chandragupta Maurya in 322 BCE.
(C) It marks the victory of Vikramaditya over the Shakas in 58 BCE.
(D) It was established by the Indo-Greeks in 150 BCE.

67. Consider the following items imported into India from the Roman Empire during the post-Mauryan period:
1. Gold and silver coins
2. Wine and amphorae
3. Silk
4. Spices
5. Coral and glass

Which of the above are correct?
(A) 1, 2, and 5
(B) 1, 3, and 4
(C) 2, 3, and 5
(D) 1, 4, and 5

68. Who was the most famous Indo-Greek ruler known for his philosophical dialogue with a Buddhist monk?
(A) Demetrius
(B) Antialcidas
(C) Eucratides
(D) Menander (Milinda)

69. What defines the 'Satrapal' system of government introduced by foreign invaders?
(A) Democratic councils formed by village elders
(B) Centralized bureaucratic systems of royal control
(C) Provincial governors with civil and military powers
(D) Strict theocracies led by religious authorities

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70. Consider the following statements:
Statement I: The Kushana empire acted as a cultural bridge linking India, China, and the Greco-Roman world.
Statement II: The Kushana rulers strongly discouraged the spread of Buddhism to Central Asia and China.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

71. Which of the following statements about the Mathura School of Art is incorrect?
(A) It developed indigenously during the Kushana period.
(B) It used spotted red sandstone.
(C) It created impressive headless statues of Kushana kings like Kanishka.
(D) It exclusively produced images of the Buddha.

72. Arrange the following foreign invasions in ancient India in correct chronological order:

(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-3, S-4

112. How is the historical significance of the Manusmriti primarily viewed?
(A) Exact records of daily life in ancient India
(B) Normative texts reflecting Brahmanical ideals
(C) Translations of earlier Greek legal codes
(D) Challenges to the caste system by Shudras

113. What was a primary effect of the writing of the Buddhacharit and Saundarananda by Ashvaghosha?
(A) The immediate collapse of the Brahmanical religion
(B) The popularization of Sanskrit as a medium for Buddhist literature
(C) The banning of Pali language in India
(D) The rise of secular drama without religious themes

114. Identify the incorrect pair regarding types of marriages described in the Manusmriti.
(A) Rakshasa - Marriage by mutual consent (Love)
(B) Brahma - Arranged marriage with a dowry of knowledge
(C) Asura - Marriage by purchase
(D) Paisacha - Marriage by deception or force

115. According to Kautilya, a spy operating under the disguise of a merchant (Gudhapurusha) reflects an emphasis on which of the following?
(A) Economic liberalization
(B) Religious tolerance
(C) internal security and intelligence gathering
(D) Promoting international trade

116. Identify the correct statement regarding the Panchatantra.
(A) It was originally written in Greek and translated to Sanskrit.
(B) It strictly focuses on achieving Moksha (liberation).
(C) Its author is universally accepted as Ashvaghosha.
(D) It is divided into five 'Tantras' or principles.

117. Consider the following structural components:
1. Written in sutra (aphorism) and bhashya (commentary) style.
2. Contains 15 Adhikaranas (books).
3. Entirely dismisses the concept of Dharma.
4. Discusses civil, criminal, and personal laws.
5. Discovered in 1905 by R. Shamasastry.

Which of the above are correct features of the Arthashastra?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, and 4

118. Who is the protagonist of Ashvaghosha's poem 'Saundarananda'?
(A) Gautama Buddha
(B) Nanda, the half-brother of Buddha
(C) King Ashoka
(D) King Kanishka

119. What defines 'Anuloma' marriage as per the Manusmriti?
(A) Marriage between a lower varna man and a higher varna woman
(B) Marriage strictly within the same gotra
(C) Marriage with a foreigner
(D) Marriage between a higher varna man and a lower varna woman

120. Consider the following statements:
Statement I: The Natyashastra attributes the origin of drama to a divine source, calling it the 'Fifth Veda'.
Statement II: Drama (Natya) was considered strictly off-limits to Shudras according to the Natyashastra.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

121. Which of the following statements about early Sanskrit literature is incorrect?
(A) Ashvaghosha was a contemporary of Kanishka.
(B) Bhasa wrote the play Swapnavasavadatta.
(C) Early Buddhist texts were exclusively written in pure Classical Sanskrit.
(D) Patanjali's Mahabhashya is a commentary

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83. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The post-Mauryan period saw a surge in the construction of beautiful Toranas (gateways) and stone railings around Stupas.
Reason (R): Royal patronage was the sole source of funding for these elaborate architectural additions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

84. What was the primary purpose of depicting Jataka tales on the gateways of Bharhut and Sanchi in early Buddhism?
(A) To record the historical lineage of kings
(B) To serve as astrological charts
(C) To map trade routes
(D) To visually educate the laity about the previous lives of the Buddha

85. What is the most appropriate distinction between the Gandhara and Mathura schools of art?
(A) Gandhara used red sandstone, Mathura used bluish-grey schist.
(B) Gandhara depicted only Jaina Tirthankaras, Mathura depicted only Buddha.
(C) Gandhara showed strong Greco-Roman influence, Mathura was indigenous.
(D) Gandhara art was exclusively in terracotta, Mathura in metal.

86. Match the items in List I with those in List II:
List I: (Art/Architecture)
P. Amaravati Stupa
Q. Karle
R. Bamiyan
S. Bharhut
List II: (Key Feature/Location)
1. Largest early Chaitya hall
2. White marble reliefs
3. Shunga period railings and gateways
4. Colossal rock-cut Buddhas
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-1, S-4

87. Why is the Kushana period considered a major turning point in the evolution of Buddhist art?
(A) It marked the abandonment of Stupa architecture.
(B) It shifted completely from stone to wooden architecture.
(C) It banned the depiction of Bodhisattvas.
(D) It saw the first widespread anthropomorphic representations of the Buddha.

88. What was the primary influence behind the distinct spiritual facial expressions in Mathura Buddha images compared to the realistic physical features in Gandhara?
(A) Indigenous traditions emphasizing inner spiritual breath
(B) Strict supervision by foreign Greek art masters
(C) Entirely abstract and symbolic artistic styles
(D) Royal decrees forbidding realistic art in Mathura

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89. Identify the incorrect pair regarding ancient caves and their primary religious affiliation.
(A) Barabar Caves - Ajivika
(B) Karle Caves - Buddhist
(C) Bhaja Caves - Brahmanical
(D) Udayagiri-Khandagiri Caves - Jaina

90. The 'Didarganj Yakshi', a masterpiece of ancient Indian sculpture, is a prime example of which period's art?
(A) Mauryan
(B) Shunga
(C) Kushana
(D) Gupta

91. Identify the correct statement regarding the Amaravati School of Art.
(A) It flourished under the patronage of the Kushanas.
(B) It exclusively features Greco-Roman themes.
(C) It was heavily patronized by the Indo-Greeks.
(D) It is famous for its narrative reliefs carved on white marble.

1. Kushanas
2. Shakas
3. Indo-Greeks
4. Parthians

(A) 3, 2, 4, 1
(B) 3, 4, 2, 1
(C) 2, 3, 1, 4
(D) 1, 2, 3, 4

73. Which of the following concepts is NOT a feature of Mahayana Buddhism that developed during the Kushana period?
(A) Worship of Buddha images
(B) The Bodhisattva ideal
(C) Rejection of all religious rituals
(D) Belief in the transfer of merit

74. If an archaeologist finds a coin featuring a ruler on one side and the deity Oesho (Shiva) on the reverse, to which dynasty does it most likely belong?
(A) Kushana
(B) Mauryan
(C) Indo-Greek
(D) Nanda

75. What was the most appropriate reason for the success of Central Asian cavalry in India?
(A) Early invention and deployment of gunpowder
(B) Widespread use of armored war elephant corps
(C) Rigid phalanx formations of heavy infantry units
(D) Superior horse breeds and use of the stirrup

76. Which Mauryan structure is renowned for its highly polished surface and animal capitals?
(A) Rock-cut caves
(B) Monolithic pillars
(C) Brick stupas
(D) Wooden palaces

77. What defines a 'Stupa' in early Buddhist architecture?
(A) A residential hall for monks
(B) A prayer hall with a central stupa
(C) A solid hemispherical dome containing sacred relics
(D) A towering temple for Brahmanical deities

78. Consider the following statements:
Statement I: The Sanchi Stupa was originally commissioned by Ashoka.
Statement II: The stone gateways (Toranas) of the Sanchi Stupa were added during the Shunga-Satavahana period.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

79. Which of the following statements about Mauryan architecture is incorrect?
(A) The palace at Pataliputra was primarily constructed of stone.
(B) The Barabar caves are the earliest examples of rock-cut architecture in India.
(C) The Mauryan pillars were usually made of Chunar sandstone.
(D) The Lomas Rishi cave has a decorated facade imitating wooden architecture.

80. Consider the following structural elements of a Stupa:
1. Anda
2. Harmika
3. Chhatra
4. Pradakshina Patha

Which of the above are associated with the sacred axis and relics?
(A) 1, 2 and 3
(B) 2 and 3 only
(C) 1 and 4 only
(D) 1, 2, 3 and 4

81. Identify the correct pair regarding Buddhist architectural terms.
(A) Chaitya - Relic mound
(B) Vihara - Monastic residence
(C) Torana - Circumambulatory path
(D) Harmika - Entrance gateway

82. Which of the following is NOT an animal depicted on the abacus of the Sarnath Lion Capital?
(A) Tiger
(B) Bull
(C) Horse
(D) Elephant

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(A) A geometric design used for meditation
(B) A theory of inter-state relations and diplomacy
(C) The architectural plan of a Mauryan fort
(D) A system of land measurement

103. Consider the following statements:
Statement I: The Arthashastra is entirely a normative text detailing how a state should be run.
Statement II: The text completely ignores the role of espionage in administration.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

104. Which of the following statements about Manusmriti is incorrect?
(A) It promotes inter-caste marriages as a social ideal.
(B) It is considered one of the earliest Dharmashastras.
(C) It heavily advocates for the strict maintenance of the Varna system.
(D) It outlines the duties of a king (Rajadharma).

105. Consider the following topics covered in the Natyashastra:
1. Stage construction
2. Rasa theory (Aesthetics)
3. Musical scales and instruments
4. Dance movements
Which of the above statement(s) is/are correct?
(A) 1 and 2 only
(B) 2, 3 and 4 only
(C) 1, 2, 3 and 4
(D) 1 and 4 only

106. Identify the correct pair regarding ancient authors and their works.
(A) Bharata Muni - Natyashastra
(B) Vishnu Sharma - Buddhacharit
(C) Ashvaghosha - Panchatantra
(D) Kautilya - Manusmriti

107. Which of the following is NOT one of the six methods of foreign policy (Shadgunya) in the Arthashastra?
(A) Sandhi (Peace/Treaty)
(B) Vigraha (War)
(C) Yana (Marching/Expedition)
(D) Ahimsa (Non-violence)

108. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Panchatantra was primarily written as a manual of statecraft and practical wisdom.
Reason (R): It utilizes animal fables to teach young princes the principles of Niti (wise conduct).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

109. An actor uses specific hand gestures and facial expressions to evoke a deep emotional response from the audience. This aligns with which core concept of the Natyashastra?
(A) Saptanga
(B) Mandala
(C) Rasa-Bhava
(D) Purushartha

110. What is the most appropriate description of Ashvaghosha's 'Buddhacharit'?
(A) A collection of Buddhist philosophical treatises in Pali
(B) A manual on Buddhist monastic discipline
(C) A Jataka tale focusing on the Buddha's previous animal lives
(D) A Sanskrit Mahakavya (epic poem) narrating the life of Gautama Buddha

111. Match the items in List I with those in List II:
List I: (Literary Work)
P. Arthashastra
Q. Manusmriti
R. Saundarananda
S. Panchatantra
List II: (Core Theme/Genre)
1. Didactic animal fables
2. Legal and social codes
3. Statecraft and economy
4. Story of Nanda's conversion

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(B) Cataract surgery (Couching)
(C) Extraction of foreign bodies (Shalyoddhara)
(D) Heart transplant

133. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Ancient Indian centers of learning like Taxila did not offer degrees or diplomas.
Reason (R): The education system was heavily guru-centric, focusing on individualized mastery rather than institutional certification.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

134. If a physician needs to treat a patient suffering from a severe digestive disorder by prescribing a specific diet and herbal decoction, which text would be their primary reference?
(A) Sushruta Samhita
(B) Charaka Samhita
(C) Rasaratnakara
(D) Madhyamika Karika

135. What is the most appropriate description of the educational center at Taxila (Takshashila) during this period?
(A) Structured university with central administration
(B) Exclusive center for Buddhist theological study
(C) Military training camp for the imperial army
(D) Independent teachers for higher learning arts

136. Match the items in List I with those in List II:
List I: (Scholar)
P. Nagarjuna
Q. Sushruta
R. Charaka
S. Kautilya
List II: (Associated Text/Field)
1. Kaya Chikitsa (Internal Medicine)
2. Shalya Tantra (Surgery)
3. Madhyamaka Karika
4. Dandaniti (Statecraft)
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-1, S-4

137. Which of the following captures the essence of Nagarjuna's philosophy of 'Shunyata'?
(A) The world is a complete illusion with no reality
(B) The soul is an eternal and unchanging entity
(C) All phenomena arise through dependent origination
(D) The universe is void without a divine creator

138. What was a primary effect of the emphasis on purity and pollution in later Brahmanical society on the practice of medicine?
(A) It caused surgery to decline among orthodox upper castes due to the taboo against touching corpses and bodily fluids.
(B) It elevated surgeons to the highest social status.
(C) It led to the banning of all medical texts.
(D) It resulted in Ayurveda being practiced exclusively by Shudras.

139. Identify the incorrect pair regarding ancient educational centers and their prominence.
(A) Taxila - Medicine and secular arts
(B) Ujjain - Astronomy and Mathematics
(C) Varanasi - Brahmanical learning
(D) Kanchipuram - Exclusively Islamic studies

140. Which famous physician of Bimbisara is said to have studied at Taxila?
(A) Charaka
(B) Jivaka
(C) Sushruta
(D) Dhanvantari

141. Identify the correct statement regarding education in the Mauryan and post-Mauryan periods.
(A) Education was state-controlled and mandatory for all castes.
(B) Women were strictly forbidden from reading any literature.
(C) Guilds (Shrenis) played a significant role in imparting vocational and technical

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on Panini's grammar.

122. Arrange the following texts in approximate chronological order of their compilation/ composition:
1. Early Upanishads
2. Arthashastra (Core text)
3. Buddhacharit
4. Natyashastra (Final form)

(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 2, 1, 4, 3

123. Which of the following is an exception to the strict moral codes usually associated with Brahmanical texts, yet thoroughly detailed in the Arthashastra?
(A) The complete abolition of the death penalty
(B) The mandate for absolute non-violence
(C) The promotion of universal equality
(D) The use of poison and assassination against enemies

124. Kautilya's 'Mitramitra' (friend of a friend) concept in the Mandala theory demonstrates an understanding of which of the following?
(A) Religious syncretism
(B) Geopolitical balance of power
(C) Social caste dynamics
(D) Guild organization

125. What is the most appropriate central theme of the Natyashastra?
(A) The philosophical debate between Buddhism and Jainism
(B) The cataloging of ancient medicinal herbs
(C) The comprehensive science of dramaturgy, aesthetics, and stagecraft
(D) The detailed history of the Mauryan kings

126. Who is famous for authoring the 'Sushruta Samhita'?
(A) Charaka
(B) Nagarjuna
(C) Dhanvantari
(D) Sushruta

127. What defines the central philosophy of Nagarjuna, a prominent Buddhist philosopher?
(A) Shunyavada (Emptiness/Madhyamaka)
(B) Advaita (Non-dualism)
(C) Syadvada (Relativism)
(D) Dvaita (Dualism)

128. Consider the following statements:
Statement I: Charaka Samhita is primarily a foundational text of ancient Indian surgery (Shalya Tantra).
Statement II: Sushruta Samhita focuses extensively on internal medicine (Kaya Chikitsa).
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

129. Which of the following statements about ancient Indian science is incorrect?
(A) Sushruta is often called the 'Father of Plastic Surgery'.
(B) Ancient Indian medical texts strictly forbade the dissection of corpses.
(C) Charaka was the court physician of Kanishka.
(D) Nagarjuna was a renowned metallurgist and alchemist.

130. Consider the following concepts in Ayurveda:
1. Vata (Wind)
2. Pitta (Bile/Fire)
3. Kapha (Phlegm)
4. Rakta (Blood)

Which of the above comprise the 'Tridosha' theory foundational to Charaka Samhita?
(A) 1, 2 and 4
(B) 1, 2 and 3
(C) 2, 3 and 4
(D) 1, 3 and 4

131. Identify the correct pair regarding ancient scholars and their fields.
(A) Charaka - Surgery
(B) Sushruta - Medicine
(C) Nagarjuna - Madhyamaka philosophy and Alchemy
(D) Panini - Astronomy

132. Which of the following surgical procedures is NOT described in the Sushruta Samhita?
(A) Rhinoplasty (Nose reconstruction)

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92. Consider the following characteristics of the Gandhara School of Art:
1. Wavy hair on the Buddha's head
2. Transparent and heavily folded drapery
3. Muscular physique
4. Predominant use of spotted red sandstone
5. Halo usually plain without ornamentation

Which of the above statement(s) is/are correct?
(A) 1, 2, 3 and 5
(B) 1, 2 and 4
(C) 2, 3, 4 and 5
(D) 1, 3 and 5

93. Who is the central deity associated with the early sculptural representation known as 'Gajalakshmi' found frequently in post-Mauryan art?
(A) Parvati
(B) Saraswati
(C) Lakshmi
(D) Durga

94. What defines a 'Vihara' in the context of rock-cut architecture?
(A) An open-air sacrificial altar
(B) A hall of worship with a stupa at the end
(C) A royal treasury
(D) A monastery consisting of a central hall surrounded by cells

95. Consider the following statements:
Statement I: The earliest known Brahmanical stone temples originated during the Mauryan period.
Statement II: Early Buddhist rock-cut architecture deliberately imitated earlier wooden structures.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

96. Which of the following is an incorrect statement about the Shunga period art?
(A) It represents a transition from court art to popular art.
(B) It marked the complete decline of Buddhist architecture.
(C) Bharhut stupa railings heavily depict Jataka stories.
(D) Terracotta art was highly popular during this time.

97. Arrange the following artistic developments in correct chronological order:
1. Ashokan Pillars
2. Sanchi Toranas (Gateways)
3. Anthropomorphic Buddha images in Mathura
4. Lomas Rishi Cave

(A) 4, 1, 2, 3
(B) 1, 4, 2, 3
(C) 1, 4, 3, 2
(D) 4, 2, 1, 3

98. Which of the following is a negative space (absence) characteristic of Hinayana art at Sanchi and Bharhut?
(A) Absence of the human form of the Buddha
(B) Absence of animal depictions
(C) Absence of female figures (Yakshis)
(D) Absence of floral motifs

99. The presence of 'Bodhisattva' images in the Gandhara region represents the application of which Buddhist philosophy?
(A) Theravada
(B) Vajrayana
(C) Mahayana
(D) Hinayana

100. What is the most appropriate interpretation of the Ashokan Pillar capitals?
(A) Decorative markers for imperial royal highways
(B) Ancient instruments for complex astronomical study
(C) Representations of kings from conquered territories
(D) Symbols of imperial power and Buddhist order

101. Who is the traditional author of the ancient Indian treatise on statecraft, the Arthashastra?
(A) Patanjali
(B) Manu
(C) Kautilya (Chanakya)
(D) Bhasa

102. What defines the term 'Mandala' in the context of Kautilya's Arthashastra?

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education.
(D) The Gurukul system was completely replaced by Buddhist monasteries.

142. Consider the following subjects taught at ancient centers like Taxila:
1. Veda and Vedanta
2. Vyakrana (Grammar)
3. Ayurveda (Medicine)
4. Dhanurveda (Archery/Military Science)
5. Computer Science

Which of the above were actually part of the curriculum?
(A) 1, 2, 3 and 4
(B) 1, 2 and 3 only
(C) 3 and 4 only
(D) 1, 3, 4 and 5

143. Who is the author of 'Rasaratnakara', an ancient Indian text on alchemy and metallurgy?
(A) Nagarjuna (or Pseudo-Nagarjuna)
(B) Aryabhata
(C) Varahamihira
(D) Brahmagupta

144. What defines the term 'Upanayana' in the context of ancient Indian education?
(A) The graduation ceremony
(B) The sacred thread ceremony initiating formal education
(C) A tax paid by students to the state
(D) The curriculum of a Buddhist monastery

145. Consider the following statements:
Statement I: The Charaka Samhita lays down a strict code of conduct and ethics for physicians.
Statement II: It states that a physician should treat patients solely for monetary gain.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

146. Which of the following statements about Ujjain as an educational center is incorrect?
(A) It was exclusively a center for Jaina theology.
(B) It was heavily patronized by the Western Kshatrapas (Shakas).
(C) It became India's premier center for astronomical studies.
(D) The Prime Meridian of ancient Indian geographers passed through it.

147. Arrange the following ancient scholars in rough chronological order of their traditional flourishing periods:
1. Panini
2. Kautilya
3. Charaka
4. Nagarjuna

(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 2, 3, 1, 4

148. Which of the following is an exception to the general subjects taught in Brahmanical Gurukuls?
(A) Vedas
(B) Vedangas
(C) Mimamsa
(D) Buddhist Vinaya

149. An ancient student travels from Magadha to the extreme northwest to study medicine and archery. Which city is he most likely targeting?
(A) Pataliputra
(B) Ujjain
(C) Taxila
(D) Valabhi

150. What is the most appropriate legacy of Sushruta in the history of global science?
(A) Initial invention of the mathematical zero
(B) Early accounts of rhinoplasty and surgical tools
(C) Discovery of the human blood circulation system
(D) Proof of the heliocentric nature of the planets

151. What is the Sangam Age in South Indian history primarily named after?
(A) A dynasty of powerful kings
(B) A major river in Tamil Nadu
(C) A type of ancient agricultural implement
(D) A series of assemblies or academies of Tamil poets

152. What defines the concept of 'Aham' and 'Puram' in Sangam literature?

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(A) Aham deals with inner life/love; Puram deals with outer life/war.
(B) Aham is religious poetry; Puram is secular poetry.
(C) Aham means agriculture; Puram means trade.
(D) Aham refers to the Cholas; Puram refers to the Pandyas.

153. Consider the following statements:
Statement I: The three crowned kingdoms of the Sangam Age were the Cheras, Cholas, and Pandyas.
Statement II: The Pallavas were the most dominant political power during the early Sangam Age.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

154. Which of the following statements about Sangam society is incorrect?
(A) It was heavily stratified exactly like the rigid North Indian four-fold Varna system.
(B) Women poets like Avvaiyar contributed to the literature.
(C) Agriculture and maritime trade were the pillars of the economy.
(D) The concept of 'Virakkal' (Hero stones) was prevalent.

155. Consider the following primary deities worshiped during the Sangam Age:
1. Seyon (Murugan)
2. Mayon (Vishnu)
3. Vendan (Indra)
4. Varunan
5. Korravai

Which of these deities was considered the primary god of the Kurinji (mountainous) region?
(A) 2
(B) 3
(C) 5
(D) 1

156. Identify the correct pair regarding Sangam landscapes (Tinais) and their primary occupation.
(A) Kurinji - Fishing
(B) Mullai - Pastoralism
(C) Marudham - Hunting
(D) Neithal - Agriculture

157. Which of the following was NOT a major port city of the Sangam Age?
(A) Puhar (Kaveripattinam)
(B) Muziris (Muchiri)
(C) Indraprastha
(D) Korkai

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158. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Sangam economy heavily benefited from the discovery of the monsoon winds by Hippalus.
Reason (R): The monsoon winds enabled direct and rapid maritime trade across the Arabian Sea between the Roman Empire and South India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

159. The epic 'Silappatikaram' details the tragedy of Kovalan and Kannagi. This text is most useful for analyzing which aspect of the Sangam Age?
(A) Socio-cultural life, trade, and the Pattini cult
(B) The exact chronological list of Pandya kings
(C) The architectural plans of early Dravidian temples
(D) The military tactics of the Chera army

160. What is the most appropriate description of 'Tolkappiyam'?
(A) A Buddhist philosophical treatise in Tamil
(B) The earliest extant Tamil grammar and a treatise on poetics
(C) A medical manual authored by Agastya
(D) A Roman travelogue describing South Indian ports

161. Match the items in List I with those in List II:
List I: (Sangam Kingdom)
P. Chera
Q. Chola

R. Pandya
S. Pallava (Post-Sangam)
List II: (Emblem)
1. Tiger
2. Bow and Arrow
3. Fish
4. Bull/Lion
(A) P-2, Q-1, R-3, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-1, S-4

162. What do the discoveries of Roman hoards of gold and silver coins in South India indicate regarding Sangam Age trade relations?
(A) A highly favorable balance of trade for South India
(B) India imported more from Rome than it exported.
(C) Roman emperors ruled South India directly.
(D) Romans only traded using barter systems.

163. What was a primary cause for the erection of 'Hero Stones' (Nadukal) in Sangam society?
(A) To mark the boundaries of agricultural land
(B) To serve as milestones on trade routes
(C) To commemorate warriors who died in battle, especially during cattle raids
(D) To honor famous poets of the Sangam assemblies

164. Identify the incorrect pair regarding the Epics of the Sangam period.
(A) Silappatikaram - Ilango Adigal
(B) Manimekalai - Sattanar
(C) Sivaga Sindamani - Tiruttakkathevar
(D) Tolkappiyam - Avvaiyar

165. Which of the following is the primary use of the 'Periplus of the Erythraean Sea' as a historical source?
(A) The philosophical debates at Taxila
(B) The revenue system of the Mauryan empire
(C) The maritime geography and trade ports of the Indian coast
(D) The military campaigns of Ashoka

166. Identify the correct statement regarding the religious life in the Sangam Age.
(A) Jainism and Buddhism were completely unknown in South India.
(B) The worship of indigenous deities coexisted with the gradual influx of Vedic Brahmanism.
(C) Islam was the dominant religion of the coastal traders.
(D) All Sangam literature is strictly religious in nature.

167. Consider the following items:
1. Pepper (Yavanapriya)
2. Pearls
3. Beryl
4. Horses
5. Tortoise shell
Which of the above were major EXPORTS from India to the Roman Empire during the Sangam Age?
(A) 1, 2, 3 and 5
(B) 1, 2 and 4
(C) 2, 3, 4 and 5
(D) 1, 3 and 4

168. Who was the most famous Chola king of the Sangam Age, known for winning the Battle of Venni?
(A) Karikala
(B) Senguttuvan
(C) Nedunjeliyan
(D) Rajaraja

169. What defines the 'Kudi' in Sangam society?
(A) The royal treasury
(B) The supreme court
(C) A clan or lineage group
(D) The guild of merchants

170. Consider the following statements:
Statement I: The second Sangam (assembly) is said to have been held at Kapatapuram.
Statement II: The Tolkappiyam is the only surviving work of the second Sangam.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

171. Which of the following statements about India's contacts with the outside world in the post-Mauryan period is incorrect?
(A) Indian merchants established settlements

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in Southeast Asia.
(B) Buddhism spread to Central Asia and China through the Silk Route.
(C) Indian art styles influenced Central Asian art.
(D) Trade with the Roman Empire completely ceased after the fall of the Mauryas.

172. Arrange the following ancient ports from North to South along the western coast of India:
1. Muziris
2. Barygaza (Broach)
3. Sopara
4. Calliena (Kalyan)
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 1, 4, 3, 2
(D) 3, 2, 4, 1

173. Which of the following is a negative consequence of the Roman trade on the internal economy of the Roman Empire, as lamented by Pliny the Elder?
(A) It led to the spread of foreign diseases in Rome.
(B) It resulted in a shortage of ships for the Roman navy.
(C) It caused a severe drain of Roman bullion to India for luxury goods.
(D) It forced Rome to adopt Indian currency.

174. What does the presence of Sanskrit inscriptions in Southeast Asian regions like Funan (Cambodia) indicate?
(A) Military conquest by the Mauryan Empire
(B) Mass migration of Indian laborers
(C) The establishment of a unified Asian political empire
(D) Peaceful cultural and commercial diffusion (Indianization)

175. What is the most appropriate significance of the 'Monsoon' for ancient Indian history?
(A) Facilitator of trans-oceanic maritime trade networks
(B) Sole determinant of the regional religious calendar
(C) Destructive force preventing naval development
(D) Primary cause of the Mauryan empire's collapse

176. Who was the Chera king famously associated with the consecration of the Kannagi temple (Pattini cult)?
(A) Karikala
(B) Senguttuvan
(C) Udiyanjeral
(D) Nedunjeliyan

177. What defines the term 'Yavana' in ancient Indian texts?
(A) Indigenous tribal leaders
(B) A generic term initially for Greeks, and later for any Westerners/Romans
(C) High-ranking Buddhist monks
(D) Agricultural laborers

178. Consider the following statements:
Statement I: The Kushana period saw the height of India's trade with the Roman Empire via the Silk Route and western ports.
Statement II: Pliny praised the quality of Indian iron and steel imported into Rome.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

179. Which of the following statements about Roman contacts is incorrect?
(A) Arikamedu was a major Indo-Roman trading station on the east coast.
(B) Amphorae jars used for storing wine and oil were found in India.
(C) The Romans exported vast quantities of spices to India.
(D) Roman traders built a temple of Augustus at Muziris.

180. Consider the following Tamil literary works:
1. Ettutogai (Eight Anthologies)
2. Pattuppattu (Ten Idylls)
3. Pathinenkilkanakku (Eighteen Minor Works)
4. Ramayana
5. Mahabharata
Which of these are strictly categorized as canonical Sangam literature (Melkanakku)?
(A) 1 and 2
(B) 1, 2 and 3
(C) 3, 4 and 5

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(D) 1 and 3

181. Identify the correct pair regarding the 'Tinais' (landscapes) and their associated deities in Sangam literature.
(A) Mullai - Indra
(B) Marudham - Varuna
(C) Kurinji - Murugan
(D) Neithal - Vishnu

182. Which of the following was NOT a function of the guilds (Shrenis) during the post-Mauryan period?
(A) Acting as banks and receiving deposits
(B) Enacting state laws for the entire empire
(C) Issuing their own coins and seals
(D) Regulating the quality and prices of manufactured goods

183. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The post-Mauryan period witnessed rapid urbanization and the flourishing of money economy.
Reason (R): Extensive internal trade networks and booming international trade with the Roman Empire and Southeast Asia brought massive wealth.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

184. If a trader wanted to write a contract in the Mathura region during the Kushana period, which script would be predominantly used?
(A) Brahmi
(B) Kharosthi
(C) Greek
(D) Tamil-Brahmi

185. What is the most appropriate reason for the writing of the 'Manimekalai'?
(A) Grammatical guide to the Tamil language
(B) Record of military victories of Pandya kings
(C) Sequel to Silappatikaram promoting Buddhist ideals
(D) Manual for agricultural techniques in the delta

186. Match the items in List I with those in List II:
List I: (Term)
P. Enadi
Q. Vellalar
R. Arasar
S. Kadaisiyar
List II: (Meaning in Sangam Age)
1. Ruling Class
2. Agricultural laborers/slaves
3. Rich peasants
4. Captain of the army
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

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187. What did the absence of a rigid Varna system in the Sangam Age imply for the social structure?
(A) Society was egalitarian with no class divisions
(B) Brahmins held absolute and total political power
(C) Untouchability was the primary foundation of state
(D) Hierarchy based on occupation and geography

188. What was a primary effect of the Indo-Roman trade on the artisan class in India?
(A) It led to their impoverishment.
(B) It resulted in a boom in craft production and the strengthening of artisan guilds.
(C) Artisans were forced to migrate to Rome.
(D) The state completely banned artisan guilds to control trade.

189. Identify the incorrect pair regarding foreign travelers/writers and their texts.
(A) Megasthenes - Indica
(B) Pliny - Naturalis Historia
(C) Hippalus - Arthashastra
(D) Ptolemy - Geography

190. If a Roman merchant arrives at Arikamedu to purchase Indian textiles, what structure would he likely encounter according to archaeological evidence?
(A) A massive Buddhist stupa

(D) Statement I is incorrect but II is correct

211. Which of the following statements about the Hathigumpha Inscription is incorrect?
(A) It is associated with King Kharavela of Kalinga.
(B) It is written in Prakrit language and Brahmi script.
(C) It declares Kharavela's strict adherence to Buddhism.
(D) It provides a year-by-year account of Kharavela's reign.

212. Arrange the following Buddhist Councils in correct chronological order:
1. Rajagriha
2. Pataliputra
3. Vaishali
4. Kashmir
(A) 1, 3, 2, 4
(B) 1, 2, 3, 4
(C) 3, 1, 2, 4
(D) 1, 3, 4, 2

213. Which of the following is NOT a characteristic of the Mahayana form of Buddhism that gained prominence during Kanishka's reign?
(A) Use of Sanskrit for religious texts
(B) Idol worship of the Buddha
(C) Striving for individual liberation as an Arhat
(D) The concept of Bodhisattvas seeking universal salvation

214. If a weaker king seeks the protection of a stronger king, which policy of Kautilya's 'Shadgunya' (six-fold policy) is he applying?
(A) Sandhi
(B) Samshraya
(C) Dvaidhibhava
(D) Yana

215. What is the most appropriate summary of the 'Panchatantra'?
(A) Historical chronicles of the Mauryan empire
(B) Religious texts of the ancient Ajivika sect
(C) Manuals for advanced astronomical observation
(D) Fables teaching political and practical wisdom

216. Match the items in List I with those in List II:
List I: (Ancient Port)
P. Tamralipti
Q. Barygaza
R. Muziris
S. Arikamedu
List II: (Modern Region)
1. Bengal
2. Gujarat
3. Kerala
4. Puducherry
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-2, R-3, S-1

217. In the context of the Manusmriti, what does the 'Stridhana' concept signify?
(A) Property exclusively owned by the state
(B) The bride price paid to the father
(C) The wealth given to a woman at her marriage, over which she had certain rights
(D) The tax paid by women artisans

218. What was a major cultural effect of the Greek invasions on Indian coinage?
(A) Introduction of die-struck coins with royal portraits and bilingual legends
(B) Introduction of punch-marked symbols
(C) Introduction of irregular, unstamped silver bars
(D) Complete replacement of metal coins with cowrie shells

219. Identify the incorrect pair regarding ancient titles and rulers.
(A) Devanampiya Piyadasi - Ashoka
(B) Ekabrahmana - Gautamiputra Satakarni
(C) Kanishka - Kaisar
(D) Devaputra - Menander

220. If a student relies heavily on texts like 'Akananuru' and 'Purananuru' to study ancient South India, which corpus of literature are they utilizing?
(A) Vedic literature
(B) Sangam literature
(C) Jaina Agamas
(D) Buddhist Tripitakas

221. Identify the correct statement regarding Ashvaghosha.

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Great.
(C) It records the complete destruction of the Sudarshana lake.
(D) It is the only inscription of the Shunga dynasty.

201. Match the items in List I with those in List II:
List I: (Text)
P. Mahabhashya
Q. Malvikagnimitram
R. Milindapanho
S. Mahavastu
List II: (Author)
1. Nagasena
2. Patanjali
3. Kalidasa
4. Unknown Buddhist writers
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

202. Which dynasty is credited with starting the practice of granting tax-free land to Brahmanas and Buddhist monks?
(A) Satavahanas
(B) Mauryas
(C) Nandas
(D) Indo-Greeks

203. What was a long-term socio-economic effect of the widespread issuance of land grants starting in the post-Mauryan period?
(A) The rise of a highly centralized state
(B) The abolition of the caste system
(C) The rapid industrialization of South India
(D) The emergence of feudalistic land relations and decentralized power

204. Identify the incorrect pair regarding Satavahana administration.
(A) Aharas - Provinces
(B) Sitadhyaksha - Commander of the Navy
(C) Amatyas - Provincial Governors
(D) Gaulmika - Head of military regiment in rural areas

205. In ancient Indian trade guilds, which of the following terms refers to the head or alderman of a guild?
(A) Sarthavaha
(B) Amatya
(C) Jyesthaka / Sreshthi
(D) Rajuka

206. Identify the correct statement regarding the Besnagar Pillar Inscription.
(A) It was erected by Ashoka.
(B) It is entirely written in the Greek language.
(C) It commemorates the victory of Kanishka over the Shungas.
(D) It was erected by Heliodorus, an Indo-Greek ambassador, in honor of Vasudeva (Vishnu).

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207. Consider the following features of the Mathura school of art:
1. Use of spotted red sandstone
2. Heavy influence of Hellenistic art
3. Depiction of Buddha, Jaina Tirthankaras, and Brahmanical deities
4. Muscular, athletic physique of the Buddha
5. Royal portraiture of Kushana kings
Which of the above are correct?
(A) 1, 3, and 5
(B) 1, 2, and 4
(C) 2, 3, and 5
(D) 1, 4, and 5

208. Who was the patron of the Third Buddhist Council held at Pataliputra?
(A) Ajatashatru
(B) Ashoka
(C) Kalashoka
(D) Kanishka

209. What defines the 'Sarthavaha' in ancient Indian economic history?
(A) The royal treasurer
(B) A caravan leader who transported goods across long distances
(C) A stationary shopkeeper
(D) A tax collector

210. Consider the following statements:
Statement I: The Kushanas controlled the vital Silk Route passing through Central Asia.
Statement II: This control severely restricted India's trade and caused economic stagnation.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect

List I: (Term)
P. Amatya
Q. Gudhapurusha
R. Samaharta
S. Sannidhata
List II: (Meaning in Arthashastra)
1. Chief Tax Collector
2. Chief Treasurer
3. Secret agent / Spy
4. High-ranking official
(A) P-4, Q-3, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-1, R-3, S-2
(D) P-3, Q-4, R-1, S-2

232. What does the appointment of 'Dhammamahamattas' indicate about Ashoka's administration?
(A) It actively intervened in the socio-moral lives of its subjects
(B) It was completely secular and ignored religion.
(C) It delegated all power to local village councils.
(D) It focused exclusively on foreign espionage.

233. What was the primary cause of the decline of the Indo-Greek kingdoms in Northwest India?
(A) The military campaigns of Ashoka
(B) A massive earthquake destroying Bactria
(C) Invasions by nomadic Central Asian tribes like the Shakas and Yueh-chi
(D) Assimilation into the Chola empire

234. Identify the incorrect pair regarding Mauryan art.
(A) Barabar Caves - Intricate Torana gateways
(B) Sarnath Pillar - Four lions back to back
(C) Rampurva Pillar - Bull capital
(D) Dhauli - Rock-cut elephant

235. If an ancient Indian merchant guild is involved in a dispute with a local governor, which authority would ideally resolve it according to Dharmashastras?
(A) The village headman
(B) The chief priest of the local temple
(C) The foreign Roman ambassador
(D) The King, respecting the customary laws (Shreni-dharma) of the guild

236. Identify the correct statement regarding the post-Mauryan economy.
(A) The period saw a sharp decline in the circulation of metallic money.
(B) Craft specialization reached a peak with a large number of distinct guilds.
(C) Trade with Southeast Asia completely stopped.
(D) Agriculture was abandoned in favor of pure commerce.

237. Consider the following scientific achievements:
1. Systematization of Ayurvedic medicine
2. Advanced surgical techniques including rhinoplasty
3. Formulation of the Madhyamaka philosophical framework
4. Invention of the steam engine
5. Detailed treatises on statecraft and diplomacy
Which of the above belong to the Mauryan and Post-Mauryan periods?
(A) 1, 2, 3, and 5
(B) 1, 2, and 4
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

238. Who is the central figure in the Milindapanho?
(A) Chandragupta Maurya
(B) Ashoka
(C) Kanishka
(D) Menander (Milinda)

239. What defines a 'Chaitya' in Buddhist architecture?
(A) A prayer hall containing a stupa
(B) A residential cell for a monk
(C) A kitchen in a monastery
(D) The outer gateway of a stupa

240. Consider the following statements:
Statement I: The Satavahana rulers claimed Brahmanical descent but made extensive donations to Buddhist monasteries.
Statement II: Satavahana inscriptions often feature metronymics (names derived from the mother).
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect

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(A) He was a contemporary of Chandragupta Maurya.
(B) He wrote the Buddhacharita in Pali language.
(C) He was a prominent philosopher in Kanishka's court.
(D) He aggressively propagated Jainism.

222. Consider the following statements regarding the scripts of ancient India:
1. Brahmi was deciphered by James Prinsep.
2. Kharosthi was written from right to left.
3. Ashokan edicts in the northwest primarily used Kharosthi.
4. Brahmi is the ancestor of the modern Latin script.

Which of the above are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

223. Who was the Greek ambassador in the court of Chandragupta Maurya who authored 'Indica'?
(A) Megasthenes
(B) Deimachus
(C) Dionysius
(D) Ptolemy

224. What defines the term 'Nagara' in the context of ancient Indian architecture?
(A) A rural village settlement
(B) The northern style of temple architecture
(C) A Buddhist monastery
(D) A type of ancient coin

225. Consider the following statements:
Statement I: The concept of the 'Avatar' (incarnation) of Vishnu became highly prominent in post-Mauryan Brahmanical religion.
Statement II: The Bhagavad Gita, emphasizing Bhakti (devotion), likely achieved its final form during this period.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

226. Which of the following is NOT an attribute of the Ajivika sect?
(A) Heavy reliance on the concept of Karma and free will
(B) Belief in Niyati (absolute determinism/fate)
(C) Founded by Makkhali Gosala
(D) Patronized by Mauryan kings like Bindusara

227. Arrange the following texts in the correct order of the ancient Indian educational curriculum progression (from foundational to advanced):
1. Veda
2. Vedanga (Grammar, Phonetics)
3. Darshana (Philosophy)

(A) 2, 1, 3
(B) 1, 2, 3
(C) 3, 2, 1
(D) 1, 3, 2

228. Which of the following is an exception to the strict non-violence (Ahimsa) advocated by Ashoka in his later edicts?
(A) The banning of festive gatherings (Samaja)
(B) The prohibition of animal sacrifices
(C) The establishment of medical treatment for animals
(D) The retention of the death penalty for certain crimes

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229. If a ship sailed from Muziris carrying pepper and beryl, what was its most likely final major destination according to ancient maritime trade routes?
(A) Champa (Vietnam)
(B) Pataliputra
(C) Alexandria (Roman Egypt)
(D) Suvarnadvipa (Sumatra)

230. What is the most appropriate reason for the construction of rock-cut caves like Bhaja, Karle, and Kanheri in the Western Ghats?
(A) Military forts designed for Satavahana defense
(B) Monsoon retreats for monks near trade routes
(C) Royal tombs constructed for Indo-Greek kings
(D) Observatories built for ancient Jaina astronomers

231. Match the items in List I with those in List II:

Direction : Please read the following source carefully.

In the academic evaluation of the Mauryan and Post-Mauryan period, researchers emphasize the complex evolution of ideas and institutions spanning social, religious, economic, and political domains. A critical case analysis of this era reveals that political institutions were not isolated but deeply interconnected with economic regulations and social hierarchies. The framework of governance required robust political institutions to manage expansive territories effectively. Concurrently, economic institutions were formalized to systematize revenue generation, trade facilitation, and resource distribution, thereby sustaining the political apparatus. The social institutions of the period functioned as stabilizing mechanisms, dictating societal roles and maintaining order amidst administrative transitions. Furthermore, religious institutions interacted dynamically with political authority, often providing ideological validation for rulership. Scholars studying this epoch note that the synthesis of social, religious, economic, and political ideas created a comprehensive administrative model. This model ensured that shifts in economic policies directly influenced social structures, just as political mandates continuously reshaped religious and economic institutional practices. Consequently, analyzing the Mauryan and Post-Mauryan period necessitates a multidimensional approach, acknowledging that the foundational ideas and institutions operated as a unified, interdependent system rather than fragmented sectors.

Based on the above source, attempt the following five questions.

251. What is the primary focus of researchers evaluating the Mauryan and Post-Mauryan period in the source?
(A) The examination of strictly isolated military campaigns
(B) The evolution of ideas and institutions across multiple domains
(C) The rejection of religious influence on early governance models
(D) The disruption of economic trade routes by external forces

252. According to the passage, how did economic institutions support the political apparatus?
(A) By systematizing revenue and trade facilitation
(B) By dismantling the traditional social hierarchies and structures
(C) By restricting trade facilitation and resource usage patterns
(D) By isolating the political authority from established social roles

253. What function did social institutions serve during administrative transitions?
(A) They actively dismantled the established economic frameworks
(B) They isolated themselves from religious and political validation
(C) They functioned as stabilizing mechanisms dictating societal roles
(D) They focused exclusively on generating revenue for the administration

254. How did religious institutions interact with political authority in this era?
(A) They consistently undermined the economic policies of the state
(B) They operated completely independently of governance models
(C) They focused solely on restructuring the hierarchical social orders
(D) They often provided ideological validation for rulership

255. What conclusion do scholars draw regarding the foundational ideas and institutions of this epoch?
(A) They operated as completely fragmented and unrelated sectors
(B) They functioned to eliminate all forms of economic trade activity
(C) They operated as a unified, interdependent system
(D) They consistently failed to manage the expansive territories effectively

Direction : Please read the following source carefully.

Academic inquiries into the Mauryan and Post-Mauryan period frequently focus on Ashoka's Dhamma as a pivotal case of integrating political ideology with socio-religious ethics. Historical

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(D) Statement I is incorrect but II is correct

241. Which of the following statements about the Natyashastra is incorrect?
(A) It categorizes instruments into four types (stringed, covered, solid, hollow).
(B) It asserts that drama should only be tragedy.
(C) It outlines the theory of Rasa (aesthetic experience).
(D) It is traditionally attributed to Bharata Muni.

242. Arrange the following developments in Indian art in correct chronological order:
1. Harappan seals
2. Ashokan monoliths
3. Sanchi Stupa gateways
4. Gandhara Buddha images
(A) 1, 2, 3, 4
(B) 1, 3, 2, 4
(C) 2, 1, 3, 4
(D) 1, 2, 4, 3

243. Which of the following is NOT considered a part of the 'Trivarga' (three goals of life) discussed in ancient Indian texts like the Arthashastra?
(A) Dharma (Moral duty)
(B) Artha (Wealth/Material prosperity)
(C) Moksha (Liberation)
(D) Kama (Desire/Pleasure)

244. If an archaeologist uncovers a hoard of lead coins bearing a ship with two masts, it most likely represents the maritime trade interests of which dynasty?
(A) Mauryas
(B) Shungas
(C) Kushanas
(D) Satavahanas (specifically Yajna Sri Satakarni)

245. What is the most appropriate reason for the success of Magadha as the center of the Mauryan empire?
(A) Its barren terrain which protected it from invasions
(B) Its exclusive use of cavalry over elephants
(C) Its location near rich iron deposits and control over riverine trade routes
(D) Its strict isolationist policy

246. Match the items in List I with those in List II:
List I: (Foreign Invader Group)
P. Indo-Greeks
Q. Shakas
R. Parthians
S. Kushanas
List II: (Key Ruler)
1. Menander
2. Rudradaman
3. Gondophernes
4. Kanishka
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-3, R-2, S-1

247. How is the concept of 'Dhamma' as propagated by Ashoka best understood?
(A) Religious dogma forced strictly on the populace
(B) Diplomatic treaties signed with foreign kings
(C) Economic policies focused on tax reduction
(D) Socio-ethical code promoting imperial harmony

248. What was the effect of the growth of guilds (Shrenis) on the social structure of post-Mauryan India?
(A) Occupational transition into distinct sub-castes
(B) They dissolved the caste system completely.
(C) They resulted in the eradication of urban centers.
(D) They caused a mass migration back to rural agriculture.

249. Identify the incorrect pair regarding literature and its genre.
(A) Arthashastra - Treatise on statecraft
(B) Manusmriti - Legal/Dharmic code
(C) Natyashastra - Agricultural manual
(D) Buddhacharita - Epic poetry

250. Which text provides the most comprehensive ancient Indian account of anatomy, surgical instruments, and operations?
(A) Sushruta Samhita
(B) Charaka Samhita
(C) Astadhyayi
(D) Tolkappiyam

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(B) A Mauryan monolithic pillar
(C) A rock-cut Jaina cave
(D) A Roman-style brick warehouse or dyeing vat

191. Identify the correct statement regarding Ashoka's Major Rock Edicts.
(A) Rock Edict XIII describes the Kalinga War
(B) They are found only within the modern borders of India.
(C) They were exclusively written in the Greek language.
(D) They focus entirely on military administration.

192. Consider the following statements about the 'Arthashastra':
1. It recommends a highly centralized administration.
2. It lists 18 Tirthas (chief officials).
3. It advises the king to rely solely on astrology.
4. It emphasizes the importance of a well-filled treasury (Kosa).
5. It was authored during the Gupta period.

Which of the above are correct?
(A) 1, 2, and 4
(B) 1, 3, and 5
(C) 2, 4, and 5
(D) 1, 2, and 3

193. Who was the founder of the Shunga dynasty, which succeeded the Mauryas?
(A) Agnimitra
(B) Pushyamitra
(C) Vasudeva
(D) Devabhuti

194. What defines the 'Saptanga' theory of the state in Kautilya's Arthashastra?
(A) The state comprises seven limbs: Swami, Amatya, Janapada, Durga, Kosa, Danda, Mitra.
(B) The state has seven independent rulers.
(C) The state must conquer seven neighboring kingdoms.
(D) The state taxes seven main agricultural products.

195. Consider the following statements:
Statement I: The Shunga period witnessed a revival of Brahmanical religion and Vedic sacrifices like the Ashvamedha.
Statement II: Despite being Brahmanical, the Shunga period saw significant additions to Buddhist stupas like Sanchi and Bharhut.
Which of the above statement(s) is/are correct?
(A) Both Statement I and II are correct
(B) Both Statement I and II are incorrect
(C) Statement I is correct but II is incorrect
(D) Statement I is incorrect but II is correct

196. Which of the following statements about the Satavahanas is incorrect?
(A) They ruled primarily in the Deccan region.
(B) Gautamiputra Satakarni was a major ruler of this dynasty.
(C) They were the first to issue lead coins in ancient India.
(D) They exclusively patronized Jainism and persecuted Brahmanas.

197. Arrange the following ancient dynasties in correct chronological order:
1. Mauryas
2. Shungas
3. Kushanas
4. Nanda

(A) 4, 1, 2, 3
(B) 1, 4, 2, 3
(C) 4, 2, 1, 3
(D) 1, 2, 4, 3

198. Which of the following was NOT a title assumed by the Kushana kings?
(A) Devaputra
(B) Devanampiya
(C) Kaisar
(D) Shaonanoshao

199. Which dynasty's history is primarily illuminated by the Nanaghat and Nasik inscriptions?
(A) Mauryas
(B) Indo-Greeks
(C) Cholas
(D) Satavahanas

200. What is the most appropriate historical significance of the Junagadh rock inscription of Rudradaman?
(A) It is the earliest extensive inscription in chaste Sanskrit.
(B) It details the invasion of Alexander the

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analysts position Ashoka's Dhamma not merely as a set of personal religious tenets, but as a deliberate institutional strategy designed to unify a diverse empire. The implementation of this concept required the adaptation of existing social and religious ideas into a universal code of conduct. By promoting Ashoka's Dhamma, the state attempted to harmonize conflicting religious institutions and pacify societal tensions, thereby ensuring political stability. Researchers observe that this policy functioned as an administrative tool, substituting coercive political mechanisms with persuasive moral governance. The articulation of Ashoka's Dhamma influenced both social behaviors and economic practices, encouraging a paradigm of non-violence and welfare that extended across the political landscape. Consequently, the study of this institutional framework reveals how a ruling authority can leverage ethical doctrines to consolidate power and foster social cohesion. The impact of Ashoka's Dhamma thus remains a central theme in understanding the transformation of political and religious institutions during the Mauryan period, serving as an enduring model of ideological statecraft.

Based on the above source, attempt the following five questions.

256. How do historical analysts position Ashoka's Dhamma within the Mauryan period?
(A) As an exclusive rejection of all socio-religious ethics and values
(B) As an institutional strategy to unify a diverse empire
(C) As a strictly personal set of tenets unrelated to state governance
(D) As a policy designed to increase coercive political mechanisms of control

257. What was required for the successful implementation of Ashoka's Dhamma?
(A) The complete eradication of all previous economic systems and models
(B) The immediate dissolution of all existing social hierarchies and ranks
(C) The exclusive reliance on military intervention and martial law protocols
(D) The adaptation of ideas into a universal code

258. According to researchers, what did the policy of Ashoka's Dhamma substitute?
(A) Coercive political mechanisms with persuasive moral governance
(B) Persuasive moral governance with severe economic penalties
(C) Diverse religious institutions with a single economic framework
(D) Agricultural development with an expansion of military forces

259. Which two domains were directly influenced by the articulation of Ashoka's Dhamma?
(A) Foreign trade and military recruitment
(B) Architectural techniques and scientific research
(C) Social behaviors and economic practices
(D) Regional scripts and international diplomacy

260. What does the study of this institutional framework reveal about ruling authorities?
(A) They can leverage ethical doctrines to consolidate power and foster cohesion
(B) They must utilize economic suppression to maintain territorial control
(C) They frequently ignore societal tensions to prioritize rapid economic growth
(D) They rely exclusively on foreign alliances to ensure domestic political stability

Direction : Please read the following source carefully.

The study of the Mauryan and Post-Mauryan period highlights the critical role of written communication, particularly focusing on the scripts of Brahmi and Kharosthi. In a comprehensive case analysis of early administrative systems, researchers demonstrate that the deployment of Brahmi and Kharosthi was instrumental in consolidating political institutions across vast regions. Brahmi, functioning as a primary script, facilitated the uniform dissemination of state directives, legal codes, and socio-religious mandates. Simultaneously, the utilization of Kharosthi accommodated regional administrative requirements, reflecting a pragmatic approach to governance. Academic evaluations suggest that these scripts were not merely linguistic tools but fundamental components of the state's political and economic infrastructure. By recording

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ANSWERS

1. (B) Chandragupta Maurya
Chandragupta Maurya founded the Mauryan Empire around 322 BCE after defeating Dhana Nanda, the last ruler of the Nanda dynasty. Assisted by his mentor Chanakya, he consolidated various regions under a single administration. His reign marked the beginning of a significant era in Indian history, characterized by vast territorial expansion and a centralized administrative system.

2. (A) Seven elements of the state
The Saptanga theory, detailed in Kautilya's Arthashastra, defines the state through seven vital components. These elements include the king, ministers, territory, fortified capital, treasury, army, and allies. This conceptual framework provided a comprehensive understanding of statehood, emphasizing the interdependence of these limbs for the effective functioning and stability of an ancient Indian kingdom's political structure.

3. (D) Statement I is incorrect but II is correct
Megasthenes, in his work Indica, observed that slavery was absent in India because he did not recognize the local forms of servitude. Conversely, Kautilya's Arthashastra provides extensive details on the legal status and treatment of dasas. This discrepancy highlights how foreign observers often misinterpreted Indian social structures while domestic legal texts acknowledged various categories of temporary labor.

4. (D) Punch-marked coins were completely phased out by gold coins.
During the Mauryan period, the economy relied heavily on silver and copper punch-marked coins, known as pana. While the state maintained monopolies over mining and metallurgy, gold coins were not used for general circulation at this time. Gold currency only became prominent later under the Indo-Greeks and Kushanas, reflecting a significant shift in the numismatic history of India.

NODIA

5. (A) 1 and 2
The Mauryan Empire was divided into major provinces overseen by royal princes called Kumaras or Aryaputras. The administrative structure included a sophisticated espionage network divided into stationary agents and wandering spies. While civil courts were known as Dharmasthiya, criminal courts were termed Kantakashodhana. Thus, the first two statements accurately describe the provincial and intelligence systems established.

6. (B) Sitadhyaksha - Superintendent of Agriculture
The Mauryan bureaucracy featured specialized officials to manage different sectors of the economy and administration. The Sitadhyaksha was specifically responsible for supervising state-owned agricultural lands and ensuring production. In contrast, the Samaharta acted as the chief revenue collector, while the Sannidhata served as the chief treasury officer. Panyadhyaksha managed trade and commerce rather than the operation of maritime vessels.

7. (D) Kamarupa
The Mauryan Empire was organized into several administrative provinces like Uttarapatha with its capital at Taxila and Avantiratha centered at Ujjain. Dakshinapatha and Prachyapatha were also recognized divisions under imperial control. Kamarupa, located in modern-day Assam, remained outside the direct administrative boundaries of the Mauryan state and was not classified as one of its official provincial units during this era.

8. (A) Both A and R are true and R is the correct explanation of A.
The Mauryan state implemented a highly centralized administrative model to manage its vast and diverse territories. Strict central control was necessary because of the immense geographical scale and the limitations of ancient communication networks. By maintaining a powerful bureaucracy and intelligence system, the emperors ensured that local authorities

inadvertently drive institutional evolution and societal reorganization.

Based on the above source, attempt the following five questions.

266. How did foreign invasions affect the existing framework of ideas and institutions?
(A) They reinforced the pre-existing isolation of societal structures and norms
(B) They significantly altered and catalyzed transformations
(C) They resulted in the immediate elimination of all indigenous customs and laws
(D) They had no discernible impact on the regional economic institutions or trade

267. What was a direct political consequence of foreign invasions mentioned in the text?
(A) The complete abandonment of all defense mechanisms and military guard
(B) The restructuring of defense and administrative hierarchies
(C) The immediate cessation of all international diplomatic relations and ties
(D) The unification of all fragmented territories under a single ruling power

268. How did the arrival of external forces impact regional economic institutions?
(A) By introducing new trade and resource strategies
(B) By destroying all evidence of previous economic transactions and records
(C) By entirely isolating the regional markets from international trade routes
(D) By forcing the state to abandon all forms of revenue generation and taxes

269. What do researchers argue regarding the nature of the impact of foreign invasions?
(A) It was entirely destructive to the socio-cultural landscape and local traditions
(B) It permanently halted the evolution of hybrid governance models and systems
(C) It initiated assimilation and institutional adaptation
(D) It successfully prevented the interaction of diverse religious ideologies and sects

270. What frequently resulted from the synthesis of indigenous and foreign political ideas in the Post-Mauryan era?
(A) The establishment of strictly isolationist economic policies
(B) The eradication of the Brahmi and Kharosthi scripts
(C) The immediate collapse of all regional educational centres
(D) The creation and implementation of hybrid governance models

Direction : Please read the following source carefully.

Academic examinations of the Mauryan and Post-Mauryan period consistently underscore the significance of Art and Architecture as material manifestations of prevailing ideas and institutions. Researchers analyzing this era approach Art and Architecture not simply as aesthetic endeavors, but as deliberate expressions of social, religious, and political authority. In this context, monumental structures and artistic creations functioned as visible instruments of political power and religious ideology. The evolution of Art and Architecture during this timeframe reflects the shifting dynamics between state patronage and religious institutions. State-sponsored artistic projects were frequently utilized to disseminate political narratives and legitimize rulership, thereby reinforcing the established social order. Moreover, the economic institutions of the period played a vital role in sustaining these monumental projects, as the mobilization of resources and specialized labor was required for their execution. Scholars emphasize that changes in artistic styles and architectural techniques often mirrored broader transformations resulting from the impact of foreign invasions and intercultural contacts. Thus, a critical study of Art and Architecture provides essential material evidence for understanding the complex interplay between economic capacities, religious devotion, and political strategies within the Mauryan and Post-Mauryan societal framework.

Based on the above source, attempt the following five questions.

271. How do researchers analyze Art and Architecture from the Mauryan and Post-Mauryan period?
(A) As strictly aesthetic endeavors devoid of any

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283. How does the Panchatantra weave moral concepts into accessible literature?
(A) By standardizing the Brahmi and Kharosthi regional scripts for state use
(B) By using narratives for wisdom and ideas
(C) By articulating strictly rigid socio-religious legal codes and penalties
(D) By documenting the architectural techniques of monumental structures and art

284. What significant contribution do the Buddhacharit and Saundarananda make to the era?
(A) They articulate religious ideologies and discourse
(B) They detail the economic transactions required for state patronage of arts
(C) They serve as the primary manuals for regional agricultural practices and soil
(D) They formalize the scientific inquiry into early metallurgical sciences and law

285. What conclusion do researchers draw about these literary creations?
(A) They were utilized exclusively to document early foreign diplomatic contacts and ties
(B) They served merely as entertainment and had no impact on established societal values
(C) They shaped the landscape by reinforcing values
(D) They dismantled the established social hierarchies prescribed by other earlier texts

Direction : Please read the following source carefully.

The Mauryan and Post-Mauryan period is distinguished by significant scientific achievements, critically associated with the historical figures Nagarjuna, Sushruta, and Charaka. In scholarly analyses of early intellectual frameworks, the contributions of Nagarjuna, Sushruta, and Charaka represent the formalization of systematic scientific inquiry and medical institutions. The scientific achievements of this era demonstrate a transition from empirical observation to documented, institutionalized knowledge. Sushruta and Charaka are principally studied for their monumental roles in establishing rigorous medical treatises, which detailed surgical procedures, diagnostic methodologies, and therapeutic practices. These advancements reflect a sophisticated understanding of biological sciences and significantly influenced the social institutions responsible for healthcare and societal well-being. Concurrently, the intellectual endeavors of Nagarjuna contributed profoundly to the advancement of metallurgical sciences and philosophical logic, expanding the era's scientific horizons. Researchers emphasize that the scientific achievements driven by Nagarjuna, Sushruta, and Charaka were supported by an evolving educational framework that prioritized specialized knowledge. The integration of these scientific principles into the socio-economic fabric highlights the period's commitment to pragmatic progress, ensuring that intellectual advancements directly benefited societal welfare and influenced subsequent scientific paradigms.

Based on the above source, attempt the following five questions.

286. What do the contributions of Nagarjuna, Sushruta, and Charaka represent in scholarly analyses?
(A) The complete rejection of documented institutionalized knowledge and data
(B) The sole reliance on rudimentary empirical observation and hearsay
(C) The disruption of the era's established educational frameworks and schools
(D) The formalization of scientific inquiry and medicine

287. For what are Sushruta and Charaka principally studied in the context of this period?
(A) Developing the scripts of Brahmi and Kharosthi for state and economic use
(B) Creating narrative literature to entertain the regional populace and royalty
(C) Establishing medical treatises for surgery and diagnosis
(D) Leading military defense strategies against foreign invasions and raids

288. What specific fields were advanced by the intellectual endeavors of Nagarjuna?
(A) Agricultural resource administration and trade facilitation
(B) Metallurgical sciences and philosophical logic
(C) Didactic narratives and performative culture

NODIA

277. Which of the following best describes the theoretical framework provided by the Arthasashtra?
(A) Normative behaviors and strict guidelines for socio-religious rituals
(B) Didactic narratives designed to entertain the general populace
(C) Detailed medical procedures and sophisticated surgical methodologies
(D) Strategies for governance, resource administration, and state security

278. How does the Manusmriti function within the societal organization described in the text?
(A) As an exclusive guide to agricultural and metallurgical sciences of the era
(B) As a manual for behaviors and legal codes
(C) As a theoretical framework for maximizing foreign diplomatic contacts and ties
(D) As a pragmatic text emphasizing economic efficiency over social order and law

279. According to researchers, what did the Manusmriti concentrate on to maintain social equilibrium?
(A) The consolidation of secular political power and economic efficiency protocols
(B) The mobilization of specialized labor for artistic endeavors and architecture
(C) Strict religious and social regulations
(D) The pragmatic restructuring of regional defense mechanisms and army units

280. What do these literary works collectively illustrate about early institutional governance?
(A) The absolute separation of literature from daily public administration
(B) The reliance on foreign literature to manage domestic institutions
(C) The prioritizing of aesthetic architecture over structural societal order
(D) The dual pillars of secular political economy and socio-religious duty

Direction : Please read the following source carefully.

An essential dimension of the Mauryan and Post-Mauryan period involves the study of cultural and religious literature, specifically texts such as the Natyashastra, Panchatantra, Buddhacharit, and Saundarananda. Academic investigations into these works reveal how they functioned as vital conduits for disseminating social and religious ideas. The Natyashastra serves as a foundational treatise on dramatic arts, illustrating the institutionalization of performative culture and its integration into societal practices. Meanwhile, the Panchatantra employs didactic narratives to impart practical wisdom and political ideas, demonstrating how moral and administrative concepts were woven into accessible social literature. Furthermore, the Buddhacharit and Saundarananda are critical texts that articulate specific religious ideologies, contributing significantly to the philosophical discourse of the era. Researchers assert that these literary creations were not merely for entertainment; they actively shaped the socio-cultural landscape by reflecting and reinforcing the values of religious institutions. By analyzing the Natyashastra, Panchatantra, Buddhacharit, and Saundarananda, scholars gain profound insights into the intellectual vibrancy of the period. These texts collectively demonstrate how literature was utilized to document artistic frameworks, convey ethical governance, and promote religious doctrines within the broader societal structure.

Based on the above source, attempt the following five questions.

281. How did the Natyashastra, Panchatantra, Buddhacharit, and Saundarananda function within the societal framework?
(A) As vital conduits for disseminating social and religious ideas
(B) As purely aesthetic endeavors designed to avoid political narratives
(C) As strictly administrative texts detailing resource management
(D) As records exclusively focused on the impact of foreign invasions

282. What specific role does the Natyashastra play according to the source?
(A) It functions as a manual for advanced surgical procedures and anatomy
(B) It illustrates performative culture institutionalization
(C) It details the pragmatic approach to economic efficiency and trade laws
(D) It outlines the military defense mechanisms of the era and fortification

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imported socio-cultural texts

295. Upon what did the vitality of the education system and centres heavily rely?
(A) The immediate restructuring of defense mechanisms and martial law
(B) The outright prohibition of didactic literature and performative arts
(C) Economic patronage and social support reflecting collective investment
(D) The continuous disruption of regional economic trade frameworks

Direction : Please read the following source carefully.

Academic analyses of the broader temporal context corresponding to the Post-Mauryan period prominently feature the Sangam Age, focusing particularly on its society and culture, alongside its extensive contacts with the outside world. The study of the Sangam Age reveals a distinct socio-cultural paradigm characterized by complex social institutions and vibrant literary traditions that governed regional societal norms. Furthermore, researchers emphasize that the society and culture of the Sangam Age were significantly shaped by their strategic economic activities, notably their robust contacts with the outside world. These external interactions were primarily driven by expansive maritime trade networks that facilitated not only the exchange of material goods but also the cross-cultural transfer of ideas and institutional practices. The socio-economic institutions of the Sangam Age adeptly managed these international commercial relationships, resulting in substantial regional prosperity. Scholars argue that the integration of foreign economic contacts continuously influenced the internal social dynamics, leading to an enriched and cosmopolitan cultural landscape. Consequently, examining the Sangam Age through the dual lenses of its indigenous society and culture and its diverse contacts with the outside world provides a comprehensive understanding of regional institutional development.

Based on the above source, attempt the following five questions.

296. What distinct paradigm characterizes the society and culture of the Sangam Age?
(A) Strict isolationist policies preventing any cross-cultural transfer of ideas or tech
(B) A complete lack of socio-economic institutions managing commercial ties or trade
(C) An absolute rejection of organized institutional networks and literature of the time
(D) Social institutions and traditions governing norms

297. What primarily drove the strategic economic activities associated with the outside world?
(A) Maritime trade networks facilitating international ties
(B) The restructuring of defense mechanisms to resist foreign incursions and raids
(C) The mobilization of specialized labor for state-sponsored monuments and art
(D) The enforcement of strict religious regulations upon domestic markets and sellers

298. In addition to the exchange of material goods, what did maritime trade networks facilitate?
(A) The uniform dissemination of specific state-sponsored legal codes
(B) The cross-cultural transfer of ideas and institutional practices
(C) The deliberate concealment of indigenous scientific achievements
(D) The immediate collapse of the regional performative arts culture

NODIA

299. How did socio-economic institutions manage international commercial relationships?
(A) They managed them poorly, resulting in severe regional economic decline
(B) They adeptly managed them, resulting in substantial regional prosperity
(C) They avoided them completely to protect domestic religious structures
(D) They restricted them strictly to the exchange of philosophical texts

300. What was the continuous influence of foreign economic contacts on internal social dynamics?
(A) They led to an enriched and highly cosmopolitan cultural landscape
(B) They permanently halted the evolution of philosophical ideas

(D) Monumental artistic styles and architectural techniques

289. What supported the scientific achievements driven by these historical figures?
(A) The immediate dissolution of all existing socio-religious structures
(B) A deliberate reduction in the state's economic efficiency programs
(C) The exclusive reliance on foreign architectural methodologies
(D) An evolving educational framework prioritizing specialized knowledge

290. What does the integration of these scientific principles into the socio-economic fabric highlight?
(A) The period's commitment to pragmatic progress directly benefiting societal welfare
(B) A prioritization of aesthetic architecture over intellectual capital
(C) The state's refusal to finance specialized labor and healthcare
(D) An absolute reliance on coercive political mechanisms for health management

Direction : Please read the following source carefully.

A critical examination of the Mauryan and Post-Mauryan period necessitates a focused analysis of its education system and centres. Academic research highlights that the education system and centres of this era were fundamental institutions designed to preserve, generate, and transmit complex ideas across generations. These educational frameworks were not merely localized instructional hubs but organized institutional networks that played a pivotal role in shaping social, religious, and political thought. The architecture of the education system facilitated the structured dissemination of scientific achievements, literary works, and administrative principles. By establishing dedicated centres of learning, the ruling authorities and socio-religious bodies ensured the continuous cultivation of intellectual capital required for statecraft and societal management. Scholars observe that these centres fostered rigorous debates, encouraging the evolution of philosophical and political ideas. Furthermore, the vitality of the education system and centres relied heavily on economic patronage and social support, reflecting a collective societal investment in knowledge propagation. The study of these educational networks reveals how institutionalized learning environments operated as the core mechanism for sustaining cultural heritage and driving the intellectual advancements characteristics of the period.

Based on the above source, attempt the following five questions.

291. How does academic research describe the education system and centres of the Mauryan and Post-Mauryan era?
(A) As localized instructional hubs devoid of institutional networking
(B) As isolated structures focused entirely on maritime trade logistics
(C) As fundamental institutions to preserve, generate, and transmit complex ideas
(D) As temporary arrangements used exclusively during administrative transitions

292. What did the architecture of the education system facilitate?
(A) The dissemination of scientific and literary works
(B) The dismantling of hierarchical social structures and regional legal codes
(C) The immediate cessation of all robust intercultural contacts and trade ties
(D) The singular promotion of coercive political mechanisms of state control

293. Why did ruling authorities and socio-religious bodies establish dedicated centres of learning?
(A) To isolate the general populace from administrative principles and public debates
(B) To replace the regional usage of the Brahmi and Kharosthi scripts for commerce
(C) To divert resources away from monumental architectural endeavors and state art
(D) To ensure cultivation of intellectual capital

294. What did these educational centres foster among scholars?
(A) A strict adherence to empirical observation without philosophical inquiry
(B) Debates encouraging the evolution of ideas
(C) A rejection of all previously documented scientific achievements and data
(D) An exclusive focus on foreign customs and

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political significance
(B) As isolated projects that drained the regional economic institutions
(C) As deliberate expressions of social, religious, and political authority
(D) As purely foreign concepts introduced without indigenous adaptation

272. According to the passage, what did state-sponsored artistic projects frequently attempt to achieve?
(A) The dismantling of the established social order and hierarchies
(B) The dissemination of political narratives and legitimization of rulership
(C) The deliberate concealment of socio-religious ideological texts
(D) The exclusive promotion of scientific achievements and medical treatises

273. What role did economic institutions play regarding monumental artistic projects?
(A) They discouraged state patronage to prevent resource depletion and waste
(B) They functioned independently of architectural planning and project execution
(C) They prohibited the integration of intercultural artistic techniques and motifs
(D) They mobilized resources and specialized labor

274. What often caused changes in artistic styles and architectural techniques during this era?
(A) The impact of foreign invasions and various intercultural contacts
(B) The rigid enforcement of non-violence through Ashoka's Dhamma
(C) The isolation of the state from all forms of international commerce
(D) The deliberate rejection of monumental structures by religious authorities

275. What does a critical study of Art and Architecture ultimately provide?
(A) A framework for evaluating modern technological advancements and digital tools
(B) Proof that aesthetic endeavors were completely separate from state governance
(C) Evidence of the link between economy, religion, and politics
(D) The only surviving record of the ancient scripts Brahmi and Kharosthi in use

Direction : Please read the following source carefully.

The intellectual landscape of the Mauryan and Post-Mauryan period is profoundly illuminated by foundational literature, notably the Arthasashtra and Manusmriti. In academic case studies of early statecraft and societal organization, the Arthasashtra and Manusmriti are analyzed as definitive texts that shaped political and social institutions. The Arthasashtra provides a meticulous theoretical framework for political and economic institutions, detailing strategies for governance, resource administration, and state security. It reflects a pragmatic approach to political ideas, emphasizing the consolidation of state power and economic efficiency. Conversely, the Manusmriti functions as a comprehensive manual for social and religious institutions, prescribing normative behaviors, legal codes, and hierarchical social structures. Researchers observe that while the Arthasashtra concentrated on the mechanics of state administration, the Manusmriti focused on maintaining social equilibrium through strict religious and social regulations. Together, these literary works illustrate the dual pillars of early institutional governance: secular political economy and socio-religious duty. The enduring influence of the Arthasashtra and Manusmriti highlights how theoretical literature was utilized to codify ideas and institutionalize authority, thereby establishing a structured societal order that governed both public administration and private conduct.

Based on the above source, attempt the following five questions.

276. What is the primary analytical focus regarding the Arthasashtra and Manusmriti in the passage?
(A) These are definitive texts shaping institutions
(B) They are viewed as purely fictional accounts of ancient battles and wars
(C) They are considered responsible for the collapse of trade networks and routes
(D) They are examined as exclusive records of scientific achievements and discoveries

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(C) They resulted in the dismantling of all vibrant literary traditions
(D) They forced a complete abandonment of indigenous societal norms

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economic transactions, institutional policies, and state decrees in Brahmi and Kharosthi, the ruling authorities ensured longevity and exactitude in public administration. Furthermore, the standardization of these scripts enabled the effective transmission of new political ideas and social regulations to a diverse populace. Scholars assert that the widespread application of Brahmi and Kharosthi significantly enhanced the administrative efficacy of the period, providing an enduring material record of the era's complex social, economic, and political institutions.

Based on the above source, attempt the following five questions.

261. What was the primary function of the Brahmi script according to the passage?
(A) Functioning exclusively as a medium for foreign diplomatic exchanges
(B) Serving as the sole script for regional scientific achievements
(C) Replacing all oral traditions within the educational frameworks
(D) Facilitating the uniform dissemination of state directives and mandates

262. Why was the Kharosthi script utilized alongside Brahmi?
(A) To completely replace the economic infrastructure of the state
(B) To accommodate regional administrative requirements pragmatically
(C) To eliminate the need for centralized administrative hierarchies
(D) To ensure that religious texts were hidden from the general populace

263. How do academic evaluations categorize Brahmi and Kharosthi beyond being linguistic tools?
(A) As primarily artistic expressions devoid of any administrative value
(B) As temporary measures utilized solely during times of foreign invasion
(C) As fundamental components of the state's political and economic infrastructure
(D) As exclusive codes used only by the military establishment

264. How did ruling authorities ensure longevity and exactitude in public administration?
(A) By eliminating all forms of written economic transactions
(B) By relying entirely on the persuasive moral governance of Dhamma
(C) By isolating political mandates from social and economic regulations
(D) By recording policies and decrees in Brahmi and Kharosthi

265. What was a significant outcome of standardizing these written scripts?
(A) The effective transmission of political ideas to a diverse populace
(B) The immediate collapse of diverse regional economies
(C) The cessation of all intercultural contacts and trade routes
(D) The rejection of socio-religious institutions by the ruling authority

Direction : Please read the following source carefully.

Within the discourse of the Mauryan and Post-Mauryan period, the impact of foreign invasions represents a crucial area of academic investigation. A systemic case analysis of this phenomenon illustrates that foreign incursions profoundly altered the existing framework of ideas and institutions. The impact of foreign invasions catalyzed significant transformations within the social, religious, economic, and political spheres. Politically, these invasions necessitated the restructuring of defense mechanisms and administrative hierarchies to accommodate or resist new authorities. Economically, the arrival of external forces introduced novel trade dynamics and resource management strategies, directly influencing regional economic institutions. Furthermore, the socio-cultural landscape experienced substantial shifts as indigenous social and religious institutions interacted with foreign customs and ideologies. Researchers argue that the impact of foreign invasions was not entirely destructive; rather, it initiated a complex process of assimilation and institutional adaptation. The synthesis of indigenous and foreign political ideas frequently resulted in hybrid governance models during the Post-Mauryan era. Consequently, analyzing the impact of foreign invasions provides critical insights into the resilience and adaptability of early societal frameworks, demonstrating how external pressures can

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remained subservient to the central will, preventing fragmentation within the empire.

9. (C) Yogakshema
In Kautilyan statecraft, the concept of Yogakshema refers to the state's obligation to ensure the well-being and security of its subjects. This responsibility included providing active relief during natural disasters such as severe droughts or famines. The ruler was expected to act as a guardian, distributing grain from the state granaries to protect the population from starvation and economic distress.

10. (A) To promote social harmony and moral conduct
Ashoka established a special class of officials known as Dhamma Mahamattas to promote moral conduct and social harmony across his empire. Their primary function was to propagate the principles of Dhamma, which emphasized respect, non-violence, and tolerance. They worked among various religious sects and social groups to ensure welfare, reduce conflicts, and encourage the ethical behavior of the populace.

11. (A) P-3, Q-4, R-1, S-2
The Mauryan administration utilized major provincial capitals as centers of regional power and commerce. Uttarapatha was governed from Taxila in the northwest, while Avantiratha was centered at Ujjain in the west. Dakshinapatha had its administrative seat at Suvarnagiri in the south, and Prachyapatha was managed from Tosali in the east. These cities facilitated effective imperial control over the vast subcontinent.

12. (B) He provided targeted tax relief to sacred sites.
The Rumindei Pillar Edict records Ashoka's visit to Lumbini, the birthplace of Gautama Buddha. To honor the sacred site, the emperor reduced the agricultural tax from one-sixth to one-eighth of the produce and abolished the Bali tax for the village. This inscription highlights how religious significance directly influenced state economic policies, providing targeted fiscal concessions to specific holy locations.

13. (C) Widespread use of iron implements
The rapid expansion of agriculture in the Ganges valley during the Mauryan era was primarily driven by the widespread adoption of iron implements. Iron axes allowed for the efficient clearing of dense forests, while iron plowshares facilitated deep tilling of the fertile alluvial soil. This technological advancement led to increased surplus production, supporting growing populations and the needs of the imperial economy.

14. (D) Vishti - Forced labor services
Economic terminology in the Mauryan period was highly specific, distinguishing between various types of state levies. While Bhaga represented the standard land tax and Hiranya denoted taxes paid in cash, other terms referred to different obligations. Vishti referred to forced labor, yet its classification as a standard economic term often varies depending on the specific administrative context and legal definitions used.

15. (A) Kantakashodhana
Mauryan judicial administration was divided into civil and criminal branches to maintain social and economic order. Kantakashodhana courts, meaning 'removal of thorns', dealt with criminal activities, consumer protection, and administrative offenses. Cases involving merchants using false weights fell under their jurisdiction, as these actions were seen as a threat to the public interest and the integrity of the state economy.

16. (B) Megasthenes incorrectly divided Indian society into seven occupational classes.
Megasthenes, the Greek ambassador, provided a unique observation of Indian society by dividing it into seven occupational classes rather than the traditional four-fold Varna system. These classes included philosophers, farmers, soldiers, herdsmen, artisans, magistrates, and councilors. His classification was based on professional roles he observed, which differed significantly from the rigid social stratification described in indigenous Brahmanical texts of that era.

17. (A) 1, 2, 3, 4, 5
Megasthenes categorized the Indian population into seven distinct groups based on their social and economic functions. His list included philosophers, who held high status, and farmers, who constituted the largest segment of society. Additionally, he identified soldiers, herdsmen, artisans, magistrates, and councilors. This

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35. (C) It was heavily influenced by Aramaic and used mainly in the northwest.
The Kharosthi script was a unique writing system used in the northwestern regions of the Indian subcontinent during the Mauryan and post-Mauryan periods. Unlike the Brahmi script, it was written from right to left and was heavily influenced by the Aramaic script used in the Persian Empire. It served as an important medium for Ashokan edicts and regional commerce in the Gandhara area.

36. (A) P-2, Q-3, R-1, S-4
Ashoka's edicts covered various aspects of his moral and social policies. Major Rock Edict I prohibited animal sacrifices, while Major Rock Edict II detailed medical missions and public welfare works. Major Rock Edict XII emphasized the importance of religious tolerance among different sects. Finally, Pillar Edict VII provided a comprehensive summary of the emperor's lifelong efforts to propagate Dhamma throughout his empire.

37. (C) They adapted state communication to local scripts and languages.
The use of multiple languages and scripts in Ashokan edicts demonstrates a highly pragmatic approach to imperial administration. By adapting state communication to local languages such as Greek, Aramaic, and regional Prakrits, the Mauryan government ensured that the emperor's message was understood by a diverse population. This linguistic flexibility reflects a sophisticated understanding of regional cultural identities and effective governance across vast distances.

38. (B) It caused a temporary decline in large-scale animal sacrifices.
Ashoka's strong emphasis on Ahimsa, or non-violence, had a significant impact on traditional religious practices. His specific prohibition of animal sacrifices in the capital and other regions led to a temporary decline in large-scale Vedic rituals that required animal slaughter. While Brahmanism continued to exist, these policies challenged certain priestly traditions, encouraging a shift toward more symbolic and non-violent forms of worship.

39. (D) Yerragudi - Gujarat
Ashokan inscriptions are found at various sites across the Indian subcontinent, helping to define the extent of his empire. Sarnath is located in Uttar Pradesh, Dhauli in Odisha, and Maski in Karnataka. Yerragudi, however, is located in the Kurnool district of Andhra Pradesh, not Gujarat. These sites were strategically chosen to reach the maximum number of people in different provincial regions.

40. (A) Brahmi
In 1837, James Prinsep achieved a major breakthrough in Indian historiography by deciphering the Brahmi script. This achievement allowed scholars to read the inscriptions of King Ashoka for the first time, revealing the history of the Mauryan Empire. His work laid the foundation for modern epigraphy and significantly altered the understanding of India's ancient political and cultural past through official records.

41. (C) It is the parent script for almost all indigenous modern Indian scripts.
The Brahmi script is the foundational writing system of ancient India and serves as the parent script for almost all modern indigenous Indian scripts, including Devanagari and Tamil. Written from left to right, it was extensively used by the Mauryan state for official edicts. Its evolution over centuries led to the development of various regional writing systems across South and Southeast Asia.

42. (C) 1, 2, 3 and 5
Ashokan inscriptions have been discovered in several modern countries, reflecting the immense reach of the Mauryan Empire. Notable examples include sites in Afghanistan, where edicts were written in Greek and Aramaic, and Pakistan, where the Kharosthi script was used. Inscriptions are also found in Nepal and India. However, no confirmed Ashokan inscriptions have been discovered in Sri Lanka as of current archaeological records.

43. (D) Antiochus II Theos of Syria
In his major rock edicts, Ashoka mentions several contemporary Hellenistic rulers with whom he maintained diplomatic relations. The king referred to as 'Antiyoka' has been identified by historians as Antiochus II Theos of Syria. These

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of conquest through righteousness, marking his formal conversion to Buddhist principles and moral governance.

27. (D) As a code of moral conduct and social responsibility
In his numerous inscriptions, Ashoka defined Dhamma not as a specific religious doctrine, but as a universal code of moral conduct and social responsibility. This code emphasized virtues such as honesty, compassion, charity, and non-violence. By promoting these ethical principles, Ashoka aimed to unify a diverse population and foster peaceful coexistence among the various social and religious groups in his empire.

28. (D) Statement I is incorrect but II is correct
While Ashoka's Dhamma was influenced by Buddhist ethics, it was not identical to Buddhist theology, as it avoided complex metaphysical concepts. His edicts focused on practical morality and social duties rather than specific doctrines like Nirvana or the Four Noble Truths. This distinction allowed his message to be accessible and acceptable to subjects belonging to different faiths throughout his diverse empire.

29. (C) It aimed to elevate the Brahmanical social order globally.
Ashoka's Dhamma was inclusive and aimed at the welfare of all subjects regardless of their social standing or religious affiliation. It prioritized religious tolerance, the protection of animals, and the promotion of social harmony. The idea that it sought to elevate the Brahmanical social order globally is incorrect, as the policy was designed to transcend sectarian differences and foster universal ethical values.

30. (A) 1, 2 and 3
Ashoka's Dhamma encompassed several key ethical principles designed to improve society. These included the prohibition of animal sacrifices, the provision of medical treatment for both humans and animals, and the requirement of obedience to parents. These tenets reflect the emperor's commitment to compassion and social duty. Disrespect for Brahmanas and Shramanas was never part of his policy; instead, he urged respect.

31. (A) Kandahar Edicts - Greek and Aramaic
Ashoka utilized different scripts and languages to communicate his message of Dhamma to various regions of his empire. The edicts found in Kandahar were inscribed in both Greek and Aramaic, reflecting the linguistic diversity of the northwestern frontier. In contrast, most inscriptions in the Indian heartland used the Brahmi script, while those in the far northwest often employed the Kharosthi script.

32. (B) Gramanis
To propagate his message of Dhamma, Ashoka appointed several specialized officials, including the Dhamma Mahamattas. Other existing officials like the Rajukas, who were provincial administrators, and the Yuktas, who were subordinate officers, were also tasked with spreading ethical conduct among the people. Gramanis, however, were traditional village headmen whose roles were primarily local and administrative rather than specific to the propagation of Dhamma.

33. (A) Both A and R are true and R is the correct explanation of A.
Ashoka's Dhamma served as a sophisticated political tool intended to unify the diverse and vast territories of the Mauryan Empire. By emphasizing universal moral principles that transcended specific sectarian and regional identities, he sought to reduce social conflict and strengthen the bond between the ruler and the ruled. This ethical framework provided a common ground for cultural integration in a highly pluralistic society.

34. (A) Dhammavijaya (Conquest by Dhamma)
Ashoka sent diplomatic envoys to several Hellenistic kings in the West, including those in Syria, Egypt, and Macedonia. This initiative reflected his policy of Dhammavijaya, or conquest through righteousness, rather than military force. By sharing the principles of Dhamma with foreign rulers, Ashoka sought to establish peaceful international relations and promote ethical conduct beyond the immediate borders of the Mauryan Empire.

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categorization highlights the diverse professional landscape of the Mauryan Empire as viewed through a contemporary foreign lens.

18. (A) Brihadratha
Brihadratha was the final monarch of the Mauryan dynasty, reigning until approximately 185 BCE. His rule ended when he was assassinated by his own commander-in-chief, Pushyamitra Shunga, during a military parade. This event led to the immediate collapse of the Mauryan Empire and the establishment of the Shunga dynasty, marking a significant transition in the political history of the ancient Indian heartland.

19. (C) Associations of merchants and artisans
Shrenis, or guilds, were powerful organizations that played a crucial role in the Mauryan economic framework. These associations were formed by merchants and artisans to regulate their respective trades, maintain quality standards, and provide financial security to members. Guilds often functioned as autonomous bodies with their own rules, significantly influencing urban economic life and maritime trade throughout the entire Indian subcontinent.

20. (A) Both Statement I and II are correct
The Mauryan state actively encouraged the expansion of agriculture by facilitating the settlement of previously uncultivated lands, a policy known as shunya nivesa. To ensure the success of these new settlements, the government provided agricultural loans and initial tax exemptions to the settlers. This strategy aimed to increase state revenue and food production by bringing vast wilderness areas under cultivation.

21. (C) Ashoka persecuted non-Buddhists strictly.
Mauryan rulers exhibited significant religious diversity and personal patronage. Chandragupta Maurya was associated with Jainism, while Bindusara patronized the Ajivika sect. Although Ashoka was a devoted Buddhist, he did not persecute non-Buddhists; instead, his edicts emphasized religious tolerance and respect for all sects. Brahmanism also continued to flourish alongside heterodox traditions, indicating a pluralistic religious environment during this significant historical period.

22. (A) 1, 3, 4, 2
The political history of ancient India followed a sequence of powerful dynasties centered in Magadha. The Nanda dynasty was overthrown by the Mauryas, who established a vast pan-Indian empire. Following the decline of the Mauryas, the Shunga dynasty seized power, which was eventually succeeded by the Kanva dynasty. This chronological progression reflects the shifting power dynamics within the northern Indian heartland.

23. (D) Performance of elaborate Vedic sacrifices
Ashoka's Dhamma was a moral code focused on ethical conduct and social harmony rather than complex religious rituals. It emphasized non-violence, respect for elders, and humane treatment of all living beings. Consequently, the performance of elaborate Vedic animal sacrifices was discouraged, as it contradicted the central principles of compassion and the preservation of life promoted in his official edicts.

24. (A) Uttarapatha
The Uttarapatha was the primary northern trade route of the Mauryan Empire, connecting the northwestern frontier city of Taxila to the imperial capital, Pataliputra. This vital highway facilitated the movement of goods, armies, and ideas across the northern plains. It was a crucial artery for both internal commerce and international trade with Central Asia and the Hellenistic world beyond the mountains.

25. (C) Combined internal and external pressures
The decline of the Mauryan Empire resulted from a complex combination of internal and external factors rather than a single event. Weak successors after Ashoka led to administrative fragmentation and the loss of central control over distant provinces. Simultaneously, economic strain from massive public works and external threats from invading Central Asian tribes contributed to the eventual collapse of the imperial structure.

26. (A) Major Rock Edict XIII
Major Rock Edict XIII provides a detailed account of the Kalinga War and its profound impact on Ashoka. The edict expresses the emperor's deep remorse over the violence and suffering caused by the conflict. This pivotal event led to his abandonment of military conquest in favor

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references provide crucial chronological markers for dating Ashoka's reign and illustrate the extent of international contact between the Mauryan Empire and the Mediterranean world during this period.

44. (B) The sound of the war drum, signifying military conquest
The term 'Bherighosha' refers to the sound of the war drum, symbolizing the policy of military conquest and territorial expansion. Following the Kalinga War, Ashoka famously declared his abandonment of Bherighosha in favor of Dhammaghosha, the sound of Dhamma. This transition marked a shift from statecraft based on armed conflict to one centered on the propagation of moral principles and social welfare.

45. (C) Statement I is correct but II is incorrect
The Kharosthi script was deciphered by scholars in the nineteenth century with the help of bilingual coins issued by Indo-Greek kings, which featured both Greek and Kharosthi legends. While Kharosthi was dominant in the northwestern frontier, it was not the script of South India during the Sangam Age; instead, Tamil-Brahmi was used in that region. Thus, only the first statement is correct.

46. (D) He proclaimed himself a divine incarnation in his edicts.
Ashoka's religious policy was characterized by personal devotion to Buddhism combined with state-sponsored tolerance for all sects. He donated the Barabar caves to the Ajivikas and convened the Third Buddhist Council to resolve sectarian disputes. However, he never proclaimed himself a divine incarnation in his edicts; instead, he used titles like 'Devanampiya', which means 'Beloved of the Gods', emphasizing a pious relationship.

47. (A) Kharosthi - Right to Left
Different scripts in ancient India were characterized by their specific writing directions. The Kharosthi script, used primarily in the northwest, was written from right to left, similar to Aramaic. In contrast, the Brahmi script was written from left to right. Understanding these directions was essential for scholars who worked to decipher these ancient writing systems during the nineteenth century to reconstruct India's history.

48. (B) Royal treasury depletion and economic strain
While Ashoka's extensive public works promoted social welfare, they also placed an enormous financial burden on the state. The high cost of maintaining a large bureaucracy, constant donations to religious institutions, and the construction of numerous stupas and pillars eventually depleted the royal treasury. This economic strain is often cited as a contributing factor to the weakening and eventual decline of the empire.

49. (B) The Northwestern frontier (Gandhara)
The Kharosthi script was geographically concentrated in the northwestern frontier of the Mauryan Empire, particularly in the region of Gandhara. This area had long-standing cultural and commercial ties with Persia and Central Asia, where similar right-to-left scripts were common. Consequently, Ashokan edicts in cities like Shahbazgarhi were inscribed in Kharosthi to ensure they were readable by the local population in that region.

50. (A) It proves Ashoka's personal belief in Buddhism.
The Bhabru or Bairat Rock Edict is of immense historical significance because it explicitly confirms Ashoka's personal conversion to Buddhism. In this inscription, the emperor expresses his faith in the Buddha, the Dhamma, and the Sangha. He also recommends specific Buddhist texts for study by monks and the laity, providing clear evidence of his deep involvement with the religion beyond general ethics.

51. (C) Indo-Greeks (Bactrian Greeks)
Following the decline of the Mauryan Empire, the Indo-Greeks, also known as the Bactrian Greeks, were the first foreign group to establish a significant kingdom in northwestern India. Led by rulers like Demetrius and Menander, they introduced distinct Hellenistic cultural elements, including refined coinage and artistic styles. Their presence marked the beginning of intense contact between India and Mediterranean civilizations.

52. (D) The curtain
The term 'Yavanika' in ancient Indian theater refers to the stage curtain. Its name is derived from the word 'Yavana', which was used to denote

the Greeks, suggesting a Hellenistic influence on the development of Indian drama. While the core of Indian theater remained indigenous, the adoption of the curtain is often cited as a clear example of cultural exchange during the period.

53. (C) Statement I is correct but II is incorrect
The Indo-Greeks revolutionized Indian numismatics by being the first to issue coins that featured the portraits of kings and bilingual legends. However, they did not introduce gold coins on a massive scale; instead, they primarily issued high-quality silver and copper currency. The large-scale issuance of gold coins in ancient India was actually a later development characteristic of the Kushana Empire.

54. (B) The Shakas completely eradicated the Buddhist religion in their territories.
The Shaka rulers established several powerful satrapies across western and northern India. Far from eradicating Buddhism, many Shaka rulers were tolerant of or even patronized the religion alongside Brahmanical traditions. For instance, the famous ruler Rudradaman I is known for his Junagadh inscription and his support for various cultural activities, demonstrating that the Shakas integrated into the existing religious landscape.

55. (A) Indo-Greek, Shaka, Parthian, Kushana
The post-Mauryan period saw the rise of several foreign dynasties in India. Menander was the most famous Indo-Greek king. Rudradaman belonged to the Shaka dynasty, while Gondophernes was a prominent ruler of the Indo-Parthians. Finally, Kanishka was the greatest emperor of the Kushana dynasty. This sequence represents the successive waves of foreign influence and political authority in the northern regions.

56. (A) Rudradaman - Issuing the Junagadh Inscription in pure Sanskrit
Rudradaman I, the Shaka ruler, is renowned for the Junagadh Rock Inscription, which is the first major inscription in India written in pure, classical Sanskrit. This record details the repair of the Sudarshana Lake, highlighting his concern for public welfare and his patronage of literature. Other rulers like Kanishka were associated with the Fourth Buddhist Council, rather than Menander, who is famous for dialogues.

57. (C) Introduction of the decimal system
Central Asian contacts brought several innovations to India, including superior cavalry tactics, the use of reins, and stitched clothing like trousers and tunics. They also played a vital role in the development of the Gandhara School of Art. However, the introduction of the decimal system was an indigenous Indian mathematical development that occurred later during the Gupta period, rather than being a result of these invasions.

58. (A) Both A and R are true and R is the correct explanation of A.
The Kushanas issued a vast number of copper coins to facilitate daily transactions in a booming economy. This large-scale production was necessary because the empire enjoyed robust internal and external trade, particularly with the Roman Empire and along the Silk Route. Low-denomination currency allowed common people to participate in the money economy, reflecting the widespread commercialization of the period.

59. (D) The Chinese concept of the 'Son of Heaven'
The Kushana rulers adopted the title 'Devaputra', which translates to 'Son of Heaven'. This political concept was directly influenced by the Chinese imperial tradition, where the emperor was viewed as having a divine mandate to rule. By using this title, the Kushanas sought to bolster their royal authority and present themselves as divinely appointed sovereigns over their vast and multi-ethnic empire.

60. (B) Syncretic worship of diverse regional deities
Kanishka's religious policy was characterized by a syncretic approach, as evidenced by his coinage, which featured a wide variety of Greek, Persian, and Indian deities. While he is most famous for his patronage of Mahayana Buddhism and convening the Fourth Buddhist Council, he also supported various regional cults. This pluralism helped maintain stability in an empire that spanned diverse cultures and religious traditions.

61. (A) P-2, Q-3, R-4, S-1
Each foreign dynasty in ancient India established major centers of power. The Indo-Greeks had their capital at Sakala, while the Shakas ruled from Ujjain. The Parthians were centered at Taxila in the northwest. The Kushanas established their

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primary capital at Purushapura and a secondary one at Mathura, facilitating their control over both Central Asian trade routes and the North Indian plains.

62. (D) Indian and Greco-Roman art forms
The Gandhara School of Art flourished in the northwestern frontier and represented a unique synthesis of indigenous Indian themes and Greco-Roman artistic techniques. This school is famous for its early anthropomorphic representations of the Buddha, depicted with realistic physical features, wavy hair, and draped garments similar to Hellenistic statues. This cross-cultural fusion resulted from the long-standing Greek presence in the region.

63. (A) An influx of Roman gold into the Indian subcontinent
The Kushana Empire's strategic control over the Silk Route allowed it to function as a middleman between China and the Roman Empire. This position led to a massive influx of Roman gold into the Indian subcontinent, as Roman traders paid in bullion for luxury goods like spices and silk. This wealth significantly bolstered the economy and supported the extensive issuance of gold currency.

64. (B) Arikamedu - Bengal
During the post-Mauryan period, several key ports facilitated international trade. Barygaza was a major hub on the western coast, while Muziris was essential for the spice trade in Kerala. Tamralipti served as a vital port in Bengal for eastern trade. Arikamedu was a famous Indo-Roman trading station, but it is located near modern-day Puducherry on the southeastern coast, not in Bengal.

65. (B) Gondophernes
Tradition holds that St. Thomas, one of the apostles of Jesus, traveled to India to spread Christianity during the first century CE. He is believed to have arrived at the court of the Indo-Parthian king Gondophernes in the northwest before traveling to South India. This event highlights the extensive connectivity and movement of people and religious ideas between the Mediterranean and the Indian subcontinent.

66. (A) It is believed to have been initiated by Kanishka in 78 CE.
The Shaka Era, which is still used in the official calendar of modern India, is believed by most historians to have been initiated by the Kushana emperor Kanishka in 78 CE. It marks the commencement of his reign and a period of significant political and cultural influence. Despite its name, its association with Kanishka underscores the importance of the Kushana dynasty in regional chronology.

67. (A) 1, 2, and 5
Archaeological evidence suggests that India imported several specific items from the Roman Empire. These included vast quantities of gold and silver coins, and Mediterranean wine transported in characteristic amphorae jars. Additionally, luxury items like coral and high-quality glass were brought into Indian ports. Conversely, spices and silk were major Indian exports to Rome rather than imports from the Mediterranean world.

68. (D) Menander (Milinda)
Menander, known in Indian tradition as Milinda, was the most celebrated Indo-Greek ruler. He is famous for his deep interest in philosophy, which is recorded in the Buddhist text Milindapanho. The text details his intellectual dialogue with the Buddhist monk Nagasena, which eventually led to his conversion to Buddhism. His reign represents a high point of cultural interaction between Greek and Indian traditions.

69. (C) Provincial governors with civil and military powers
The Satrapal system was a provincial administrative model introduced to India by foreign invaders like the Shakas and Kushanas, originally derived from Persian governance. Under this system, provinces were ruled by governors known as Satraps who possessed significant civil and military powers. This decentralized approach allowed foreign rulers to manage vast territories effectively by delegating authority to regional leaders while maintaining suzerainty.

70. (C) Statement I is correct but II is incorrect
The Kushana Empire served as a vital cultural bridge, linking India with China, Central Asia,

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88. (A) Indigenous traditions emphasizing inner spiritual breath
The distinct spiritual facial expressions in Mathura Buddha images were deeply rooted in indigenous artistic traditions that emphasized the inner spiritual breath. Unlike the Gandhara school, which prioritized physical realism and muscular anatomy based on Hellenistic ideals, Mathura artists focused on conveying a sense of serenity and internal enlightenment. This approach reflected the local philosophical emphasis on the spiritual essence of the deity.

89. (C) Bhaja Caves - Brahmanical
Early rock-cut architecture in India was often associated with specific religious groups. The Barabar caves were donated to the Ajivikas, while Karle was a major Buddhist center. The Udayagiri-Khandagiri caves in Odisha were primarily Jaina. Bhaja, located in the Western Ghats, is another prominent site of Buddhist rock-cut architecture rather than Brahmanical. These caves served as residential and prayer spaces for monastic communities.

90. (A) Mauryan
The Didarganj Yakshi is one of the most famous examples of Mauryan-period sculpture, renowned for its exquisite detail and the characteristic 'Mauryan polish'. Found near Patna, this life-sized statue represents a female nature deity or attendant. Its sophisticated craftsmanship and realistic proportions demonstrate the high level of artistic achievement reached during the Mauryan era, serving as a masterpiece of ancient Indian sculptural tradition.

91. (D) It is famous for its narrative reliefs carved on white marble.
The Amaravati School of Art flourished in the Krishna-Godaveri delta under the patronage of the Satavahanas and Ishvaku rulers. It is particularly famous for its intricate narrative reliefs carved on local white marble, which decorated the railings and casing of the Great Stupa. This style is characterized by dynamic compositions, slender figures, and a focus on storytelling, representing a highly developed artistic tradition.

92. (A) 1, 2, 3 and 5
The Gandhara School of Art is characterized by several distinct features that reflect its Hellenistic influence. These include the depiction of the Buddha with wavy hair, a muscular physique, and transparent, heavily folded drapery similar to a Roman toga. The halos in this style are usually plain, unlike the elaborately decorated ones found in the Mathura school. Importantly, Gandhara used bluish-grey schist or stucco.

93. (C) Lakshmi
Gajalakshmi is an ancient and popular sculptural theme depicting the goddess Lakshmi being bathed by two elephants. This representation, symbolizing prosperity and fertility, appears frequently on the gateways and railings of early Buddhist stupas and in other post-Mauryan art forms. It reflects the incorporation of indigenous folk deities and symbols of well-being into the broader religious and artistic landscape of the period, appealing to many devotees.

94. (D) A monastery consisting of a central hall surrounded by cells
In rock-cut architecture, a Vihara refers to a Buddhist monastery designed as a residence for monks. It typically consists of a large central hall or courtyard surrounded by small individual cells for sleeping. These structures were often located near trade routes and Chaitya halls, providing a stable environment for the monastic community to live and study, particularly during the rainy season when travel was difficult.

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95. (D) Statement I is incorrect but II is correct
Early Buddhist rock-cut architecture is famous for its skeuomorphic design, where stone cutters deliberately imitated the details of earlier wooden structures. Features like ceiling ribs in caves at Karle clearly replicate timber construction. However, the earliest known Brahmanical stone temples did not originate during the Mauryan period; they began to emerge much later, primarily during the Gupta era, making the first statement inaccurate.

96. (B) It marked the complete decline of Buddhist architecture.
The Shunga period was a vital phase for Buddhist architecture despite the Brahmanical orientation of the rulers. Far from causing a decline, the

constructed of wood, with stone being used more sparingly. Archaeological excavations have uncovered massive wooden palisades and pillars, confirming that timber was the main building material for large-scale secular architecture during the Mauryan era.

80. (A) 1, 2 and 3
The sacred axis and relic-related components of a stupa include the anda, harmika, and chhatra. The anda is the hemispherical dome, the harmika is the square railing on top that marks the sacred space, and the chhatra represents royal spiritual authority. While the pradakshina patha is essential for the ritual of circumambulation, it is a peripheral walkway rather than a part of the central sacred axis.

81. (B) Vihara - Monastic residence
In Buddhist architecture, specific terms are used for different structures. A Vihara refers to a monastery or a residential hall for monks, typically consisting of central halls surrounded by individual cells. Conversely, a Chaitya is a prayer hall or sanctuary that contains a stupa. A Torana is a decorative gateway, and the Pradakshina Patha is the circumambulatory path used by devotees for ritual walking around the stupa.

82. (A) Tiger
The Sarnath Lion Capital features an abacus decorated with four animals in high relief, representing the four directions. These animals are the bull, the horse, the elephant, and the lion. Each animal is separated by a wheel. The tiger is not included in this group. This sophisticated design symbolizes the spread of the Buddha's teachings and the universal authority of the state under Ashoka.

83. (C) A is true but R is false.
The post-Mauryan period saw significant architectural additions to stupas, including the construction of elaborate stone gateways and railings. While royal patronage from dynasties like the Shungas played a role, it was not the sole source of funding. Inscriptions reveal that many of these additions were funded by collective donations from common citizens, monks, and merchant guilds, indicating widespread public devotion.

84. (D) To visually educate the laity about the previous lives of the Buddha
The elaborate carvings on the gateways of stupas like those at Bharhut and Sanchi served as a visual medium to educate the largely illiterate laity about the previous lives of the Buddha, known as Jataka tales. These stories emphasized moral virtues and the gradual path to enlightenment. By depicting these narratives in stone, the Buddhist Sangha ensured that the teachings remained accessible to all devotees.

85. (C) Gandhara showed strong Greco-Roman influence, Mathura was indigenous.
The Gandhara and Mathura schools of art represent two distinct stylistic traditions. Gandhara art, located in the northwest, was heavily influenced by Greco-Roman styles, characterized by realistic anatomy and Hellenistic drapery. In contrast, the Mathura school was largely indigenous, focusing on spiritual expression and traditional iconographic features. While Gandhara used bluish-grey schist, Mathura was famous for its use of local spotted red sandstone.

86. (A) P-2, Q-1, R-4, S-3
Different Buddhist sites are known for their unique architectural features. The Amaravati Stupa is famous for narrative reliefs carved on white marble. Karle features the largest and best-preserved early rock-cut Chaitya hall. Bamiyan in Afghanistan once housed colossal rock-cut Buddha statues. Bharhut is significant for its early Shunga-period railings and gateways, which provided a major foundation for subsequent developments in Buddhist narrative art.

87. (D) It saw the first widespread anthropomorphic representations of the Buddha.
The Kushana period is considered a major turning point because it witnessed the first widespread anthropomorphic representations of the Buddha. Prior to this, the Buddha was represented only through symbols like footprints or an empty throne. The shift toward depicting him in human form, facilitated by the Mahayana school, fundamentally transformed Buddhist art and paved the way for the development of diverse regional iconographic styles.

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and the Greco-Roman world through trade and religious exchange. Far from discouraging Buddhism, the Kushana rulers, especially Kanishka, were instrumental in the spread of the religion to Central Asia and China. Missionaries and traders traveling along the Silk Route facilitated this massive transmission of Buddhist thought.

71. (D) It exclusively produced images of the Buddha.
The Mathura School of Art developed indigenously during the Kushana period, using local spotted red sandstone. While it is famous for its early images of the Buddha and portrait statues of kings, it was not exclusively Buddhist. The school also produced significant images of Jaina Tirthankaras and various Brahmanical deities, reflecting the pluralistic religious environment of the city as a major artistic center.

72. (A) 3, 2, 4, 1
The northwestern part of India experienced a series of foreign invasions following the decline of the Mauryas. First came the Indo-Greeks from Bactria, followed by the Shakas who displaced them. Later, the Indo-Parthians established control over parts of the region. Finally, the Kushanas, a branch of the Yueh-chi tribe, built a massive empire that eventually unified much of northern India and Central Asia.

73. (C) Rejection of all religious rituals
Mahayana Buddhism introduced several new features compared to the earlier Hinayana tradition. These included the worship of Buddha images, the ideal of the Bodhisattva, and the belief in the transfer of merit. Far from rejecting rituals, Mahayana actually incorporated more elaborate ceremonies and devotional practices to make the religion more accessible to the lay population during the Kushana period and beyond.

74. (A) Kushana
Kushana coinage is renowned for its religious syncretism, featuring a wide array of deities on the reverse side. Coins depicting the ruler on the obverse and the deity Oesho, who is identified with the Hindu god Shiva, were common during the reigns of Kanishka and Huvishka. This numismatic evidence reflects the diverse religious landscape of the Kushana Empire and its patronage of indigenous Indian cults.

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75. (D) Superior horse breeds and use of the stirrup
The military success of Central Asian groups like the Shakas and Kushanas in India was largely due to their superior cavalry. They utilized better breeds of horses from the steppes and introduced technological advancements like the stirrup and reins, which provided riders with greater stability during combat. These innovations allowed them to overwhelm traditional Indian infantries and elephant corps through superior mobility.

76. (B) Monolithic pillars
Mauryan monolithic pillars are world-renowned for their exceptional craftsmanship, characterized by a highly polished, glass-like surface and impressive animal capitals. Carved from single blocks of Chunar sandstone, these pillars served as vehicles for Ashoka's edicts. The technical mastery required to create and transport these massive structures across long distances remains a testament to the organizational and artistic capabilities of the Mauryan state.

77. (C) A solid hemispherical dome containing sacred relics
A stupa is a fundamental structure in Buddhist architecture, originally serving as a burial mound for the relics of the Buddha or other holy figures. It consists of a solid hemispherical dome topped by a square railing and a central mast with umbrellas. Over time, stupas became major centers of worship and pilgrimage, symbolizing the enlightened mind and the path to final spiritual liberation.

78. (A) Both Statement I and II are correct
The Great Stupa at Sanchi was originally commissioned by Emperor Ashoka in the third century BCE as a brick structure. During the subsequent Shunga and Satavahana periods, the stupa was enlarged and encased in stone. Most of the elaborate artistic features, such as the finely carved stone railings and the iconic four gateways, were added during this later phase, reflecting continued religious patronage.

79. (A) The palace at Pataliputra was primarily constructed of stone.
Megasthenes described the Mauryan palace at Pataliputra as a magnificent structure of great beauty. However, unlike the stone pillars and caves of the period, the palace was primarily

period saw significant enhancements to sites like Sanchi and Bharhut, where wooden railings were replaced with elaborate stone ones. This era also witnessed a boom in terracotta art and a transition toward more popular and narrative styles, indicating that Buddhist traditions continued to flourish.

97. (A) 4, 1, 2, 3
The evolution of Indian art follows a clear chronological path. The Lomas Rishi cave represents very early Mauryan rock-cut work. This was followed by the erection of monolithic Ashokan pillars. Later, during the Shunga-Satavahana phase, the stone gateways at Sanchi were added. Finally, the Kushana period saw the development of anthropomorphic Buddha images in Mathura and Gandhara, marking a significant shift from symbolic to human representation.

98. (A) Absence of the human form of the Buddha
Early Buddhist art at sites like Sanchi and Bharhut belongs to the Hinayana tradition, which avoided depicting the Buddha in human form. Instead, his presence was indicated through symbols such as a wheel, footprints, or a vacant throne. This 'negative space' or aniconism reflects the early theological emphasis on the Buddha's transcendence and the idea that he had passed beyond the physical world into Nirvana.

99. (C) Mahayana
The presence of numerous Bodhisattva images in Gandhara art is a direct reflection of Mahayana Buddhist philosophy. Unlike the earlier Hinayana tradition, which focused on individual liberation, Mahayana introduced the ideal of the Bodhisattva—a compassionate being who works for the salvation of all living things. This theological shift led to a surge in the artistic depiction of diverse Bodhisattvas, especially under the patronage of the Kushana rulers.

100. (D) Symbols of imperial power and Buddhist order
Ashokan Pillar capitals, such as the famous Lion Capital at Sarnath, served as powerful symbols of both imperial authority and the Buddhist moral order. The animals and wheels depicted on these capitals represented the spread of the Buddha's teachings in all directions, while the sheer scale and polish of the pillars projected the might and stability of the Mauryan Empire. They were monumental expressions of the emperor's commitment.

101. (C) Kautilya (Chanakya)
The Arthashastra is a foundational Sanskrit treatise on statecraft, economic policy, and military strategy. It is traditionally attributed to Kautilya, also known as Chanakya or Vishnugupta, who was the prime minister and mentor to Chandragupta Maurya. The text provides a comprehensive and pragmatic guide for a ruler to govern effectively, maintain power, and ensure the welfare of the kingdom, remaining a significant work.

102. (B) A theory of inter-state relations and diplomacy
In the Arthashastra, the 'Mandala' concept describes a sophisticated theory of inter-state relations and diplomacy. It visualizes a circle of states where a ruler's immediate neighbor is considered a natural enemy, while the neighbor's neighbor is a natural ally. This geopolitical framework helped ancient Indian kings navigate complex alliances and rivalries, emphasizing the importance of strategic positioning and the balance of power in regional politics.

103. (C) Statement I is correct but II is incorrect
The Arthashastra is primarily a normative text that provides detailed prescriptions on how a state should be organized and managed. Contrary to the second statement, the text places immense emphasis on the role of espionage, detailing various types of spies and their importance in maintaining internal security and gathering external intelligence. Kautilya viewed a well-organized spy network as essential for a king's survival and the empire's stability.

104. (A) It promotes inter-caste marriages as a social ideal.
The Manusmriti is one of the earliest and most influential Dharmashastras, outlining the duties of various social groups and the king. It heavily advocates for the strict maintenance of the Varna system and emphasizes social hierarchy. Far from promoting inter-caste marriages as an ideal, the text generally discourages them and lays down complex rules regarding the status of offspring from such unions to preserve social purity.

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for dominance in the Tamil region. Contrary to the second statement, the Pallavas did not become a major political power until the post-Sangam period, starting around the fourth century CE. Thus, only the first statement correctly identifies the primary political players during the height of the poetic assemblies.

154. (A) It was heavily stratified exactly like the rigid North Indian four-fold Varna system.
While Sangam society was hierarchical, it was not structured according to the rigid four-fold Varna system prevalent in North India at the time. Instead, social divisions were largely based on occupation and geographic regions. Features such as the participation of women poets like Avvaiyar and the importance of maritime trade and hero stones highlight a unique social fabric that was distinct from the Brahmanical model of the north.

155. (D) 1
In Sangam literature, the Tamil landscape was divided into five geographical regions, each with its own deity. Seyon, also known as Murugan, was the primary god of the Kurinji region, which consisted of mountainous terrain. He was worshiped as a god of hunting and war. Other deities included Mayon for the pastoral Mullai region and Vendan for the agricultural Marudham plains, reflecting the close link between geography and religion.

156. (B) Mullai - Pastoralism
The Sangam landscapes were defined by their specific environmental features and the primary occupations of their inhabitants. The Mullai region represented pastoral lands, where the main occupation was cattle-rearing and pastoralism. In contrast, Kurinji was mountainous and focused on hunting, Marudham consisted of fertile plains dedicated to agriculture, and Neithal was the coastal region where fishing and salt manufacture were the dominant economic activities for the local population.

157. (C) Indraprastha
The Sangam Age was marked by thriving maritime trade, facilitated by major port cities such as Puhar on the east coast and Muziris and Korkai on the western and southern coasts. These ports were hubs for trade with the Roman Empire and Southeast Asia. Indraprastha, however, was a legendary city in North India associated with the Mahabharata and was located far inland, away from the coastal trade networks of South India.

158. (A) Both A and R are true and R is the correct explanation of A.
The Sangam economy experienced a significant boom following the discovery of the monsoon winds by the Greek navigator Hippalus. This knowledge allowed Roman and Indian sailors to navigate directly across the Arabian Sea, drastically shortening the travel time between Egypt and the South Indian ports. This technological breakthrough facilitated more frequent and large-scale maritime trade, bringing immense wealth in the form of Roman gold to the Tamil kingdoms.

159. (A) Socio-cultural life, trade, and the Pattini cult
The epic Silappatikaram, which tells the tragic story of Kovalan and Kannagi, is an invaluable source for analyzing the socio-cultural life of the Sangam Age. It provides detailed descriptions of urban centers, the flourishing maritime trade with the West, and the emergence of the Pattini cult. The text reflects the cultural values, economic prosperity, and the religious transition occurring in South Indian society during this significant historical period.

160. (B) The earliest extant Tamil grammar and a treatise on poetics
The Tolkappiyam is the earliest extant work of Tamil literature and serves as a comprehensive treatise on grammar and poetics. Traditionally attributed to Tolkappiyar, it is divided into three sections covering phonology, morphology, and the conventions of poetry. The latter section is particularly important as it provides deep insights into the social and geographical classifications of the ancient Tamil world, defining its regional identity and intellectual structure.

161. (A) P-2, Q-1, R-3, S-4
The three major kingdoms of the Sangam Age and the later Pallavas each had distinct royal emblems. The Cheras used the bow and arrow, reflecting their power in the hilly regions. The Cholas adopted the tiger, symbolizing their ferocity and dominance in the fertile plains. The Pandyas utilized the fish, indicating their

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113. (B) The popularization of Sanskrit as a medium for Buddhist literature
Ashvaghosha's epic poems, Buddhacharita and Saundarananda, played a crucial role in the popularization of Sanskrit as a major medium for Buddhist literature. Prior to this, Buddhist teachings were mainly preserved in Pali or regional Prakrits. By using the sophisticated and high-prestige language of Sanskrit, Ashvaghosha made Buddhist ideas more accessible and attractive to the intellectual and royal classes, significantly influencing the subsequent development of Mahayana Buddhist thought.

114. (A) Rakshasa - Marriage by mutual consent (Love)
The Manusmriti describes eight types of marriages with varying degrees of social acceptance. Rakshasa marriage specifically refers to marriage by abduction or capture after a battle, rather than mutual consent. Marriage by mutual consent or love is termed Gandharva marriage. Other forms include Brahma marriage, which is a gift of the daughter to a learned man, and Asura marriage, which involves the purchase of the bride from her family.

115. (C) internal security and intelligence gathering
The use of spies disguised as merchants, known as Gudhapurushas, highlights the intense focus on internal security and intelligence gathering in the Mauryan state as described by Kautilya. These agents could move freely through markets and trade routes, collecting information on public opinion, the loyalty of officials, and the activities of enemies. This sophisticated espionage network was a cornerstone of administration, ensuring the ruler remained well-informed.

116. (D) It is divided into five 'Tantras' or principles.
The Panchatantra is a world-famous collection of Indian fables, originally written in Sanskrit and traditionally attributed to Vishnu Sharma. The text is uniquely structured into five Tantras or principles: loss of friends, winning of friends, crows and owls, loss of gains, and ill-considered action. Its primary goal is to provide practical guidance on Niti and the realities of human nature and political power through engaging stories.

117. (A) 1, 2, 4, and 5
The Arthashastra is a highly structured text consisting of fifteen books that cover diverse topics from civil law to military strategy. It was written in a combination of aphorisms and commentaries. Although it was lost for centuries, it was famously rediscovered in 1905 by R. Shamasastry. Contrary to being purely secular, it integrates Dharma as a component of state stability rather than dismissing it entirely, reflecting its pragmatic nature.

118. (B) Nanda, the half-brother of Buddha
The protagonist of Ashvaghosha's epic poem Saundarananda is Nanda, the half-brother of Gautama Buddha. The poem tells the story of Nanda's intense struggle between his love for his beautiful wife, Sundari, and his eventual conversion to the monastic life under the guidance of the Buddha. This narrative serves to illustrate the Buddhist path of renunciation and the overcoming of worldly desires through spiritual discipline and wisdom.

119. (D) Marriage between a higher varna man and a lower varna woman
In the social framework of the Manusmriti, an Anuloma marriage refers to a union between a man of a higher varna and a woman of a lower varna. This form of marriage was generally more acceptable to Brahmanical law than the reverse, known as Pratiloma marriage, which involved a lower varna man and a higher varna woman. These categories were essential for determining the social status and legal rights of the resulting offspring.

120. (C) Statement I is correct but II is incorrect
The Natyashastra elevates the status of drama by referring to it as the Fifth Veda, created by Brahma for the benefit of all humanity. Contrary to the second statement, the text explicitly mentions that Natya was meant to be accessible to all four varnas, including the Shudras, who were traditionally excluded from reading the first four Vedas. Thus, theater served as an inclusive medium for moral and religious education.

121. (C) Early Buddhist texts were exclusively written in pure Classical Sanskrit.
Early Buddhist literature was not exclusively written in pure Classical Sanskrit; for centuries,

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137. (C) All phenomena arise through dependent origination
Nagarjuna's philosophy of Shunyata is best understood through the concept of dependent origination. It posits that all phenomena are empty of an inherent, independent essence because they only exist in relation to other causes and conditions. This realization is not nihilistic; rather, it encourages a middle-way understanding that avoids the extremes of both absolute existence and total non-existence, forming the core of Madhyamaka Buddhist thought for centuries.

138. (A) It caused surgery to decline among orthodox upper castes due to the taboo against touching corpses and bodily fluids.
In later Brahmanical society, the increasing emphasis on ritual purity and the fear of pollution from bodily fluids had a detrimental effect on the practice of surgery. Since surgeons had to touch unclean materials, the profession began to decline among the orthodox upper castes. This social taboo eventually led to the separation of surgery from mainstream medical learning, with the practice being relegated to lower-status groups despite early advancements.

139. (D) Kanchipuram - Exclusively Islamic studies
Ancient India had several prominent centers of learning, each with a specific reputation. Taxila was famous for medicine, while Ujjain became the premier center for astronomy and mathematics. Varanasi was a renowned seat of Brahmanical learning. Kanchipuram in the south was a major center for both Brahmanical and Buddhist studies; its characterization as an exclusively Islamic center is historically incorrect, as Islam arrived in the region much later in history.

140. (B) Jivaka
Jivaka was a legendary physician who served King Bimbisara of Magadha and was also a contemporary of Gautama Buddha. Tradition states that he traveled to the distant city of Taxila to study medicine for several years before returning to Magadha to practice. His life story illustrates the prestige of Taxila as an educational hub and the mobility of scholars seeking specialized knowledge in the ancient Indian medical sciences during this era.

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141. (C) Guilds (Shrenis) played a significant role in imparting vocational and technical education.
While formal religious and philosophical education often took place in Gurukuls or monasteries, merchant and artisan guilds played a vital role in imparting vocational and technical education. These guilds functioned as centers for apprenticeships where skills like metalworking and commerce were passed down through generations. This decentralized system of technical training ensured the continued excellence and specialization of Indian crafts and trade during the Mauryan and post-Mauryan periods.

142. (A) 1, 2, 3 and 4
The curriculum at ancient centers like Taxila was incredibly diverse, catering to both religious and secular interests. It included the study of the Vedas and Vedanta for spiritual knowledge, Vyakrana for linguistic mastery, and Ayurveda for medical training. Additionally, practical sciences like Dhanurveda were highly sought after. However, modern subjects like computer science were obviously not part of the ancient educational landscape, which focused on traditional arts and sciences.

143. (A) Nagarjuna (or Pseudo-Nagarjuna)
The Rasaratnakara is a significant text on alchemy, metallurgy, and chemistry. It is traditionally attributed to the philosopher-scientist Nagarjuna, though modern scholars often distinguish this alchemist from the earlier Buddhist philosopher of the same name. The text describes various chemical processes, the properties of metals, and the preparation of medicines using minerals, reflecting the advanced state of metallurgic knowledge and experimental science in ancient India during this period.

144. (B) The sacred thread ceremony initiating formal education
In the context of ancient Indian education, the Upanayana was a crucial rite of passage known as the sacred thread ceremony. It marked the formal initiation of a young boy into student life under the guidance of a guru. This ritual signified the second birth of the individual, granting them the eligibility to study the Vedas and other literature within the traditional Gurukul system, focusing on intellectual and spiritual growth.

129. (B) Ancient Indian medical texts strictly forbade the dissection of corpses.
Contrary to the idea that dissection was forbidden, the Sushruta Samhita actually provides specific instructions for the preparation and study of human corpses to gain anatomical knowledge. Sushruta emphasized that a surgeon must have a practical understanding of the body's structure. Other historical facts, such as Charaka being Kanishka's court physician and the pioneering nature of Indian plastic surgery, accurately reflect the advanced state of medical science during this period.

130. (B) 1, 2 and 3
The Tridosha theory is the foundational principle of Ayurvedic medicine as detailed in the Charaka Samhita. It posits that health depends on the balance of three vital energies: Vata (wind), Pitta (bile), and Kapha (phlegm). According to this framework, any imbalance in these doshas leads to disease. Rakta (blood) is considered one of the seven tissues (dhatus) rather than one of the primary three doshas used for diagnosis.

131. (C) Nagarjuna - Madhyamaka philosophy and Alchemy
Nagarjuna is uniquely recognized for his contributions to both Madhyamaka philosophy and the field of alchemy and metallurgy. Other scholars had more specific focuses: Charaka is the authority on internal medicine, and Sushruta is the pioneer of surgery. Panini was the greatest ancient Indian grammarian rather than an astronomer. These individuals represent the high level of specialization and intellectual achievement in ancient Indian science and philosophy during this era.

132. (D) Heart transplant
The Sushruta Samhita describes an impressive array of surgical procedures, including rhinoplasty, cataract surgery, and the extraction of foreign bodies from the body. It also details procedures for treating fractures and performing caesarean sections. However, advanced modern techniques like heart transplants were not part of ancient medical practice. The text's detailed accounts of over 120 surgical instruments highlight the immense sophistication of ancient Indian surgery and its practitioners.

133. (A) Both A and R are true and R is the correct explanation of A.
Ancient Indian centers of learning like Taxila operated differently from modern universities as they did not issue formal degrees or diplomas. The system was intensely guru-centric, where students sought out specific masters for specialized knowledge in fields like medicine or statecraft. Mastery was validated through individual rigorous study and the personal recognition of the teacher, focusing on the actual acquisition of wisdom rather than institutional certification.

134. (B) Charaka Samhita
If a physician needed to treat a digestive disorder using diet and herbal medicine, they would refer to the Charaka Samhita. This foundational text of Ayurveda specializes in Kaya Chikitsa, or internal medicine, and places significant emphasis on the role of digestion in maintaining health. It provides comprehensive guidelines on pharmacology and therapeutics, making it the primary manual for non-surgical medical treatments in ancient India and its neighboring regions.

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135. (D) Independent teachers for higher learning arts
Taxila was a unique educational center in the northwest that functioned as a collection of independent teachers rather than a centrally administered university. Famous for higher learning in medicine, statecraft, and military science, it attracted students from across the subcontinent. Each teacher operated their own small school, and the city's location at the crossroads of trade routes facilitated a rich exchange of ideas between Indian and foreign scholars.

136. (A) P-3, Q-2, R-1, S-4
Different ancient scholars are associated with definitive works in their respective fields. Nagarjuna authored the Madhyamika Karika, establishing the philosophy of Emptiness. Sushruta is the authority on surgery. Charaka is celebrated for his work on internal medicine. Kautilya is the traditional author of the Arthashastra, focusing on statecraft, economy, and the administration of justice in a kingdom. These texts remain fundamental to their respective disciplines in ancient history.

105. (C) 1, 2, 3 and 4
The Natyashastra is a comprehensive encyclopedic work on the performing arts. It covers a vast range of topics, including stage construction, the theory of aesthetics known as Rasa, and the technical aspects of music, including scales and instruments. Additionally, it provides detailed instructions on dance movements and acting techniques. This foundational text established the principles of Indian classical drama and remains a vital source for understanding aesthetics.

106. (A) Bharata Muni - Natyashastra
Bharata Muni is traditionally regarded as the author of the Natyashastra, the definitive text on Indian dramaturgy. Other famous works include the Buddhacharita by Ashvaghosha and the Panchatantra, which is attributed to Vishnu Sharma rather than Kautilya. The Manusmriti is a legal code attributed to the legendary figure Manu. These works represent the diverse literary landscape of ancient India, covering aesthetics, morality, religion, and statecraft.

107. (D) Ahimsa (Non-violence)
Kautilya's Arthashastra outlines the Shadgunya or six-fold policy for conducting foreign relations. This includes Sandhi (peace), Vigraha (war), Yana (marching), Asana (neutrality), Dvaidhibhava (double policy), and Samshraya (seeking protection). While Ahimsa is a major ethical principle in Indian philosophy and Ashoka's statecraft, it is not listed as one of Kautilya's pragmatic methods of power politics and diplomatic maneuvering for imperial expansion and security.

108. (A) Both A and R are true and R is the correct explanation of A.
The Panchatantra is a collection of didactic animal fables intended as a manual of statecraft and practical wisdom for young princes. By using relatable stories involving animals, the author illustrates complex principles of Niti, or wise conduct, and Arthashastra, or worldly affairs. This instructional method was designed to make the lessons of leadership and diplomacy engaging and memorable, ensuring that future rulers understood power.

109. (C) Rasa-Bhava
The core concept of the Natyashastra is the theory of Rasa and Bhava, which explains how an actor's performance evokes emotional responses in the audience. Bhava refers to the emotions portrayed on stage through gestures and expressions, while Rasa is the aesthetic 'flavor' or experience felt by the spectator. This sophisticated framework remains the foundation of Indian classical dance and drama, emphasizing the emotional connection between artist and audience.

110. (D) A Sanskrit Mahakavya (epic poem) narrating the life of Gautama Buddha
Ashvaghosha's Buddhacharita is a magnificent Sanskrit Mahakavya that narrates the complete life of Gautama Buddha from his birth to his enlightenment. Written in high classical style, it represents a significant shift toward using Sanskrit for Buddhist literature, which was previously dominated by Pali. The work is celebrated for its poetic beauty and its role in popularizing Buddhist ideals among the educated elite and the royal courts.

111. (A) P-3, Q-2, R-4, S-1
Ancient Indian literature spanned various genres and themes. The Arthashastra is a treatise on statecraft and economy, while the Manusmriti provides legal and social codes. Ashvaghosha's Saundarananda tells the story of the conversion of the Buddha's half-brother, Nanda, through a beautiful epic poem. The Panchatantra consists of didactic animal fables designed to teach practical wisdom. These texts collectively reflect the intellectual diversity and ethical concerns of the period.

112. (B) Normative texts reflecting Brahmanical ideals
The Manusmriti is primarily viewed by historians as a normative text that reflects the social and ethical ideals of the Brahmanical elite rather than an exact record of daily life for all citizens. It describes a highly stratified society and lays down rules for the preservation of the Varna system. While it influenced legal thought, it represents a specific ideological perspective on social order and duties within a traditional framework.

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145. (C) Statement I is correct but II is incorrect
The Charaka Samhita contains a profound code of ethics for physicians, emphasizing compassion and the duty to treat patients without desire for personal gain. It states that a physician should dedicate themselves to the welfare of all living beings and maintain the confidentiality of their patients. The idea that a physician should treat patients solely for monetary gain is explicitly rejected in the text, which prioritizes the noble service of healing.

146. (A) It was exclusively a center for Jaina theology.
Ujjain was a vibrant multi-religious city and a major center for secular learning, rather than being exclusively dedicated to Jaina theology. While it did have Jaina and Buddhist communities, it was most famous as the hub for ancient Indian astronomy and mathematics. Its strategic location and the fact that the prime meridian was believed to pass through it made it a crucial site for geographic observations under various ruling dynasties.

147. (A) 1, 2, 3, 4
The intellectual history of ancient India is marked by the flourishing of several key scholars in a recognizable sequence. Panini, the grammarian, likely lived around the fourth century BCE. He was followed by Kautilya during the early Mauryan period. In the post-Mauryan era, Charaka served as a physician during the Kushana period, and Nagarjuna developed his philosophy shortly thereafter, representing a peak in Indian dialectics and scientific inquiry.

148. (D) Buddhist Vinaya
Brahmanical Gurukuls focused on traditional subjects like the Vedas, the six Vedangas, and various schools of Hindu philosophy such as Mimamsa. Buddhist Vinaya, which details the monastic discipline and rules for Buddhist monks, was taught exclusively in Buddhist monasteries rather than Gurukuls. This distinction illustrates the specialized nature of religious education between different philosophical and theological traditions in ancient India during these periods of great intellectual activity.

149. (C) Taxila
A student traveling from Magadha to the extreme northwest to study medicine and archery would most likely target Taxila. This city was renowned across the ancient world as the premier center for these specific higher learning arts. Its geographic position and its reputation for hosting eminent teachers made it the preferred destination for those seeking advanced practical and professional training outside the religious heartland of the Ganges valley during that era.

150. (B) Early accounts of rhinoplasty and surgical tools
Sushruta's most appropriate legacy in the history of global science is his pioneering work in surgery, particularly his early accounts of rhinoplasty and the detailed description of over 100 surgical tools. His Samhita provided a systematic approach to surgical practice that was centuries ahead of similar developments in other civilizations. These contributions highlight ancient India's advanced understanding of anatomy and its practical application in complex medical procedures and training.

151. (D) A series of assemblies or academies of Tamil poets
The Sangam Age in South Indian history is named after the Sangams, which were legendary assemblies or academies of Tamil poets and scholars. These assemblies, traditionally believed to have been held under the patronage of the Pandya kings in Madurai, produced a vast corpus of literature that remains the primary source for understanding the social, political, and cultural life of early Tamil society during the first few centuries CE.

152. (A) Aham deals with inner life/love; Puram deals with outer life/war.
Sangam literature is broadly categorized into two major themes: Aham and Puram. Aham poetry deals with the inner life, specifically focusing on the nuances of love and domestic emotions. In contrast, Puram poetry deals with the outer life, emphasizing themes of war, heroism, statecraft, and the deeds of kings. This binary classification provides a comprehensive view of the emotional and public worlds of the ancient Tamil people.

153. (C) Statement I is correct but II is incorrect
The early Sangam Age was characterized by the rule of the three crowned kings: the Cheras, Cholas, and Pandyas. These dynasties competed

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170. (A) Both Statement I and II are correct
Traditional accounts state that three Sangams were held over several millennia. The second Sangam is said to have been held at Kapatapuram, but most of its literature was lost when the city was submerged by the sea. The Tolkappiyam, the monumental work on Tamil grammar and poetics, is traditionally regarded as the only surviving text from this second assembly, serving as a vital bridge to the earlier periods of Tamil literary tradition.

171. (D) Trade with the Roman Empire completely ceased after the fall of the Mauryas.
Far from ceasing, trade with the Roman Empire actually reached its peak during the post-Mauryan and Kushana-Satavahana periods. This era was characterized by intense international engagement, with Indian merchants establishing settlements in Southeast Asia and Buddhism spreading extensively to Central Asia and China. Cultural exchange was a two-way process, with Indian art styles significantly influencing regional traditions, while foreign gold and cultural influences flowed into the subcontinent through booming trade.

172. (A) 2, 3, 4, 1
The western coast of India featured several important trade ports arranged geographically from north to south. Barygaza in Gujarat was the northernmost hub, followed by Sopara and Calliena in the modern Maharashtra region. Muziris was located much further south on the Malabar coast of Kerala. This sequence of ports allowed for the collection and distribution of goods from different parts of the Indian interior to the Mediterranean and Arabian markets.

173. (C) It caused a severe drain of Roman bullion to India for luxury goods.
Pliny the Elder, a Roman historian, famously lamented the massive drain of Roman bullion to India and other eastern regions. He estimated that vast sums of gold and silver were sent to India annually to pay for luxury goods like spices and silk, which he viewed as a threat to the economic stability of the Roman Empire. This concern highlights the heavily lopsided trade balance in favor of the Indian subcontinent during the period.

174. (D) Peaceful cultural and commercial diffusion (Indianization)
The presence of early Sanskrit inscriptions in Southeast Asian regions like Funan indicates a process of peaceful cultural and commercial diffusion, often termed Indianization. Rather than military conquest, this was driven by the activities of Indian merchants, priests, and scholars who brought their language, religion, and political concepts to the region. Over time, local elites adopted these Indian elements, leading to the development of sophisticated states that blended indigenous and Indian traditions.

175. (A) Facilitator of trans-oceanic maritime trade networks
The monsoon winds were the single most important factor facilitating trans-oceanic maritime trade in the ancient Indian Ocean world. Once the seasonal patterns were understood, sailors could time their voyages to travel rapidly across the Arabian Sea and Bay of Bengal. This seasonal cycle dictated the rhythm of international commerce, allowing Indian ports to become vibrant hubs connecting the Mediterranean world with Southeast Asia, significantly impacting the regional economy and culture.

176. (B) Senguttuvan
Senguttuvan, also known as the Red Chera, is a famous king celebrated in the epic Silappatikaram. He is particularly renowned for his military expeditions to the north and for the consecration of a temple dedicated to Kannagi, the heroine of the epic, thereby establishing the Pattini cult. This event highlights the fusion of history, legend, and religious practice in Sangam tradition and the king's role in promoting indigenous spiritual beliefs through royal patronage.

177. (B) A generic term initially for Greeks, and later for any Westerners/Romans
The term Yavana is derived from Ionia and was initially used in ancient Indian texts to refer specifically to the Greeks who settled in the northwestern frontier. Over time, its meaning expanded to include any person coming from the West, such as the Romans and other Mediterranean people. The Yavanas were respected for their scientific knowledge, particularly in astronomy,

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maritime and pearl-fishing strength. The later Pallava dynasty was associated with the bull or the lion emblem in records.

162. (A) A highly favorable balance of trade for South India
The discovery of vast hoards of Roman gold and silver coins across South India provides strong evidence of a highly favorable balance of trade for the Sangam kingdoms. Indian exports, such as pepper, pearls, and textiles, were in such high demand in the Roman Empire that they had to be paid for in bullion. This continuous influx of Roman currency enriched the Tamil kings and merchants, leading to rapid urbanization and prosperity.

163. (C) To commemorate warriors who died in battle, especially during cattle raids
Hero Stones, or Nadukal, were erected in the Sangam Age to commemorate warriors who had sacrificed their lives in battle or while protecting their communities. These stones were particularly common in cases of deaths occurring during cattle raids, which were a major cause of conflict in pastoral regions. The stones were worshiped as ancestral spirits, reflecting the high value placed on military valor and self-sacrifice in ancient Tamil society.

164. (D) Tolkappiyam - Avvaiyar
The great epics of Tamil literature include Silappatikaram by Ilango Adigal and Manimekalai by Sattanar. Sivaga Sindamani was authored by the Jaina monk Tiruttakkathevar. Tolkappiyam, however, is not an epic but a grammatical and poetic treatise attributed to Tolkappiyar. Avvaiyar was a legendary female poet of the Sangam Age famous for her individual lyrics and wisdom poetry rather than for authoring a specific large-scale epic or grammatical text.

165. (C) The maritime geography and trade ports of the Indian coast
The Periplus of the Erythraean Sea is an anonymous Greek travelogue from the first century CE that provides a detailed account of maritime geography and trade ports along the Indian coast. It lists the various goods exchanged between Rome and India and describes the navigation routes across the Arabian Sea. This text is a crucial primary source for historians studying the commercial links and maritime history of the post-Mauryan and Sangam periods.

166. (B) The worship of indigenous deities coexisted with the gradual influx of Vedic Brahmanism.
Religious life in the Sangam Age was characterized by a diverse environment where the worship of indigenous deities coexisted with the gradual influx of Vedic Brahmanism and heterodox sects like Buddhism and Jainism. While the majority of the population followed local traditions, the presence of various faiths illustrates the cultural openness of the region. Most Sangam literature is secular in theme, though it contains numerous references to these diverse religious traditions.

167. (A) 1, 2, 3 and 5
During the Sangam Age, India exported a variety of luxury goods to the Roman Empire. Key exports included pepper, which was so highly valued it was called Yavanapriya, as well as pearls from the southern coast and precious stones like beryl. Tortoise shells were also in demand. However, horses were generally an import into India from Central Asia and the West rather than an export to Rome, reflecting regional economic specializations.

168. (A) Karikala
Karikala was the most illustrious Chola king of the Sangam Age, celebrated for his military prowess and public works. He is most famous for his decisive victory at the Battle of Venni, where he defeated the combined forces of the Cheras and Pandyas. Additionally, he is credited with building the Grand Anicut on the Kaveri River, one of the oldest water-regulation structures in the world still in use today.

169. (C) A clan or lineage group
In Sangam society, the term Kudi referred to a clan or lineage group, which formed the basic unit of social organization. These kin-based groups were essential for maintaining social identity, land ownership, and performing traditional occupations. Membership in a specific Kudi determined an individual's social status and their obligations to the community. This emphasis on lineage reflects the tribal and clan-based foundations of early Tamil social structure before the state developed.

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the primary language was Pali, and many early texts used a form known as Buddhist Hybrid Sanskrit. While Ashvaghosha was indeed a contemporary of Kanishka and wrote in high Sanskrit, the transition to Sanskrit was a gradual process. Other literary milestones of the period include Bhasa's plays and Patanjali's grammatical commentary, which further enriched the tradition.

122. (A) 1, 2, 3, 4
The chronological development of ancient Indian literature began with the early Upanishads, which laid the philosophical foundations. This was followed by the core composition of Kautilya's Arthashastra during the early Mauryan period. Later, Ashvaghosha composed the Buddhacharita under Kushana patronage. The Natyashastra reached its final form toward the end of the post-Mauryan era, consolidating centuries of tradition regarding aesthetics and the performing arts for future generations.

123. (D) The use of poison and assassination against enemies
While most ancient Indian texts emphasize moral righteousness, the Arthashastra is remarkably pragmatic and even ruthless in its pursuit of state security. It explicitly recommends the use of poison, assassination, and other clandestine methods against both internal rebels and external enemies. This focus on realpolitik distinguishes Kautilya's work, showing that the preservation of the state and the king's power often overrode traditional ethical constraints like non-violence.

124. (B) Geopolitical balance of power
Kautilya's concept of Mitramitra, or the friend of a friend, is a key element of his Mandala theory of inter-state relations. It demonstrates a sophisticated understanding of the geopolitical balance of power, recognizing that alliances often extend beyond immediate neighbors. By analyzing these multi-layered relationships, a ruler could anticipate the actions of distant states and build strategic coalitions to ensure the security and expansion of their own kingdom.

125. (C) The comprehensive science of dramaturgy, aesthetics, and stagecraft
The central theme of the Natyashastra is the comprehensive study of dramaturgy, aesthetics, and stagecraft. It provides an all-encompassing guide to the performing arts, including the psychology of acting, the technical aspects of music and dance, and the architectural requirements of theaters. By systematizing these arts, the text aimed to create a Fifth Veda that could educate and entertain people of all social backgrounds through aesthetic experience.

126. (D) Sushruta
The Sushruta Samhita is a foundational Sanskrit text on medicine and surgery, traditionally attributed to the sage Sushruta. It is one of the most important works of Ayurveda, providing detailed descriptions of surgical procedures, instruments, and anatomical knowledge. Sushruta's work is particularly celebrated for its pioneering techniques in plastic surgery and cataract operations, earning him a lasting legacy in the global history of medical science and professional surgery.

127. (A) Shunyavada (Emptiness/Madhyamaka)
Nagarjuna was a revolutionary Buddhist philosopher who founded the Madhyamaka school. His central philosophy is Shunyavada, or the doctrine of Emptiness. This concept posits that all phenomena are empty of independent existence because they arise through dependent origination. Nagarjuna's intellectual rigorousness and his dialectical approach significantly influenced the development of Mahayana Buddhism and broader Indian philosophical thought for centuries, shaping the intellectual landscape of the entire Asian continent.

128. (B) Both Statement I and II are incorrect
The common understanding of the two major Ayurvedic texts is actually the reverse of what is often stated in misconceptions. The Charaka Samhita is primarily focused on internal medicine, detailing diagnosis and herbal treatments. In contrast, the Sushruta Samhita is the definitive ancient work on surgery. Both texts are essential pillars of Ayurveda, but they specialize in different branches of the ancient medical sciences, reflecting high levels of professionalization.

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but were often classified as foreigners in the traditional Brahmanical social hierarchy.

178. (A) Both Statement I and II are correct
During the Kushana period, India's trade with the Roman Empire flourished through both the Silk Route and western ports, reaching an unprecedented scale. This trade included high-quality Indian iron and steel, which were highly prized in Rome for their strength and purity. Pliny the Elder specifically mentioned the superior quality of Indian metallurgy, highlighting the advanced technical skills of Indian artisans and the international reputation of their products in the ancient world.

179. (C) The Romans exported vast quantities of spices to India.
While trade between India and Rome was extensive, the direction of trade for specific goods is often misunderstood. Romans did not export spices to India; instead, spices were one of India's primary exports to the Roman Empire. Roman exports to India consisted mainly of gold and silver coins, wine in amphorae jars, glass, and coral. Evidence of Roman presence, such as trading stations like Arikamedu, confirms the deep commercial ties during this period.

180. (A) 1 and 2
Canonical Sangam literature is primarily categorized as Melkanakku, or the Eighteen Greater Works. This group consists of the Ettutogai and the Pattuppattu. These works were composed during the height of the poetic assemblies and focus on the twin themes of Aham and Puram. Other works like the Pathinenkilkanakku belong to a later phase of Tamil literature, while the epics are distinct categories from the earlier canonical poems.

181. (C) Kurinji - Murugan
The Sangam literary tradition associated each of the five geographical landscapes, or Tinais, with a specific patron deity. Murugan, the god of hunting and war, was the deity of the Kurinji region. Conversely, other associations in the prompt's options are incorrect: Indra was the deity of the agricultural Marudham plains, Varuna was associated with the coastal Neithal, and Vishnu was the god of the pastoral Mullai lands, according to established poetic conventions.

182. (B) Enacting state laws for the entire empire
Merchant and artisan guilds were powerful autonomous bodies in the post-Mauryan economy. They performed diverse functions, including acting as banks for deposits, regulating the quality and prices of goods, and even issuing their own coins and seals in some regions. However, they did not have the authority to enact state laws for the entire empire; such legislative power remained the prerogative of the king and his central administration throughout history.

183. (A) Both A and R are true and R is the correct explanation of A.
The post-Mauryan period is recognized as an era of rapid urbanization and the flourishing of a money-based economy. This growth was directly fueled by extensive internal trade networks and booming international commerce with both the Roman Empire and Southeast Asia. The resulting influx of wealth supported the expansion of cities, the growth of craft specialization, and the widespread use of various metallic currencies, transforming the economic landscape of the subcontinent.

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184. (A) Brahmi
While the Kharosthi script was common in the northwestern frontier, the Mathura region in northern India predominantly used the Brahmi script for official and commercial purposes during the Kushana period. Brahmi was the administrative script of the heartland and served as the medium for most inscriptions and contracts in the area. Its widespread use in Mathura reflects the city's role as a major cultural and administrative center under the Kushana rulers.

185. (C) Sequel to Silappatikaram promoting Buddhist ideals
The Manimekalai is one of the five great Tamil epics and serves as a sequel to the Silappatikaram. Authored by the poet Sattanar, it tells the story of Manimekalai, the daughter of Kovalan, and her journey toward becoming a Buddhist nun. The epic is deeply didactic, promoting Buddhist ideals of renunciation and compassion while providing extensive descriptions of the religious and philosophical landscape of the post-Sangam Tamil world and its diverse beliefs.

reflecting the rich religious and linguistic traditions of the era. These works collectively define the era's intellectual landscape.

202. (A) Satavahanas
The Satavahanas are credited with initiating the practice of granting tax-free land to Brahmanas and Buddhist monks in ancient India. These grants were recorded in inscriptions and included the transfer of administrative rights and revenue from the land to the recipients. This policy aimed to earn spiritual merit and consolidate royal authority in newly conquered or sparsely populated regions, eventually leading to significant changes in land tenure and rural social structures for centuries.

203. (D) The emergence of feudalistic land relations and decentralized power
The widespread issuance of land grants, starting with the Satavahanas and expanding in later periods, had profound socio-economic effects. It led to the emergence of decentralized power structures and feudalistic land relations, as the grantees gained administrative and judicial control over their lands. This process gradually weakened central imperial authority and created a new class of landed intermediaries, fundamentally altering the relationship between the state, the peasantry, and local regional authorities.

204. (B) Sitadhyaksha - Commander of the Navy
Satavahana administration was organized into several units and led by specialized officials. Aharas were the primary provincial divisions, and Amatyas served as governors or high-ranking ministers. Gaulmika was an official who headed military regiments in rural areas, acting as a local administrative and police authority. However, Sitadhyaksha was a Mauryan term for the superintendent of agriculture and was not a title used for a naval commander in the Satavahana administrative system.

205. (C) Jyesthaka / Sreshthi
In ancient Indian economic history, trade and artisan guilds were led by a powerful head or alderman, commonly referred to as a Jyesthaka or Sreshthi. These leaders represented the interests of the guild in the royal court, managed the organization's internal affairs, and oversaw its financial activities. A Sarthavaha, by contrast, was specifically a leader of a mobile trading caravan, highlighting the different types of leadership roles within the ancient commercial sector and guild organizations.

206. (D) It was erected by Heliodorus, an Indo-Greek ambassador, in honor of Vasudeva (Vishnu).
The Besnagar Pillar Inscription is a unique historical record from the second century BCE. It was erected by Heliodorus, a Greek ambassador from the court of Antialcidas to the Shunga king Bhagabhadra. In the inscription, Heliodorus describes himself as a devotee of Vishnu and dedicates the pillar to Vasudeva. This find provides clear evidence of the early spread of Vaishnavism and the religious conversion of foreigners into indigenous Indian cults during this period.

207. (A) 1, 3, and 5
The Mathura School of Art is distinguished by its use of local spotted red sandstone and its wide range of religious imagery, depicting deities from Buddhism, Jainism, and Brahmanism. It is also famous for its royal portraiture, including the iconic headless statue of Kanishka. Unlike the Gandhara school, Mathura art was largely indigenous in style, focusing on symbolic spiritual representation rather than the realistic physical features and athletic muscularity characteristic of Hellenistic-influenced forms.

208. (B) Ashoka
The Third Buddhist Council was convened at Pataliputra under the patronage of Emperor Ashoka around 250 BCE. Presided over by the monk Moggaliputta Tissa, its primary purpose was to purge the Sangha of corruption and resolve sectarian disputes. This council led to the finalization of the Pali Canon and the decision to send Buddhist missionaries to various parts of India and foreign lands, significantly facilitating the global spread of the religion.

209. (B) caravan leader who transported goods across long distances
A Sarthavaha was a caravan leader in ancient India who guided merchants traveling long distances for trade. He organized journeys, selected safe routes, and protected traders and goods from dangers like robbers. Sarthavahas

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194. (A) The state comprises seven limbs: Swami, Amatya, Janapada, Durga, Kosa, Danda, Mitra.
The Saptanga theory, detailed in the Arthashastra, identifies seven essential limbs of the state. These are the Swami, Amatya, Janapada, Durga, Kosa, Danda, and Mitra. Kautilya argued that the health and strength of a kingdom depended on the proper functioning and interdependence of these seven components, providing an early and sophisticated conceptual framework for statehood and political analysis in the ancient Indian subcontinent and its administrative systems.

195. (A) Both Statement I and II are correct
The Shunga period is traditionally associated with a significant revival of Brahmanical religion, as evidenced by Pushyamitra Shunga's performance of the Ashvamedha sacrifice. Despite this orthodox orientation, the era was also a productive time for Buddhist architecture. Major additions were made to the stupas at Sanchi and Bharhut, where simple brick mounds were encased in stone and surrounded by elaborate railings, indicating that Buddhist communities continued to receive widespread patronage and support.

196. (D) They exclusively patronized Jainism and persecuted Brahmanas.
The Satavahanas were a major dynasty ruling the Deccan region and were known for their religious tolerance. While they claimed Brahmanical descent and performed Vedic sacrifices, they also provided extensive patronage to Buddhist monasteries and were not persecutors of the faith. Other historical facts, such as Gautamiputra Satakarni being their greatest ruler and their pioneering use of lead coinage, accurately characterize their administrative and economic history during this significant period.

197. (A) 4, 1, 2, 3
The political history of ancient India follows a progression of powerful dynasties starting from the Nanda dynasty in Magadha. The Nandas were overthrown by the Mauryas, who established the first pan-Indian empire. After the decline of the Mauryas, the Shungas seized control of the northern heartland. Much later, the Kushanas established a vast empire in the north and northwest, representing a new phase of political and cultural integration within the subcontinent.

198. (B) Devanampiya
Kushana kings adopted various grand titles to assert their authority, such as Devaputra, Kaisar, and Shaonanoshao. These titles reflected the diverse cultural influences on their empire from Rome to China. Devanampiya, meaning Beloved of the Gods, was a characteristic title specifically associated with the Mauryan emperor Ashoka and was not part of the standard titulature used by the Kushana rulers in their inscriptions or coinage during their reign in India.

199. (D) Satavahanas
The history of the Satavahana dynasty is extensively documented through several key inscriptions, most notably those found at Nanaghat and Nasik. These records provide details about the genealogy of the kings, their military victories, and their extensive land grants to religious institutions. For example, the Nasik inscription of Gautamiputra Satakarni's mother provides a vivid account of his character and achievements, serving as a vital primary source for understanding Deccan politics and society.

200. (A) It is the earliest extensive inscription in chaste Sanskrit.
The Junagadh rock inscription of the Shaka ruler Rudradaman I is highly significant as it is the earliest extensive royal inscription written in pure, classical Sanskrit. It records the repair of the Sudarshana Lake, which was originally constructed during the Mauryan period. This inscription demonstrates the integration of foreign rulers into Indian culture and their patronage of Sanskrit literature, marking a major milestone in the linguistic and administrative history of the Indian subcontinent.

201. (A) P-2, Q-3, R-1, S-4
Ancient Indian literature from this period includes diverse works and authors. Patanjali wrote the Mahabhashya, a foundational commentary on Sanskrit grammar. Kalidasa authored Malvikagnimitram about the Shunga prince Agnimitra. Milindapanho records the dialogue of King Menander and the monk Nagasena. The Mahavastu is a significant early Buddhist work composed by unknown writers,

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security and was traditionally passed down from mother to daughter.

218. (A) Introduction of die-struck coins with royal portraits and bilingual legends
The Greek invasions profoundly transformed the history of Indian coinage. The Indo-Greeks introduced the practice of issuing die-struck coins that featured realistic portraits of the ruling kings on the obverse and various deities on the reverse. They also introduced bilingual legends, typically in Greek and Kharosthi. This sophisticated numismatic tradition replaced the earlier indigenous punch-marked coins and set a standard for future Indian dynasties like the Shakas and Kushanas during their rules.

219. (D) Devaputra - Menander
Rulers in ancient India adopted specific titles that reflected their political and religious identity. Ashoka used Devanampiya Piyadasi, while Gautamiputra Satakarni was called Ekabrahmana. Kanishka assumed the title Kaisar. However, the title Devaputra was specifically a Kushana royal title and was not used by the Indo-Greek ruler Menander, who is more famous for his intellectual interest in Buddhism as recorded in the Milindapanho, reflecting the distinct nature of each ancient dynasty's Titulature.

220. (B) Sangam literature
A student using texts like Akananuru and Purananuru is studying the corpus of Sangam literature. These two works are part of the Ettutogai and are vital for understanding the social and political life of the early Tamil kingdoms. Akananuru focuses on the theme of love and internal emotions, while Purananuru deals with heroism and war, providing a rich tapestry of life in ancient South India during the first few centuries of the common era.

221. (C) He was a prominent philosopher in Kanishka's court.
Ashvaghosha was a preeminent Buddhist philosopher and poet who lived during the first or second century CE and served in the court of the Kushana emperor Kanishka. He is famous for authoring the Buddhacharita in Sanskrit, rather than Pali, making him a pioneer of Sanskrit Buddhist literature. His works were instrumental in spreading Mahayana Buddhist ideals and influenced the subsequent development of Indian kavya and philosophical debate during the post-Mauryan era.

222. (A) 1, 2, and 3
James Prinsep famously deciphered the Brahmi script in 1837, allowing for the study of Ashokan edicts. The Kharosthi script, used primarily in the northwestern frontier, was written from right to left. While Brahmi is the ancestor of almost all modern Indian and many Southeast Asian scripts, it is not the ancestor of the Latin script, which has a separate Mediterranean origin. Understanding these scripts is essential for reconstructing the administrative and cultural history of ancient India.

223. (A) Megasthenes
Megasthenes was a Greek ambassador sent by Seleucus I Nicator to the court of Chandragupta Maurya. He authored the book Indica, which provided a detailed, though sometimes misinterpreted, account of the Mauryan administration, social structure, and geography. Although the original work is lost, numerous fragments preserved in the writings of later Greek and Roman historians remain a vital source for understanding the nature of the first pan-Indian empire through a foreign perspective.

224. (B) The northern style of temple architecture
In the context of ancient Indian architecture, Nagara refers to the northern style of temple architecture that began to develop toward the end of the post-Mauryan period and flourished in subsequent eras. This style is characterized by its beehive-shaped tower and square plan. It is distinct from the Dravida style of South India and the Vesara style of the Deccan, representing a key regional variation in Indian religious and monumental construction traditions.

225. (A) Both Statement I and II are correct
The post-Mauryan period was a transformative era for Brahmanical religion, as it saw the rise of devotional traditions focused on deities like Vishnu and Shiva. The concept of the Avatar became prominent, particularly in relation to Vishnu's role in preserving the world. Concurrently, the Bhagavad Gita likely achieved its final form, reflecting the synthesis of earlier Vedic traditions with emerging devotional

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played an important role in promoting trade and economic growth by connecting different cities and regions through commercial activities.

210. (C) Statement I is correct but II is incorrect
The Kushana Empire strategically controlled key sections of the Silk Route that linked China with the Roman Empire through Central Asia. Contrary to the second statement, this control was highly beneficial for India's economy. It facilitated a massive boom in international trade and led to a significant influx of Roman gold and Chinese goods. This wealth supported the issuance of high-quality currency and the flourishing of urban centers and artistic traditions throughout the empire.

211. (C) It declares Kharavela's strict adherence to Buddhism.
The Hathigumpha Inscription is a major source of information about King Kharavela of Kalinga. It is written in Prakrit and provides a detailed chronological record of his military and public achievements. However, far from being a strict Buddhist, Kharavela was a devout follower of Jainism and actively patronized the Jaina faith, as indicated by his support for monks and the construction of caves at Udayagiri and Khandagiri for their use during the period.

212. (A) 1, 3, 2, 4
The history of Buddhism is marked by four major councils. The first was held at Rajagriha immediately after the Buddha's death. The second took place at Vaishali a century later. The third council was convened by Ashoka at Pataliputra to resolve sectarian issues. Finally, the fourth council was held in Kashmir under the patronage of Kanishka, which marked the formal rise of Mahayana Buddhism and the systematic recording of Buddhist doctrines in Sanskrit.

213. (C) Striving for individual liberation as an Arhat
Mahayana Buddhism introduced several innovative concepts, including the use of Sanskrit and the worship of Buddha in human form. It emphasized the Bodhisattva ideal, where beings strive for the salvation of all living things. Striving for individual liberation as an Arhat is a characteristic of the earlier Hinayana tradition. Mahayana sought to provide a path to enlightenment that was more inclusive and spiritually accessible for the entire populace during the Kushana period.

214. (B) Samshraya
In Kautilya's Shadgunya, Samshraya refers to the strategy of seeking protection or refuge from a more powerful king when a ruler finds themselves in a vulnerable position. This pragmatic approach allowed a weaker state to survive in a competitive political environment by aligning itself with a stronger power. It is a key component of the Arthashastra's realistic advice on how a ruler should manage external threats and maintain the security of their kingdom effectively.

215. (D) Fables teaching political and practical wisdom
The Panchatantra is best summarized as a collection of sophisticated fables designed to teach political wisdom and practical conduct. By using animal characters that reflect human traits and social situations, the stories illustrate complex lessons on friendship, alliance, and the realities of power. Its universal appeal and pragmatic insights have made it one of the most influential works of Indian literature, serving as a manual for leadership across many different cultures for centuries.

216. (A) P-1, Q-2, R-3, S-4
Ancient India possessed several major ports that were crucial for international maritime trade. Tamralipti was the primary gateway for eastern trade in Bengal. Barygaza served as the major hub in Gujarat on the western coast. Muziris was the center of the spice trade in Kerala. Arikamedu, located near modern-day Puducherry, was a famous Indo-Roman trading station on the southeastern coast. These ports connected the subcontinent with global commercial networks during the post-Mauryan era.

217. (C) The wealth given to a woman at her marriage, over which she had certain rights
In the legal framework of the Manusmriti and other Dharmashastras, Stridhana refers to the property and wealth given to a woman at the time of her marriage, typically by her parents or relatives. While women's property rights were generally limited, Stridhana was recognized as wealth over which the woman had specific rights and control. It served as a form of financial

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and decentralized control, were unable to resist these successive waves of migration, leading to the establishment of various Shaka and Kushana principalities in the region by the first century BCE.

234. (A) Barabar Caves - Intricate Torana gateways
Mauryan art is famous for its sophisticated stone work, such as the back-to-back lions of the Sarnath Pillar and the bull capital of Rampurva. The rock-cut elephant at Dhauli is another masterpiece of the period. However, the Barabar caves, while significant for their polished interiors and the Lomas Rishi facade, do not feature the intricate Torana gateways typical of later sites; those elaborate stone gateways were actually added to stupas during the Shunga-Satavahana periods.

235. (D) The King, respecting the customary laws (Shreni-dharma) of the guild
According to the Dharmashastras and the practical advice in the Arthashastra, the king was the ultimate authority in resolving disputes between merchant guilds and local officials. Importantly, the king was expected to respect Shreni-dharma, which refers to the customary laws and internal regulations of the guilds themselves. This legal pluralism allowed guilds to maintain significant autonomy while being integrated into the state's broader administrative and judicial framework, ensuring continued economic stability.

236. (B) Craft specialization reached a peak with a large number of distinct guilds.
The post-Mauryan period was an era of remarkable economic dynamism characterized by a peak in craft specialization and the proliferation of various merchant and artisan guilds. Urban centers flourished as a result of booming internal and international trade, particularly with the Roman Empire and Southeast Asia. Far from declining, the circulation of metallic currency reached an all-time high, with various dynasties issuing numerous gold, silver, copper, and lead coins to support the vibrant economy.

237. (A) 1, 2, 3, and 5
This period witnessed extraordinary intellectual and scientific progress, including the systematization of Ayurveda and the advanced surgical techniques described by Sushruta. Nagarjuna developed the foundational Madhyamaka philosophical framework, and Kautilya authored the definitive treatise on statecraft. However, the invention of the steam engine is a much later modern technological development. Collectively, these ancient achievements reflect the sophisticated and multidisciplinary nature of learning and professional specialization in early Indian civilization.

238. (D) Menander (Milinda)
The Milindapanho is a seminal Buddhist text that records a philosophical dialogue between the Indo-Greek king Menander and the Buddhist monk Nagasena. The king, known for his deep intellectual curiosity, asks a series of complex questions about Buddhist doctrine, soul, and enlightenment. Nagasena's skillful and persuasive answers eventually lead to the king's conversion to Buddhism, making the text a classic of religious literature and a testament to Indo-Greek cultural fusion in ancient India.

239. (A) A prayer hall containing a stupa
In the context of Buddhist rock-cut and free-standing architecture, a Chaitya refers specifically to a prayer hall or sanctuary that contains a stupa at its far end. These halls were designed for congregational worship and circumambulation of the stupa. They are often characterized by their vaulted ceilings and a horseshoe-shaped entrance facade. Chaityas served as the spiritual center of Buddhist monastic complexes, providing a space for rituals and meditation for the resident monastic community.

240. (A) Both Statement I and II are correct
The Satavahana dynasty exhibited a unique combination of social and religious practices. They were devout Brahmanas who performed Vedic sacrifices, yet they were also major patrons of Buddhism, funding numerous caves and stupas. Additionally, Satavahana inscriptions frequently use metronymics, where kings are identified by their mother's name. While this did not signify a matriarchal society, it indicates the high status and influential role of royal women in the political and religious life of the dynasty's rule.

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movements in Indian spiritual life and the growing importance of personalized faith.

226. (A) Heavy reliance on the concept of Karma and free will
The Ajivika sect was a major heterodox movement founded by Makkhali Gosala and was contemporary with early Buddhism and Jainism. Its central philosophy was Niyati, which posited that all events are predetermined and that human effort or Karma has no power to change fate. This stands in sharp contrast to the Buddhist and Jaina emphasis on personal action. Mauryan rulers like Bindusara were known to be patrons of this influential deterministic sect.

227. (B) 1, 2, 3
The traditional Indian educational curriculum followed a logical progression designed to build deep intellectual foundations. Students first studied the Vedas for spiritual and ritual knowledge. This was followed by the Vedangas, which included auxiliary sciences like grammar and phonetics to ensure the correct preservation of texts. Finally, students engaged with Darshana, the advanced study of various schools of philosophy and logic, representing the highest stage of intellectual and spiritual inquiry in ancient learning.

228. (D) The retention of the death penalty for certain crimes
While Ashoka's later edicts promoted the principle of non-violence and restricted animal sacrifices, he was also a pragmatic ruler. He did not completely abolish the death penalty for certain grave crimes. Instead, his edicts mention granting a three-day grace period to those condemned to death to allow them to perform religious rites and prepare for their fate. This indicates that despite his ethical shift, some traditional state-level punitive measures remained in place for stability.

229. (C) Alexandria (Roman Egypt)
A ship sailing from the port of Muziris on the Kerala coast carrying pepper, beryl, and other luxury goods would most likely target Alexandria in Roman Egypt as its major final destination. Alexandria was the primary Mediterranean gateway for Eastern trade, where Indian goods were redistributed to the rest of the Roman Empire. This maritime route across the Arabian Sea and the Red Sea was the backbone of the thriving Indo-Roman commercial relationship.

230. (B) Monsoon retreats for monks near trade routes
The extensive rock-cut caves like Bhaja and Karle in the Western Ghats primarily served as monsoon retreats and monasteries for Buddhist and Jaina monks. Their locations were strategically chosen near major mountain passes and trade routes connecting the Deccan plateau with coastal ports. This allowed monks to remain stationary during the rainy season while still interacting with and receiving support from the passing caravans and merchant guilds who heavily patronized these religious centers.

231. (A) P-4, Q-3, R-1, S-2
Kautilya's Arthashastra defines a complex bureaucracy with specific titles for various officials. Amatya refers to high-ranking officials and ministers, while Gudhapurusha denotes a secret agent or spy in the state's elaborate intelligence network. Samaharta was the official responsible for the collection of revenue, acting as the chief tax collector. Sannidhata served as the chief treasurer, managing the royal treasury and the storage of collected goods, ensuring the empire's financial and economic stability.

232. (A) It actively intervened in the socio-moral lives of its subjects
The appointment of Dhammamahamattas by Ashoka indicates that his administration actively intervened in the socio-moral lives of his subjects to promote ethical conduct. These special officials were tasked with spreading the principles of Dhamma, ensuring the welfare of different religious sects, and monitoring the behavior of the populace. This reflects a transition from a purely administrative and military state to one that prioritized the moral development and social harmony of its diverse citizens.

233. (C) Invasions by nomadic Central Asian tribes like the Shakas and Yueh-chi
The Indo-Greek kingdoms in Northwest India eventually collapsed due to the repeated invasions of nomadic Central Asian tribes, particularly the Shakas and later the Kushanas. These groups were themselves being pushed southward by tribal movements further north. The Indo-Greeks, weakened by internal rivalries

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social complexity and hierarchy based on one's role in the increasingly urbanized and vibrant commercial economy.

249. (C) Natyashastra - Agricultural manual
Ancient Indian literature covers a wide range of specialized genres. The Arthashastra is a definitive treatise on statecraft, and the Manusmriti is a fundamental legal and social code. The Buddhacharita is a significant work of epic poetry. However, the Natyashastra is not an agricultural manual; instead, it is an encyclopedic work on the performing arts, aesthetics, and dramaturgy. This misidentification highlights the importance of distinguishing between the different branches of knowledge developed during this period.

250. (A) Sushruta Samhita
The Sushruta Samhita provides the most comprehensive account of anatomy and surgical practices in ancient India. It details over 300 types of operations and describes more than 120 specialized surgical instruments, including various scalpels and forceps. The text's systematic approach to surgical training, including instructions for dissecting human cadavers, demonstrates a highly advanced scientific method that made significant contributions to the global history of medicine and surgical science during this early historical period.

251. (B) The evolution of ideas and institutions across multiple domains
Researchers studying the Mauryan and Post-Mauryan period emphasize the complex development of ideas and institutions across social, religious, economic, and political domains. This multidimensional approach moves beyond isolated events to analyze how various societal sectors functioned as a unified system. These findings suggest that administrative shifts were deeply interconnected with evolving cultural and institutional practices.

252. (A) By systematizing revenue and trade facilitation
Economic institutions during this era were formalized to create systems for revenue generation, trade facilitation, and resource distribution. These mechanisms were essential for sustaining the political apparatus and managing expansive territories effectively. By ensuring consistent financial resources, economic frameworks provided the necessary foundation for administrative stability and allowed the ruling authority to implement various governance policies.

253. (C) They functioned as stabilizing mechanisms dictating societal roles
Social institutions functioned as vital stabilizing mechanisms that dictated specific societal roles and maintained order during administrative shifts. These institutions ensured continuity even when political leadership changed, acting as a safeguard for communal structure. By defining social hierarchies, they provided a predictable framework that allowed the broader administrative model to function smoothly despite transitions in government authority.

254. (D) They often provided ideological validation for rulership
Religious institutions interacted dynamically with political authority by providing ideological validation for those in power. This interaction created a synthesis between faith and governance, where religious doctrines often reinforced the legitimacy of the ruler. Such ideological support was crucial for maintaining a comprehensive administrative model, ensuring that political mandates were respected through shared moral and religious frameworks.

255. (C) They operated as a unified, interdependent system
Scholars conclude that the foundational ideas and institutions of this epoch operated as a unified and interdependent system rather than fragmented sectors. Changes in economic policies directly influenced social structures, while political mandates reshaped religious practices. This interconnectedness highlights that any analysis of the period must recognize the multidimensional nature of these institutional links to understand history.

256. (B) As an institutional strategy to unify a diverse empire
Ashoka's Dhamma is viewed by historical analysts as a deliberate institutional strategy intended to unify a diverse empire. It was not merely a set of personal beliefs but a comprehensive governance

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241. (B) It asserts that drama should only be tragedy.
The Natyashastra is a comprehensive guide to the performing arts that provides a detailed classification of musical instruments and the foundational theory of Rasa. Traditionally attributed to Bharata Muni, the text covers all aspects of drama. However, it does not assert that drama should only be tragedy; in fact, classical Indian theater generally avoids tragic endings, preferring to resolve conflicts and restore social and moral order, reflecting the broader spiritual and philosophical ideals of harmony.

242. (A) 1, 2, 3, 4
The evolution of Indian art begins with early Harappan seals, which represent some of the oldest examples of symbolic and naturalistic carving. This was followed centuries later by the monolithic stone pillars of Ashoka. In the post-Mauryan period, the Great Stupa at Sanchi was adorned with its iconic stone gateways. Finally, the Kushana era saw the development of anthropomorphic Buddha images, marking a major shift toward depicting the divine in human form in ancient schools.

243. (C) Moksha (Liberation)
Ancient Indian literature identifies three primary goals of human life, known as the Trivarga: Dharma, Artha, and Kama. These goals are essential for a balanced life in society. Moksha is considered the fourth and ultimate goal but is traditionally categorized separately from the Trivarga, which focuses on worldly social and ethical conduct rather than final spiritual transcendence. This distinction is vital in the study of ancient Indian social and philosophical frameworks and personal life stages.

244. (D) Satavahanas (specifically Yajna Sri Satakarni)
A hoard of lead coins featuring a ship with two masts is a characteristic find associated with the later Satavahana rulers, particularly Yajna Sri Satakarni. These coins provide clear evidence of the dynasty's strong interest in maritime trade and its control over the coastal regions of the Deccan. The use of the ship as a royal symbol reflects the importance of the Indian Ocean commerce to the prosperity and political identity of the state during that era.

245. (C) Its location near rich iron deposits and control over riverine trade routes
The rise of Magadha as the center of the Mauryan Empire was primarily due to its strategic and economic advantages. Located near rich iron ore deposits, it could produce superior weapons and agricultural tools. Additionally, its position in the fertile Ganges valley allowed it to control vital riverine trade routes and collect significant agricultural surplus. These factors provided the material foundation for building a powerful army and a vast, centralized imperial administration for the entire subcontinent.

246. (A) P-1, Q-2, R-3, S-4
Various foreign groups established kingdoms in ancient India, each led by famous rulers. Menander was the most celebrated Indo-Greek king. Rudradaman I was a powerful ruler of the Western Shakas. Gondophernes is the most prominent king associated with the Indo-Parthians. Kanishka the Great was the preeminent emperor of the Kushana dynasty. These rulers and their respective dynasties played a crucial role in shaping the political and cultural landscape of northern and western India.

247. (D) Socio-ethical code promoting imperial harmony
Ashoka's Dhamma is best understood as a socio-ethical code intended to promote social harmony and moral responsibility across a diverse empire. It was not a rigid religious dogma but a pragmatic set of universal values that could be accepted by followers of any faith. By propagating these principles, Ashoka sought to unify his subjects and foster peaceful coexistence, effectively using ethics as a foundation for stable and compassionate imperial governance and administrative control.

248. (A) Occupational transition into distinct sub-castes
The increased importance of merchant and artisan guilds in the post-Mauryan period led to significant social changes. As professional groups became more specialized and organized, they gradually solidified into distinct sub-castes within the broader Varna system. This occupational transition allowed for greater professional stability and the preservation of craft traditions, while also adding new layers of

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186. (A) P-4, Q-3, R-1, S-2
Social structure in the Sangam Age was defined by specific occupational and status-related terms. Arasar referred to the ruling class, while Enadi was the title given to captains of the army. Among the agricultural population, the Vellalar were the wealthy landowning peasants, and the Kadaisiyar represented the lowest class of agricultural laborers or slaves. These distinctions illustrate a hierarchical society organized around land ownership and military service in the Tamil kingdoms.

187. (D) Hierarchy based on occupation and geography
The absence of a rigid, four-fold Varna system in the Sangam Age did not mean that society was egalitarian. Instead, it possessed its own complex hierarchy based on occupation and geographical regions. Status was determined by one's role in the community, such as being a ruler, a wealthy landowner, an artisan, or a laborer. This flexible yet distinct social structure allowed for a unique regional identity that only gradually integrated with northern models.

188. (B) It resulted in a boom in craft production and the strengthening of artisan guilds.
The booming Indo-Roman trade had a profoundly positive effect on the artisan class in India. The high demand for luxury goods like fine textiles and jewelry led to a massive increase in craft production. This prosperity strengthened the artisan guilds, which gained significant social and economic influence. Many guilds were able to make substantial donations to religious institutions, as evidenced by numerous inscriptions at Sanchi and other major archaeological sites.

189. (C) Hippalus - Arthashastra
Historical accounts of ancient India come from various foreign travelers and writers. Megasthenes authored the Indica, Pliny the Elder wrote Naturalis Historia, and Ptolemy produced the Geography. Hippalus, however, is credited as the Greek navigator who discovered the use of the monsoon winds for direct maritime travel to India, rather than being the author of the Arthashastra, which was written by Kautilya. This distinction is vital for understanding available historical sources.

190. (D) A Roman-style brick warehouse or dyeing vat
Archaeologists excavating Arikamedu near modern Puducherry discovered clear evidence of a major Indo-Roman trading station. They uncovered Roman-style brick warehouses and dyeing vats used for processing textiles, which were a primary export to the West. Additionally, finds of Roman pottery, glass, and amphorae confirm the city's role as a vital hub for Mediterranean merchants who stayed there to conduct business with local Indian traders and artisans during that era.

191. (A) Rock Edict XIII describes the Kalinga War
Ashoka's Major Rock Edicts are foundational inscriptions found at several sites across his empire. Rock Edict XIII is particularly famous as it provides a firsthand account of the Kalinga War and the emperor's subsequent conversion to non-violence. Contrary to other options, these edicts are found in modern-day Afghanistan and Pakistan as well as India, and they focus on ethical governance and Dhamma rather than purely military administration or Greek language.

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192. (A) 1, 2, and 4
Kautilya's Arthashastra recommends a highly centralized administration to maintain state power. It identifies eighteen chief officials, known as Tirthas, who head various departments. The text also stresses that a well-filled treasury is the foundation of a state's strength. While it acknowledges traditional beliefs, it prioritizes practical statecraft over astrology and was composed during the early Mauryan period, not the later Gupta era, as part of the foundation of the empire.

193. (B) Pushyamitra
Pushyamitra Shunga was the founder of the Shunga dynasty, which rose to power in Magadha around 185 BCE. As the commander-in-chief of the last Mauryan king, Brihadratha, he assassinated his sovereign during a military review and seized the throne. His reign marked a revival of Brahmanical traditions and Vedic rituals. His descendants continued the dynasty's rule in northern and central India for approximately over a century, influencing regional politics and culture.

tool. By integrating political ideology with socio-religious ethics, the state aimed to create a cohesive society that could be managed through shared moral values and stability.

257. (D) The adaptation of ideas into a universal code
Implementing Ashoka's Dhamma required the adaptation of existing social and religious ideas into a universal code of conduct. This process involved synthesizing diverse beliefs into a singular ethical framework that could be applied across the entire empire. By creating this common standard, the state sought to harmonize conflicting institutions and ensure that all subjects followed uniform behavioral principles.

258. (A) Coercive political mechanisms with persuasive moral governance
The policy of Ashoka's Dhamma functioned as a sophisticated administrative tool that replaced coercive political mechanisms with persuasive moral governance. Instead of relying solely on force or punishment, the state leveraged ethical doctrines to encourage voluntary compliance. This shift toward moral authority aimed to reduce societal tensions and foster a more stable, peaceful environment for imperial administration.

259. (C) Social behaviors and economic practices
The articulation of Ashoka's Dhamma had a direct impact on both social behaviors and economic practices. It promoted a paradigm of non-violence and general welfare that altered how individuals interacted and how resources were managed. By influencing these domains, the ethical doctrine ensured that state ideologies were reflected in the daily lives and professional activities of citizens.

260. (A) They can leverage ethical doctrines to consolidate power and foster cohesion
Studying this institutional framework demonstrates how ruling authorities can successfully leverage ethical doctrines to consolidate their power and foster social cohesion. By using persuasive moral principles, leaders can unify diverse populations under a common ideological banner. This approach serves as a model for statecraft, where ethical leadership is utilized to achieve political stability and administrative efficiency.

261. (D) Facilitating the uniform dissemination of state directives and mandates
Brahmi served as a primary script that facilitated the uniform dissemination of state directives, legal codes, and socio-religious mandates. Its widespread use ensured that the central authority's messages reached diverse regions with exactitude. By providing a consistent medium for communication, Brahmi became a fundamental component of the political infrastructure, allowing for effective governance across the vast Mauryan territories.

262. (B) To accommodate regional administrative requirements pragmatically
The utilization of Kharosthi alongside Brahmi reflects a pragmatic approach to governance designed to accommodate regional administrative requirements. By employing a script familiar to specific areas, the ruling authorities ensured that state policies were accessible and effective at the local level. This dual-script strategy highlights the flexibility of the administrative system in managing a geographically and culturally diverse empire.

263. (C) As fundamental components of the state's political and economic infrastructure
Academic evaluations categorize Brahmi and Kharosthi as fundamental components of the state's political and economic infrastructure. These scripts were essential for recording economic transactions and state decrees, ensuring longevity in public administration. Beyond mere communication, they provided a material record that sustained the administrative efficacy of the period and helped organize the complex systems of the ancient state.

264. (D) By recording policies and decrees in Brahmi and Kharosthi
Ruling authorities ensured longevity and exactitude in public administration by recording economic transactions, institutional policies, and state decrees in Brahmi and Kharosthi. This formal documentation prevented ambiguity and allowed for the consistent application of laws over time. By creating a permanent written record, the state strengthened its administrative institutions and provided a clear framework for societal management.

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R. Nyaya
S. Mimamsa

List II: (Founders/Key Thinkers)
1. Patanjali
2. Kapila
3. Jaimini
4. Gautama

(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-4, R-1, S-2

30. Which is a correct statement about religious practices in the Gupta period?
(A) Vedic sacrifices were completely abandoned.
(B) Buddhism was violently persecuted by all Gupta kings.
(C) Jainism vanished from the Indian subcontinent.
(D) Image worship became a common feature of Hinduism.

31. Consider the following statements about Puranic Hinduism:
I. It emphasized the concept of Bhakti.
II. It introduced the doctrine of avatars (incarnations).
III. It completely rejected temple construction.
IV. It allowed Shudras and women to listen to the epics.

Which of the above statements are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

32. Which of the following statements about Buddhism during the Post-Gupta period is incorrect?
(A) Vajrayana Buddhism began to develop.
(B) It received extensive royal patronage comparable to the Mauryan era.
(C) Nalanda emerged as a major center for Buddhist learning.
(D) Tantric practices influenced Buddhist rituals.

33. Identify the correct pair of a religious sect and its core characteristic.
(A) Bhagavatas - Atheistic philosophy
(B) Pashupatas - Worship of Shiva
(C) Charvakas - Extreme asceticism
(D) Kapalikas - Non-violent Jain monks

34. Consider the following statements regarding philosophical developments:
I. The Six Systems of Indian Philosophy were formalized.
II. Shankara advocated Advaita Vedanta.
III. Ramanuja's Vishishtadvaita emerged in the early Gupta period.
IV. Charvaka philosophy promoted materialism.
V. Mahayana Buddhism developed the Madhyamaka school.

Which of the above statements are correct?
(A) I, II, IV, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, III, and IV

35. Identify the incorrect pair regarding canonical texts.
(A) Vishnu Purana - Genealogy of dynasties
(B) Ramayana - Epic poetry
(C) Manusmriti - Buddhist monastic codes
(D) Mahabharata - Contains the Bhagavad Gita

36. Which factor was the primary cause for the decline of Buddhism in India during the Post-Gupta period?
(A) Large-scale migration of Buddhist monks to China
(B) Systematic destruction of all Buddhist texts by Guptas
(C) Significant rise and dominance of Indian maritime trade
(D) Assimilation of Buddhist concepts into reformed Brahmanism

37. Which of the following is the most appropriate description of the 'Bhakti' movement's initial phase in the Post-Gupta period?
(A) Intellectual philosophy strictly restricted to Brahmanas
(B) Political movement organized against local feudal lords
(C) Deep emotional and personal devotion to a supreme deity
(D) Militaristic religious campaign for the spread of faith

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273. (D) They mobilized resources and specialized labor
Economic institutions played a vital role in monumental artistic projects by mobilizing the necessary resources and specialized labor. Large-scale construction and artistic endeavors required significant financial support and organized management of skilled artisans. The ability of economic systems to sustain these projects demonstrates the high level of coordination between the state's financial capacity and its cultural and political ambitions.

274. (A) The impact of foreign invasions and various intercultural contacts
Changes in artistic styles and architectural techniques during this era were often caused by the impact of foreign invasions and various intercultural contacts. These interactions introduced new motifs, materials, and methods to indigenous craftsmen. The resulting transformation in art mirrored broader societal shifts, reflecting how external influences were integrated into the material culture and artistic identity of the period.

275. (C) Evidence of the link between economy, religion, and politics
A critical study of Art and Architecture provides essential material evidence for the link between economic capacities, religious devotion, and political strategies. These structures represent the convergence of resource management, spiritual beliefs, and state authority. Analyzing these remains allows historians to reconstruct the complex interplay of various societal sectors, showing how they collectively supported the foundations of early civilizations.

276. (A) These are definitive texts shaping institutions
The primary analytical focus regarding the Arthasashtra and Manusmriti is that they are definitive texts that shaped political and social institutions. Researchers examine these works to understand the theoretical frameworks that governed early statecraft and societal organization. By codifying specific ideas and rules, these literary works established a structured order that influenced both administrative practices and social conduct.

277. (D) Strategies for governance, resource administration, and state security
The Arthasashtra provides a meticulous theoretical framework detailing strategies for governance, resource administration, and state security. It emphasizes a pragmatic approach to political and economic institutions, focusing on the consolidation of power and efficiency. This text served as a guide for managing the mechanics of a state, ensuring that administrative systems were robust enough to sustain a large empire.

278. (B) As a manual for behaviors and legal codes
Within societal organization, the Manusmriti functions as a comprehensive manual for social and religious institutions, prescribing normative behaviors and legal codes. It focuses on maintaining social equilibrium through strict regulations and hierarchical structures. By defining specific duties and moral expectations, the text provided a framework for private conduct and social order that complemented the state's secular political economy.

279. (C) Strict religious and social regulations
To maintain social equilibrium, the Manusmriti concentrated on strict religious and social regulations. These guidelines established a clear hierarchy and dictated the roles of individuals within the community. Researchers observe that by formalizing these duties, the text ensured a stable societal structure. This focus on socio-religious duty was essential for the overall institutional governance and long-term order of society.

280. (D) The dual pillars of secular political economy and socio-religious duty
These literary works collectively illustrate the dual pillars of early institutional governance: secular political economy and socio-religious duty. While one text addresses the mechanics of state administration, the other focuses on moral and social order. Together, they reveal how theoretical literature was used to institutionalize authority and create a structured society that managed both public and private life.

281. (A) As vital conduits for disseminating social and religious ideas
The Natyashastra, Panchatantra, Buddhacharit, and Saundarananda functioned as vital conduits for disseminating social and religious ideas

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throughout the populace. These works were not merely for entertainment but served to integrate cultural and philosophical concepts into societal practices. By sharing these narratives and teachings, literature became a powerful tool for reinforcing institutional values and shaping the era's intellectual landscape.

282. (B) It illustrates performative culture institutionalization
The Natyashastra serves as a foundational treatise on dramatic arts, illustrating the institutionalization of performative culture and its integration into society. It provided a structured framework for the arts, ensuring that performance was more than simple play. By codifying these artistic practices, the text helped preserve cultural traditions and ensured they remained a consistent part of public social interactions.

283. (B) By using narratives for wisdom and ideas
The Panchatantra weaves moral and administrative concepts into accessible literature by using didactic narratives to impart practical wisdom and political ideas. This method allowed complex ethical lessons to be shared through relatable stories, making them easier for the general populace to understand and adopt. Consequently, these narratives played a significant role in educating citizens about societal values and governance.

284. (A) They articulate religious ideologies and discourse
The Buddhacharit and Saundarananda make a significant contribution by articulating specific religious ideologies and contributing to the philosophical discourse of the era. These critical texts helped formalize and spread religious doctrines, influencing the moral framework of the period. By documenting these beliefs in literary form, they ensured that religious ideas were systematically preserved and integrated into the broader culture.

285. (C) They shaped the landscape by reinforcing values
Researchers conclude that these literary creations shaped the socio-cultural landscape by reflecting and reinforcing the values of religious and social institutions. They were instrumental in documenting artistic frameworks and conveying ethical governance principles. By promoting specific doctrines and moral standards, these texts ensured the continuity of cultural heritage and contributed to the overall intellectual vibrancy and order of society.

286. (D) The formalization of scientific inquiry and medicine
In scholarly analyses, the contributions of Nagarjuna, Sushruta, and Charaka represent the formalization of systematic scientific inquiry and medical institutions. Their work marked a transition from basic empirical observation to documented, institutionalized knowledge. By establishing rigorous methodologies, these historical figures laid the groundwork for advanced scientific understanding and created a formal structure for specialized study in several critical fields.

287. (C) Establishing medical treatises for surgery and diagnosis
Sushruta and Charaka are principally studied for establishing monumental medical treatises that detailed surgical procedures, diagnostic methodologies, and therapeutic practices. Their advanced understanding of biological sciences significantly influenced healthcare institutions and societal well-being. These medical advancements were formalized into documented systems, ensuring that knowledge of healing and surgery could be accurately preserved and passed down through generations.

288. (B) Metallurgical sciences and philosophical logic
The intellectual endeavors of Nagarjuna contributed profoundly to the advancement of metallurgical sciences and philosophical logic. His work expanded the era's scientific horizons by applying systematic inquiry to the properties of metals and the principles of reasoning. This commitment to specialized knowledge helped drive pragmatic progress, integrating scientific principles into the socio-economic fabric to benefit the broader welfare of society.

289. (D) An evolving educational framework prioritizing specialized knowledge
The scientific achievements of this period were supported by an evolving educational framework

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that prioritized specialized knowledge. This institutional structure provided the environment necessary for historical figures to document and refine their findings. By valuing expert learning, the society ensured that intellectual capital was cultivated and that scientific principles could be integrated into the social and economic systems effectively.

290. (A) The period's commitment to pragmatic progress directly benefiting societal welfare
The integration of scientific principles into the socio-economic fabric highlights the period's commitment to pragmatic progress that directly benefited societal welfare. Intellectual advancements were not isolated but were intended to improve public health and technological capacity. This focus ensured that systematic inquiry had a tangible impact on daily life, influencing subsequent scientific paradigms and sustaining the overall well-being of society.

291. (C) As fundamental institutions to preserve, generate, and transmit complex ideas
Academic research describes the education system and centres of this era as fundamental institutions designed to preserve, generate, and transmit complex ideas across generations. These networks were essential for shaping social, religious, and political thought. Instead of being isolated, they functioned as core mechanisms for sustaining cultural heritage and driving the intellectual advancements that characterized the entire historical period.

292. (A) The dissemination of scientific and literary works
The architecture of the education system facilitated the structured dissemination of scientific achievements, literary works, and administrative principles. By organizing knowledge within institutional networks, the system ensured that important discoveries and texts reached scholars and leaders. This structured approach to learning played a pivotal role in maintaining the intellectual vibrancy of society and supporting the effective management of the state.

293. (D) To ensure cultivation of intellectual capital
Ruling authorities and socio-religious bodies established dedicated centres of learning to ensure the continuous cultivation of intellectual capital required for statecraft and societal management. These centres provided a stable environment for training future administrators and thinkers. By investing in these institutions, the state guaranteed that the knowledge necessary for governance and social order would be preserved and enhanced.

294. (B) Debates encouraging the evolution of ideas
Educational centres fostered rigorous debates among scholars, which encouraged the evolution of philosophical and political ideas. These institutions were not just for passive learning but served as dynamic hubs for intellectual exchange. By promoting critical discussion, these centres allowed for the refinement of theories and the development of new concepts that directly influenced the era's institutional and administrative frameworks.

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295. (C) Economic patronage and social support reflecting collective investment
The vitality of the education system and centres relied heavily on economic patronage and social support, reflecting a collective societal investment in knowledge propagation. Maintaining large networks of learning required consistent financial resources and communal backing. This dependency shows that intellectual growth was seen as a priority, where both rulers and the public worked together to sustain educational institutions.

296. (D) Social institutions and traditions governing norms
The society and culture of the Sangam Age are characterized by a distinct socio-cultural paradigm involving complex social institutions and vibrant literary traditions that governed regional societal norms. This structure provided a framework for daily life and communal interactions. These indigenous traditions were foundational to the period, creating a stable environment where culture could flourish alongside economic activities.

297. (A) Maritime trade networks facilitating international ties
Strategic economic activities with the outside world were primarily driven by expansive maritime trade networks that facilitated

265. (A) The effective transmission of political ideas to a diverse populace
A significant outcome of standardizing written scripts like Brahmi and Kharosthi was the effective transmission of political ideas and social regulations to a diverse populace. Standardization allowed for a consistent understanding of state mandates across different regions. This linguistic uniformity played a crucial role in consolidating authority and ensuring that administrative principles were communicated clearly to all imperial subjects.

266. (B) They significantly altered and catalyzed transformations
Foreign invasions profoundly affected the existing framework by significantly altering societal structures and catalyzing transformations across multiple domains. These incursions forced the adaptation of ideas and institutions to meet new external challenges. Far from being purely destructive, these events initiated a process of institutional evolution, where indigenous systems were reshaped through interaction with foreign customs and political models.

267. (B) The restructuring of defense and administrative hierarchies
A direct political consequence of foreign invasions was the necessary restructuring of defense mechanisms and administrative hierarchies. To resist or accommodate new authorities, the state had to adapt its governance models and military organizations. This structural reorganization was essential for survival and led to the development of more complex political institutions capable of managing external pressures and internal changes.

268. (A) By introducing new trade and resource strategies
The arrival of external forces impacted regional economic institutions by introducing novel trade dynamics and resource management strategies. These external influences forced local markets to adapt to new commercial patterns and international interactions. Consequently, the economic landscape underwent a shift that influenced resource distribution and revenue generation, reflecting the broader integration of the region into wider trade networks.

269. (C) It initiated assimilation and institutional adaptation
Researchers argue that the impact of foreign invasions was not entirely destructive but rather initiated a complex process of assimilation and institutional adaptation. Indigenous social and religious institutions interacted with foreign ideologies, leading to a synthesis of different customs. This process allowed societal frameworks to evolve, demonstrating the resilience and capacity of early institutions to reorganize under external pressure.

270. (D) The creation and implementation of hybrid governance models
The synthesis of indigenous and foreign political ideas during the Post-Mauryan era frequently resulted in the creation and implementation of hybrid governance models. These models combined local administrative traditions with external political concepts, leading to unique institutional structures. This evolutionary process highlights how cultural exchange and political adaptation shaped the era, providing critical insights into the reorganization of society.

271. (C) As deliberate expressions of social, religious, and political authority
Researchers analyze Art and Architecture as deliberate expressions of social, religious, and political authority rather than mere aesthetic endeavors. These material manifestations functioned as visible instruments of power, reflecting the values and strategies of the state and religious institutions. By examining monumental structures, scholars can understand how ruling authorities utilized artistic creation to communicate ideological messages and reinforce hierarchies.

272. (B) The dissemination of political narratives and legitimization of rulership
State-sponsored artistic projects frequently attempted to achieve the dissemination of political narratives and the legitimization of rulership. By funding monumental architecture and art, the state reinforced its authority and established a visual presence across the empire. These projects served to remind the populace of the ruler's power and divine or ideological backing, thereby strengthening the existing social order.

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CHAPTER 06
Gupta and Post-Gupta Period

1. Who is recognized as the founder of the Gupta dynasty?
(A) Chandragupta I
(B) Sri Gupta
(C) Samudragupta
(D) Ghatotkacha

2. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Gupta kings adopted grand titles like Maharajadhiraja.
Reason (R): They ruled over a vast empire and functioned as sovereign, imperial monarchs.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

3. What is the precise definition of 'Agrahara' in the context of Gupta administration?
(A) A fortified military base or royal camp
(B) An organized guild of merchant associations
(C) A tax-exempt land grant provided to Brahmanas
(D) A formal decree issued by the royal palace

4. Match the items in List I with those in List II and select the correct option.
List I: (Officers)
P. Sandhivigrahika
Q. Kumaramatya
R. Uparika
S. Gramika
List II: (Duties)
1. Provincial Governor
2. Minister of Peace and War
3. Village Head
4. High Official
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-1, R-4, S-3

5. Which of the following is a correct statement regarding the Gupta political structure?
(A) The empire was highly centralized with no provincial autonomy.
(B) The village administration was entirely run by royal officials.
(C) Provinces were known as Bhuktis and headed by Uparikas.
(D) Kingship was strictly elective.

6. Consider the following statements regarding Gupta society:
I. The varna system became highly rigid.
II. Untouchability was non-existent.
III. The practice of Sati is recorded in inscriptions.
IV. Women enjoyed equal property rights as men.
Which of the above statements are correct?
(A) I and II
(B) I and III
(C) II and IV
(D) III and IV

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7. Which of the following statements about Gupta economy is incorrect?
(A) Roman trade declined during the later Gupta period.
(B) Gold coins were issued in large numbers.
(C) Agriculture was the primary occupation.
(D) Guilds played a minor role in urban administration.

8. Identify the correct pair of a Gupta term and its meaning.
(A) Bhaga - King's share of agricultural produce
(B) Visti - Compulsory land tax paid by peasants
(C) Hiranya - Manual forced labour for the state
(D) Bali - Customary trade tax on imported goods

international ties. These networks allowed the region to engage in large-scale commerce and material exchange. The success of these trade routes was essential for regional prosperity, demonstrating how the society utilized its geography to build robust economic institutions that managed diverse external relationships.

298. (B) The cross-cultural transfer of ideas and institutional practices
In addition to the exchange of material goods, maritime trade networks facilitated the cross-cultural transfer of ideas and institutional practices. Interaction with foreign traders allowed for the introduction of new concepts and customs to the region. This exchange helped shape the socio-cultural landscape, as external influences were integrated into local systems, enhancing the intellectual and social diversity of the era.

299. (B) They adeptly managed them, resulting in substantial regional prosperity
Socio-economic institutions of the Sangam Age adeptly managed international commercial relationships, resulting in substantial regional prosperity. These systems were efficient enough to handle the complexities of maritime trade and foreign interactions. By coordinating these activities effectively, the regional authorities ensured that external commerce benefited the local economy, leading to a period of significant growth and cosmopolitan development for the society.

300. (A) They led to an enriched and highly cosmopolitan cultural landscape
The continuous influence of foreign economic contacts on internal social dynamics led to an enriched and highly cosmopolitan cultural landscape. As ideas and goods from the outside world were integrated, local social institutions evolved to reflect this diversity. This process of cultural enrichment highlight how international trade can drive societal reorganization and create a more complex, interdependent system of traditions.

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(B) Hiuen Tsang
(C) I-tsing
(D) Marco Polo

19. Which of the following statements about Post-Gupta social institutions is incorrect?
(A) Proliferation of Jatis occurred.
(B) Kayasthas emerged as a distinct caste.
(C) The rigidity of untouchability decreased significantly.
(D) Land grants reinforced local social hierarchies.

20. Which statement is correct regarding the judicial system of the Gupta period?
(A) There was no distinction between civil and criminal laws.
(B) Guilds had no judicial power over their members.
(C) Punishments were extremely severe and uniform for all castes.
(D) The king was the supreme judicial authority.

21. Identify the correct pair of a term and its function in the Gupta era.
(A) Shaulkika - Village watchman
(B) Gaulmika - Chief Justice
(C) Pustapala - Record keeper
(D) Dandapashika - Treasurer

22. Identify the incorrect pair regarding societal norms in the Gupta period.
(A) Anuloma - Marriage between higher varna man and lower varna woman
(B) Stridhana - Property strictly controlled by the husband
(C) Pratiloma - Marriage between lower varna man and higher varna woman
(D) Chandalas - Socially marginalized groups living outside the village

23. What is the definition of a 'Nigama' in ancient Indian economic history?
(A) A formal royal decree issued by the king
(B) A specific sacred religious text of the era
(C) A standard type of imperial gold currency
(D) A guild of merchant or artisan associations

24. Which of the following is an exception to the general economic trends of the late Post-Gupta period?
(A) Increase in the use of standard gold coinage
(B) Decline in long-distance trade
(C) Rise of closed village economies
(D) Growth of feudal landholdings

25. Read the following statements regarding the Kayastha community and answer the question:
Statement I: The Post-Gupta period saw the emergence of the Kayastha community.
Statement II: The Kayasthas originally served as scribes and record keepers for land grants.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

26. Which deity was primarily worshipped as the supreme god during the Gupta period, marking the rise of Bhagavatism?
(A) Vishnu
(B) Indra
(C) Agni
(D) Varuna

27. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Gupta period is often called the 'Golden Age' of ancient India.
Reason (R): It witnessed significant achievements in art, literature, and science.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. What does the philosophical term 'Advaita', which gained prominence in the Post-Gupta era, signify?
(A) Dualism of soul and matter
(B) Non-dualism or monism
(C) Worship of multiple deities
(D) Rejection of the Vedas

29. Match the items in List I with those in List II and select the correct option.
List I: (Philosophical Schools)
P. Samkhya
Q. Yoga

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9. Consider the following statements about the Post-Gupta period:
I. Feudalism began to take strong roots.
II. There was a decline in urban centres.
III. The use of coined money decreased in some regions.
IV. Local intermediaries gained power.
V. Centralized standing armies became the norm everywhere.
Which of the above statements are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, and V

10. Identify the incorrect pair regarding administrative units and their heads.
(A) Vithi - Sandhivigrahika
(B) Bhukti - Uparika
(C) Vishaya - Vishayapati
(D) Grama - Gramika

11. Arrange the following Gupta rulers in chronological order:
I. Kumaragupta I
II. Chandragupta I
III. Skandagupta
IV. Samudragupta
(A) II, IV, I, III
(B) IV, II, I, III
(C) II, I, IV, III
(D) I, II, III, IV

12. What is the most appropriate reason for the rise of self-sufficient village economies in the Post-Gupta period?
(A) Complete destruction of local agricultural systems
(B) Widespread issuance of land grants with administrative rights
(C) Significant disruption caused by foreign Islamic invasions
(D) Discovery of alternative and efficient overseas trade routes

13. What does the frequent mention of 'Sarthavaha' in Gupta seals indicate regarding the socio-economic structure of the period?
(A) The dominance of military generals in central administration
(B) The exclusive control of all agricultural lands by the state
(C) The high social and economic status of caravan traders
(D) The gradual decline and cessation of Indian maritime trade

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14. Read the following statements regarding the caste system and answer the question:
Statement I: The Gupta period witnessed the crystallization of the caste system into numerous sub-castes.
Statement II: The assimilation of foreign tribes and the expansion of agriculture contributed to this proliferation.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

15. Read the following historical description and answer the question that follows:
A copper plate grant mentions the transfer of land along with rights to hidden treasures and exemption from royal troops' entry. This case best illustrates:
(A) The emergence of feudal land tenure
(B) The strengthening of centralized royal power
(C) The transition to a pure cash economy
(D) The abolition of private property

16. The concept of 'Brahmadeya' is best applied to describe:
(A) Lands donated specifically to various Buddhist monasteries
(B) Lands donated to Brahmanas for religious merit
(C) Lands reserved exclusively for the royal family's use
(D) Lands conquered during imperial expansion in war

17. Which of the following was NOT a prevalent form of taxation in the Gupta period?
(A) Udranga
(B) Jizya
(C) Uparikara
(D) Sulka

18. Who was the Chinese pilgrim who visited India during the reign of Chandragupta II?
(A) Fa-Hien

38. The adoption of the Boar (Varaha) incarnation by Gupta kings in their iconography symbolizes:
(A) The monarch's personal preference for animal worship
(B) The rescuing of the earth from chaos by the monarch
(C) The total rejection of Vishnu's diverse human forms
(D) The official promotion of imperial agricultural taxes

39. Read the following statements regarding Puranic religion and answer the question:
Statement I: The Gupta period saw the integration of local tribal deities into the Puranic pantheon.
Statement II: This integration helped legitimize the rule of kings over newly assimilated tribal areas.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

40. Read the following ritual description and answer the question that follows:
A text describes the detailed rituals for worshipping an image in a temple, including bathing and feeding the deity. This best illustrates the application of:
(A) Puranic Puja
(B) Vedic Yajna
(C) Buddhist Vipassana
(D) Jain Sallekhana

41. The concept of 'Maya' in Advaita philosophy implies that:
(A) Worldly wealth is considered the ultimate goal of life
(B) The individual soul perishes along with the body
(C) The physical world is an illusion obscuring reality
(D) Formal rituals are the only path to spiritual salvation

42. Which of the following was NOT one of the traditional Hindu 'Purusharthas' (goals of life) formalized in this era?
(A) Ahimsa
(B) Dharma
(C) Artha
(D) Kama

43. Which text provides substantial information on the social and economic life of the Gupta period?
(A) Arthashastra
(B) Rigveda
(C) Indica
(D) Brihatsamhita

44. Which of the following statements about Jainism in the Post-Gupta era is incorrect?
(A) It gained strong patronage in western India.
(B) It became the state religion of the Gupta empire.
(C) The Digambara and Shvetambara sects were active.
(D) Prominent Jain councils were held at Valabhi.

45. Which statement is correct regarding religious tolerance during the Gupta period?
(A) The kings fiercely persecuted rival faiths.
(B) Grants were made exclusively to Hindu institutions.
(C) Buddhist monasteries at Sanchi and Mathura flourished alongside Hindu temples.
(D) Foreign religions were banned by royal decree.

46. Identify the correct pair of a text and its primary subject.
(A) Kamasutra - Treatise on administrative statecraft
(B) Nitisara - Comprehensive manual of Sanskrit grammar
(C) Ashtadhyayi - Systematic work on medical science
(D) Yajnavalkya Smriti - Manual on law and jurisprudence

47. Identify the incorrect pair regarding philosophical schools.
(A) Nyaya - Pure atheism
(B) Vaisheshika - Atomic theory
(C) Mimamsa - Interpretation of Vedic rituals
(D) Vedanta - Study of the Upanishads

48. What is the definition of 'Tantricism' as it emerged in the Post-Gupta period?

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87. What is the most appropriate evaluation of the Mehrauli Iron Pillar's preservation?
(A) The pillar is permanently kept inside a vacuum chamber
(B) The pillar is coated with modern anti-rust chemicals annually
(C) The pillar is composed of high-grade pure stainless steel
(D) High phosphorus content and a protective film prevent rust

88. What does the execution of a 7.5-foot high copper Buddha statue indicate about the skill of Gupta craftsmen?
(A) Mastery of large-scale mold casting and metal joining
(B) The craftsmen could only manage small sculpture molds
(C) Reliance on foreign skilled labor for heavy metalwork
(D) Metals were considered extremely cheap and overabundant

89. Read the following statements regarding Gupta gold coinage and answer the question:
Statement I: The Gupta period witnessed the issuance of a large variety of gold coins.
Statement II: Toward the end of the Gupta period, the gold content in the coins significantly increased.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

90. The presence of Greek goddesses like Ardoxsho on early Gupta coins and later replacement by Lakshmi best illustrates:
(A) The process of Indianization of coin motifs
(B) Complete rejection of coinage
(C) A decline in artistic skill
(D) The conversion of Gupta kings to Greek religion

91. The application of metallic compounds in ancient medicine is known as:
(A) Vastu Shastra
(B) Dhanurveda
(C) Gandharvaveda
(D) Rasachikitsa

92. Which of the following is NOT an attribute of Gupta gold coins?
(A) Consistent maintenance of a high aesthetic quality
(B) The exclusive inclusion of ornate Islamic calligraphy
(C) Use of specific metrical legends written in Sanskrit
(D) Depiction of the monarch's martial and personal skills

93. The Mehrauli Iron Pillar bears an inscription mentioning a king named:
(A) Ashoka
(B) Harsha
(C) Chandra
(D) Kanishka

94. Which of the following statements about the use of metals in the Gupta period is incorrect?
(A) Iron was extensively used for agricultural implements.
(B) Bronze was used for making images and utensils.
(C) Silver coins were issued, modeled on the Kshatrapa coinage.
(D) Platinum was the most commonly used metal for daily tools.

95. Which statement is correct regarding the technology of coin minting in the Gupta period?
(A) Die-striking technique was prominently used for gold coins.
(B) Coins were exclusively cast in sand molds.
(C) Coins were carved by hand from solid metal blocks.
(D) Punch-marking was the only technique known.

96. Identify the correct pair regarding architectural/ metallurgical sites.
(A) Sultanganj - Gujarat
(B) Mehrauli - Delhi
(C) Bhitargaon - Bihar
(D) Eran - Tamil Nadu

97. Identify the incorrect pair regarding the King and his coin type.
(A) Samudragupta - Lyrist type
(B) Skandagupta - Ship type
(C) Chandragupta II - Lion-slayer type

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(A) The Romaka Siddhanta shows Greek influence.
(B) Eclipses were scientifically explained as shadows cast by celestial bodies.
(C) Varahamihira completely dismissed astrology.
(D) The planetary positions were calculated for religious timing.

58. Identify the correct pair of a scientific work and its primary domain.
(A) Panchasiddhantika - Astronomy
(B) Ashtangahridayam - Mathematics
(C) Surya Siddhanta - Medicine
(D) Lilavati - Architecture

59. Consider the following achievements of the Gupta period:
I. Decimal system of notation
II. Concept of zero as a number
III. Invention of the telescope
IV. Discovery of gravity in a rudimentary form (by Brahmagupta)
V. Trigonometric sine functions
Which of the above statements are correct?
(A) I, II, IV, and V
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

60. Identify the incorrect pair regarding scientists and their fields.
(A) Dhanvantari - Medicine
(B) Bhaskara I - Poetry
(C) Aryabhata - Mathematics
(D) Palakapya - Veterinary science (Elephants)

61. Arrange the following ancient astronomers in chronological order:
I. Bhaskara II
II. Aryabhata
III. Varahamihira
IV. Brahmagupta
(A) II, III, IV, I
(B) II, IV, III, I
(C) III, II, IV, I
(D) IV, II, III, I

62. What is the most appropriate description of the 'Panchasiddhantika'?
(A) A compendium of five distinct grammatical traditions
(B) A medical text on five vital organs
(C) A manual of five martial arts
(D) A summary of five earlier astronomical treatises

63. The use of the decimal place-value system in India during the Gupta era signifies:
(A) A monumental leap allowing for advanced computations
(B) A minor and localized method of historical counting
(C) A mathematical system borrowed entirely from the Romans
(D) A sign of gradual decline in imperial mathematical rigor

64. Read the following statements regarding the Surya Siddhanta and answer the question:
Statement I: The Surya Siddhanta provides rules for calculating the motions of various planets.
Statement II: It relies entirely on mythological explanations rather than mathematical calculations.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

65. Read the following scientific description and identify the likely source:
If a historian is analyzing the calculation of planetary longitudes, the circumference of the earth, and epicycles in an ancient text, they are most likely studying:
(A) Natya Shastra
(B) Arybhatiya
(C) Manusmriti
(D) Kamasutra

66. The concept of 'Sine' (Jya) in trigonometry was first explicitly introduced in:
(A) Indian mathematics (Aryabhata and Surya Siddhanta)
(B) Ancient Greek systems of astronomical mathematics
(C) Classical Chinese records of astronomical observations
(D) Ancient Babylonian systems of historical record-keeping

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107. Which of the following statements about the Dashavatara temple is incorrect?
(A) It is located in Deogarh.
(B) It is built in the Panchayatana style.
(C) It features the famous sculpture of Anantashayana Vishnu.
(D) It is a purely Buddhist monument.

108. Identify the correct pair of a temple and its location.
(A) Parvati Temple - Nachna Kuthara
(B) Shiva Temple - Bhumara
(C) Vishnu Temple - Tigawa
(D) All of the above

109. Consider the following features of Gupta temple evolution:
I. Transition from flat-roofed to Shikhara shrines.
II. Introduction of the Panchayatana layout.
III. Construction on raised platforms (Jagati).
IV. Elaborate carving of door jambs.
V. Extensive use of Islamic arches and domes.
Which of the above statements are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, and V

110. Identify the incorrect pair regarding architectural terms.
(A) Jagati - Raised platform
(B) Antarala - Vestibule
(C) Vahan - Temple flag
(D) Kalasha - Finial on top of the Shikhara

111. Arrange the following stages of Gupta temple architecture in chronological order based on stylistic evolution:
I. Temples with low Shikhara and Panchayatana style (Deogarh)
II. Flat-roofed square temples with shallow porches (Tigawa)
III. Flat-roofed temples with a covered ambulatory path (Parvati temple, Nachna)
(A) II, III, I
(B) I, II, III
(C) III, II, I
(D) II, I, III

112. What is the most appropriate significance of the figures of Ganga and Yamuna on Gupta temple doorways?
(A) Symbolic representation of the wide geographical extent of the empire
(B) Transition from secular space into a sacred and purifying zone
(C) Historical indication that the temple was commissioned by a queen
(D) Structural purpose serving as vital load-bearing stone columns

113. The transition from wood to stone/brick in Gupta temples allowed for:
(A) The creation of numerous temporary and nomadic regional shrines
(B) The rapid decline of all types of imperial sculptural art
(C) The development of monumental and enduring sacred temple spaces
(D) The exclusive use of underground rock-cut cave architecture

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114. Read the following statements regarding the Tigawa temple and answer the question:
Statement I: The Tigawa temple is a classic example of the early flat-roofed Gupta temple.
Statement II: It consists merely of a garbhagriha and a small portico supported by pillars.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

115. Read the following architectural description and answer the question that follows:
A temple is discovered constructed entirely of terracotta bricks, featuring a pyramidal roof and terracotta panels depicting mythological scenes. This most closely matches the description of:
(A) The Bhitargaon Temple
(B) The Sun Temple at Konark
(C) The Kailasanatha Temple at Ellora
(D) The Kandariya Mahadeva Temple

116. The concept of 'Panchayatana' involves a temple layout comprising:
(A) Five different floors
(B) A main shrine surrounded by four subsidiary shrines
(C) Five doorways to the sanctum

(A) A traditional stone carving method for temples
(B) A fresco painting technique used in cave art
(C) A sophisticated brick laying method for shrines
(D) A lost-wax casting process for metal sculptures

79. Match the items in List I with those in List II and select the correct option.
List I: (Artifact/Monument)
P. Mehrauli Pillar
Q. Sultanganj Buddha
R. Ajanta Cave Paintings
S. Bhitargaon Temple
List II: (Material/Location)
1. Copper
2. Iron
3. Brick
4. Pigment/Fresco
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

80. Which of the following is a correct statement regarding Gupta coinage?
(A) They issued exclusively copper coins.
(B) The gold coins were known as Dinara.
(C) Coin designs were purely indigenous from the very beginning.
(D) Lead coins were their most common currency.

81. Consider the following statements about Gupta metallurgy:
I. The Mehrauli pillar is primarily composed of wrought iron.
II. Bronze and copper casting reached a high degree of perfection.
III. The Sultanganj Buddha is a massive silver sculpture.
IV. Gold coins depicted kings in various activities.
Which of the above statements are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, III, and IV
(D) I and II only

82. Which of the following statements about early Indian chemistry (Rasashastra) is incorrect?
(A) Alchemy was completely unknown in this period.
(B) It involved the preparation of metallic medicines.
(C) Mercury was a heavily studied element.
(D) Techniques for extracting metals from ores were well developed.

83. Identify the correct pair of a Gupta coin type and its depiction.
(A) Ashvamedha type - King playing a lute
(B) Lyrist type - King performing a horse sacrifice
(C) Archer type - King holding a bow
(D) Tiger-slayer type - King riding an elephant

84. Consider the following statements regarding the Sultanganj Buddha:
I. It is a copper statue.
II. It weighs over 500 kg.
III. It was made using the lost-wax technique.
IV. It belongs to the Mauryan period.
V. It demonstrates a high degree of metallurgical skill.
Which of the above statements are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

85. Identify the incorrect pair regarding materials and their ancient use.
(A) Lapis Lazuli - Pigment for blue color in paintings
(B) Wrought Iron - Mehrauli pillar
(C) Steatite - Gupta gold coins
(D) Terracotta - Bhitargaon temple panels

86. Which was the primary cause for the high quality of Gupta gold coins initially?
(A) A period of significantly inflated regional economy
(B) Control over prosperous trade routes and gold access
(C) A complete ban on the official usage of copper coins
(D) A general lack of other precious metals for currency

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(A) Strict adherence to the performance of ancient Vedic sacrifices
(B) Esoteric practices using mantras and rituals for spiritual power
(C) A purely philosophical and logical debate on metaphysical truth
(D) A formal political theory regarding the divinity of kingship

49. Which of the following is an exception to the syncretic religious trends of the Gupta period?
(A) Harihara (fusion of Shiva and Vishnu)
(B) Iconoclastic destruction of images
(C) Ardhanarishvara (fusion of Shiva and Parvati)
(D) Buddha as an avatar of Vishnu

50. Read the following statements regarding the Valabhi council and answer the question:
Statement I: The Valabhi council resulted in the final compilation of Jain canonical texts.
Statement II: This council was patronized by the Maitraka dynasty.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

51. Who among the following is the author of 'Aryabhatiya'?
(A) Brahmagupta
(B) Varahamihira
(C) Aryabhata
(D) Bhaskara I

52. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Aryabhata stated that the earth rotates on its axis.
Reason (R): He observed that the stars appeared to move across the sky because of the earth's rotation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

53. What is the definition of 'Siddhanta' in the context of ancient Indian science?
(A) A comprehensive medical treatise on health
(B) A stylized poetic meter used in literature
(C) An established astronomical or mathematical text
(D) A practical manual on temple architecture

54. Match the items in List I with those in List II and select the correct option.
List I: (Scholars)
P. Aryabhata
Q. Brahmagupta
R. Varahamihira
S. Sushruta
List II: (Works/Contributions)
1. Brihatsamhita
2. Brahmasphutasiddhanta
3. Value of Pi
4. Surgery
(A) P-3, Q-2, R-1, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-3, R-1, S-4

55. Which of the following statements is correct regarding Brahmagupta's contribution to mathematics?
(A) He was the first to invent the abacus.
(B) He rejected the concept of eclipses.
(C) He exclusively wrote on geometry.
(D) He provided rules for computing with zero and negative numbers.

56. Consider the following statements about Aryabhata:
I. He calculated the exact duration of the solar year.
II. He discovered the cause of solar and lunar eclipses.
III. He believed the earth was flat.
IV. He calculated the value of Pi (π) to four decimal places.
Which of the above statements are correct?
(A) I, II, and IV
(B) II, III, and IV
(C) I, III, and IV
(D) I and II only

57. Which of the following statements about ancient Indian astronomy is incorrect?

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(D) Kumaragupta I - Rhinoceros-slayer type

98. What is the definition of 'Rupaka' in the Gupta period?
(A) A silver coin
(B) A gold coin
(C) A copper coin
(D) A land grant

99. Which of the following metals is an exception, NOT widely attested in large-scale Gupta sculptural art?
(A) Bronze
(B) Copper
(C) Aluminum
(D) Iron

100. Read the following statements regarding the quality of coinage and answer the question:
Statement I: The aesthetic quality of Gupta coins declined in the later period.
Statement II: This decline coincided with the economic strain caused by the Huna invasions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

101. Which temple is considered one of the earliest examples of a Panchayatana style in the Gupta period?
(A) Brihadeeswarar Temple, Thanjavur
(B) Dashavatara Temple, Deogarh
(C) Lingaraja Temple, Bhubaneswar
(D) Shore Temple, Mahabalipuram

102. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Gupta period marks the beginning of structural temple architecture in India.
Reason (R): Earlier, shrines were predominantly rock-cut or made of perishable materials like wood.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

103. What is the definition of 'Garbhagriha' in Hindu temple architecture?
(A) The prominent exterior structure of the temple tower
(B) The spacious pillared hall used for public assemblies
(C) The innermost sanctum where the main deity is placed
(D) The sacred path used for ritual circumambulatory walks

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104. Match the items in List I with those in List II and select the correct option.
List I: (Temple Component)
P. Shikhara
Q. Mandapa
R. Pradakshinapatha
S. Amalaka
List II: (Description)
1. Pillared hall
2. Tower over sanctum
3. Ribbed disc at the top
4. Circumambulatory path
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

105. Which of the following is a correct statement regarding the Bhitargaon Temple?
(A) It is made entirely of marble.
(B) It lacks a Shikhara completely.
(C) It is one of the oldest surviving brick temples in India.
(D) It is a monolithic rock-cut structure.

106. Consider the following statements about Gupta temple architecture:
I. Early temples had flat roofs.
II. The concept of a tall Shikhara emerged in the later stages.
III. Deities were carved on the doorways (e.g., Ganga and Yamuna).
IV. Temples were built exclusively for Vishnu.
Which of the above statements are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

67. Which of the following is NOT a mathematical concept developed during the Gupta and Post-Gupta period?
(A) Quadratic equations
(B) Indeterminate equations
(C) Calculus of variations
(D) Decimal place value

68. Who compiled the encyclopedic work 'Brihatsamhita'?
(A) Aryabhata
(B) Brahmagupta
(C) Sushruta
(D) Varahamihira

69. Which statement is incorrect about the 'Brahmasphutasiddhanta'?
(A) It was written by Brahmagupta.
(B) It deals with arithmetic and algebra.
(C) It states that a number divided by zero is zero.
(D) It was translated into Arabic.

70. Which is a correct statement regarding ancient Indian numerals?
(A) They lacked a symbol for zero until the 12th century.
(B) They were adopted by the Arabs and transmitted to Europe.
(C) They were derived from Roman numerals.
(D) They were used exclusively by priests.

71. Identify the correct pair of mathematical terms.
(A) Bijaganita - Geometry
(B) Rekhaganita - Algebra
(C) Kuttaka - Geography
(D) Ganita - Mathematics

72. Identify the incorrect pair regarding ancient sciences.
(A) Vrikshayurveda - Metallurgy
(B) Ayurveda - Science of life/medicine
(C) Rasashastra - Alchemy/Chemistry
(D) Hastyayurveda - Elephant medicine

73. What is the definition of 'Kuttaka' in ancient Indian mathematics?
(A) A complex geometric shape used in construction
(B) A standard system of merchant weights and measures
(C) A method for solving indeterminate linear equations
(D) A specific type of mathematical fraction in algebra

74. Which of the following was NOT a subject covered in Varahamihira's Brihatsamhita?
(A) Advanced surgery techniques
(B) Architecture
(C) Planetary movements
(D) Cloud formation and rainfall

75. Read the following statements regarding ancient Indian astronomy and answer the question:
Statement I: Indian astronomers accurately predicted solar and lunar eclipses.
Statement II: They achieved this through the application of algebraic and trigonometric calculations.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

76. The Iron Pillar at Mehrauli is widely renowned for:
(A) Its towering architectural height of fifty meters
(B) Its rust-resistant metallurgical composition
(C) Being built by the Mauryan Emperor Ashoka the Great
(D) Its intricate and detailed carvings on white marble

77. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Gupta period saw high levels of skill in metallurgy.
Reason (R): Large scale production of high-quality gold coins and monumental metal works like the Sultanganj Buddha were executed.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

78. What is the definition of 'Cire-perdue' technique used in the Gupta period?

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(D) Five separate garbhagrihas for five identical deities

117. Which of the following is NOT a characteristic feature of Gupta temple pillars?
(A) Square bases
(B) Octagonal or polygonal shafts
(C) Capital topped with inverted lotuses and mythical animals
(D) Heavy use of purely Gothic pointed arches

118. Which structural element provides the transition from the square sanctum to the circular Shikhara in later Indian temples, beginning its early evolution in this era?
(A) Corbelled roofing
(B) True arches
(C) Steel girders
(D) Wooden trusses

119. Which statement is incorrect regarding the sculpture associated with Gupta temples?
(A) It achieved a high degree of refinement and idealized beauty.
(B) Halos (Prabhamandala) behind deities became elaborately carved.
(C) Sculptures were completely devoid of any spiritual or serene expression.
(D) The wet drapery effect was a hallmark of the Mathura school.

120. Which of the following is a correct statement regarding the Parvati temple at Nachna Kuthara?
(A) It has a two-storied structure.
(B) It is a purely rock-cut cave.
(C) It was built by the Cholas.
(D) It lacks any sculptural ornamentation.

121. Identify the correct pair of a sculpture and its temple location.
(A) Ekamukhi Shiva Linga - Located at the Bhitargaon brick temple
(B) Varaha Avatar - Found at the ancient Sanchi Temple Number Seventeen
(C) Nara-Narayana - Situated within the Vishnu Temple at Tigawa
(D) Anantashayana Vishnu - Found at the Dashavatara Temple in Deogarh

122. Identify the incorrect pair regarding temple centers.
(A) Bhumara - Shiva Temple
(B) Sanchi Temple No. 17 - Sun Temple
(C) Tigawa - Vishnu Temple
(D) Deogarh - Dashavatara Temple

123. What is the definition of 'Mukhamandapa'?
(A) The main structural tower rising over the temple
(B) The decorated pinnacle at the very top of the shrine
(C) The entrance porch leading into the main temple area
(D) The ceremonial foundation stone used in construction

124. Which of the following is an exception to the structural temples of the Gupta period?
(A) Sanchi Temple 17
(B) Udayagiri Cave Shrines
(C) Dashavatara Temple
(D) Bhitargaon Temple

125. Read the following statements regarding the evolution of Hindu architecture and answer the question:
Statement I: The evolution of the Shikhara was fully completed and standardized during the Gupta period.
Statement II: Gupta temples primarily represent the formative, early stages of Hindu structural architecture.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

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126. The famous paintings of Ajanta primarily depict themes from:
(A) The heroic deeds of the epic Ramayana
(B) The divine tales of the epic Mahabharata
(C) The mythological stories of Jain deities
(D) The Jataka tales and the life of Buddha

127. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Ajanta paintings are technically not true frescoes.
Reason (R): True frescoes are painted on wet plaster, while Ajanta paintings were executed on dry plaster (fresco-secco).

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

128. What is the definition of 'Fresco-secco'?
(A) Painting on a wet plaster surface
(B) Painting on a dry plaster surface
(C) Sculpting in high relief
(D) Weaving patterns into cloth

129. Match the items in List I with those in List II and select the correct option.
List I: (Cave Sites)
P. Ajanta
Q. Bagh
R. Ellora (early caves)
S. Udayagiri
List II: (Key Feature)
1. Paintings of Bodhisattvas
2. Secular painting elements/music scenes
3. Rock-cut architecture overlap
4. Varaha sculpture
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-2, R-3, S-1

130. Which is a correct statement about the Bagh cave paintings?
(A) They are entirely devoid of human figures.
(B) They were painted in the 15th century CE.
(C) They are located in modern-day Kerala.
(D) They show a closer resemblance to the daily, secular life compared to Ajanta.

131. Consider the following statements about Ajanta paintings:
I. They employ the technique of shading to give a three-dimensional effect.
II. Blue color is extensively used, derived from Lapis Lazuli.
III. The figures display graceful postures and expressive hand gestures (mudras).
IV. Cave 1 contains the famous Padmapani painting.
Which of the above statements are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, III, and IV

132. Which of the following statements about the artistic style of Ajanta is incorrect?
(A) Outlines are bold and vigorous.
(B) There is a complete lack of perspective and spatial depth.
(C) Flora and fauna are depicted with great naturalism.
(D) Female figures are adorned with intricate jewelry.

133. Identify the correct pair of an Ajanta painting and its cave number.
(A) Bodhisattva Padmapani - Cave 10
(B) Dying Princess - Cave 16
(C) Mahajanaka Jataka - Cave 26
(D) Vajrapani - Cave 9

134. Consider the following characteristics of the Bagh paintings:
I. Located in Madhya Pradesh.
II. Contemporary to the later Ajanta caves.
III. Depict purely Islamic motifs.
IV. Feature scenes of a musical dance performance (Hallisaka).
V. Colors are generally more faded than Ajanta due to poor rock quality.
Which of the above statements are correct?
(A) I, II, IV, and V
(B) I, II, III, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

135. Identify the incorrect pair regarding Ajanta Caves.
(A) Cave 1 - Padmapani
(B) Cave 16 - Dying Princess
(C) Cave 19 - Hindu structural temple
(D) Cave 17 - Flying Apsara

136. What is the primary cause of the degradation of the Bagh cave paintings over time?
(A) Deliberate vandalism carried out by various invading armies
(B) Over-restoration using modern chemical and industrial paints
(C) Constant and intense exposure to direct tropical sunlight
(D) The fragile nature of the local sandstone

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and clay rock

137. Which is the most appropriate description of the 'Bodhisattva Padmapani' painting?
(A) A violent warrior deity shown striking down his mortal enemies
(B) A powerful king sitting on a throne judging various criminals
(C) A serene and compassionate figure holding a blue lotus
(D) An abstract geometric mandala representing cosmic order

138. The extensive jewelry and hairstyles depicted in Ajanta paintings serve as:
(A) Merely random results of the artist's creative imagination
(B) Visual records of contemporary elite material culture
(C) Proof that Buddhism mandated the pursuit of extreme wealth
(D) Historical evidence of significant Roman colonization

139. Read the following statements regarding the patronage of the Ajanta caves and answer the question:
Statement I: The patronage of the Vakataka kings was crucial for the later phase of Ajanta caves.
Statement II: Harishena of the Vakataka dynasty is explicitly mentioned in Ajanta inscriptions.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

140. Read the following historical analysis of art and answer the question that follows:
A historian comparing Ajanta and Bagh paintings notes that while Ajanta is deeply steeped in religious narrative, Bagh shows a slightly different inclination. This difference is primarily:
(A) Bagh displays a more prominent secular and earthly joy
(B) Bagh contains absolutely no depictions of human figures
(C) Bagh is a site dedicated exclusively to the Jain faith
(D) Bagh uses only monochrome shades of black and white

141. The application of multiple viewpoints in a single painting at Ajanta is a technique known as:
(A) Chiaroscuro
(B) Synoptic narrative
(C) Pointillism
(D) Cubism

142. Which of the following is NOT a material commonly used in the preparation of the plaster base for Ajanta paintings?
(A) Cement
(B) Cow dung
(C) Clay
(D) Rice husks

143. The subject matter of Cave 17 in Ajanta is predominantly known for its:
(A) Numerous large-scale stone sculptures of the god Shiva
(B) Completely blank walls containing no historic paintings
(C) Detailed astronomical charts of the celestial bodies
(D) Illustrations of Jataka tales like the Vessantara Jataka

144. Which statement is incorrect regarding the discovery and location of Ajanta caves?
(A) They are located in the Sahyadri ranges of Maharashtra.
(B) They were built in a single century under the Mauryas.
(C) They are situated in a horseshoe-shaped gorge along the Waghur river.
(D) They were discovered in the 19th century by John Smith.

145. Which statement is correct regarding the technique of shading (vartana) in Gupta paintings?
(A) It was completely unknown.
(B) It was only applied to architectural backgrounds, not humans.
(C) It was used to create a sense of volume and roundness in figures.
(D) It was borrowed directly from modern European art.

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(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

165. The narrative of 'Shishupala Vadha', an epic poem describing the slaying of Shishupala by Krishna, is the masterwork of:
(A) Magha
(B) Kalidasa
(C) Bharavi
(D) Dandi

166. The concept of 'Rasa' (aesthetic flavor) in Sanskrit literature implies:
(A) The specific physical taste of cooked food or beverages
(B) The emotional essence or sentiment evoked in the audience
(C) The technical rhythmic meter used in the lines of a poem
(D) The historical and factual accuracy of the literary text

167. Which of the following is NOT an attribute commonly associated with Bhavabhuti's writing?
(A) Emphasis on Karuna Rasa (pathos)
(B) Authorship of Uttararamacharita
(C) Writing exclusively on comedic themes
(D) Patronage under King Yashovarman of Kannauj

168. Who is often praised with the phrase "Dandinah padalalityam" (Dandi is famous for his graceful wordplay)?
(A) Kalidasa
(B) Bharavi
(C) Magha
(D) Dandi

169. Which statement is incorrect regarding the literary achievements of the Post-Gupta period?
(A) Prose romances became highly ornate and complex.
(B) Biographies of kings (Charitas) became a popular genre.
(C) Authors heavily employed figures of speech (Alankaras).
(D) The writing of Mahakavyas completely stopped after Kalidasa.

170. Which is a correct statement about 'Meghaduta'?
(A) It is an epic describing a war.
(B) It is a lyric poem where a Yaksha sends a message to his wife through a cloud.
(C) It is a prose treatise on geography.
(D) It was written by Banabhatta.

171. Identify the correct pair of a literary concept and its meaning.
(A) Chhandas - Dramatic plot
(B) Natya - Prose biography
(C) Akhyayika - Lyrical poetry
(D) Alankara - Figures of speech

172. Identify the incorrect pair regarding the 'Brihat-trayi' (Great Triad) of Sanskrit epics.
(A) Kumarasambhava - Kalidasa
(B) Kiratarjuniya - Bharavi
(C) Shishupala Vadha - Magha
(D) Naishadhiya Charita - Sriharsha

173. What is the definition of 'Kavya' in the context of classical Indian literature?
(A) A purely scientific or technical instructional manual
(B) A religious ritual performed by specialized priests
(C) Highly stylized and artistic forms of poetry or prose
(D) A formal legal document or charter issued by the state

174. Which of the following works is an exception, NOT authored by Bhavabhuti?
(A) Dashakumaracharita
(B) Mahaviracharita
(C) Malatimadhava
(D) Uttararamacharita

175. Read the following statements regarding the 'Dashakumaracharita' and answer the question:
Statement I: The 'Dashakumaracharita' by Dandi translates to 'Tales of the Ten Princes'.
Statement II: It provides a realistic and often satirical picture of contemporary society, including thieves, gamblers, and corrupt officials.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

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156. Consider the following works of Kalidasa:
I. Raghuvamsha
II. Kumarasambhava
III. Malavikagnimitram
IV. Uttararamacharita
Which of the above are correctly attributed to Kalidasa?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

157. Which of the following statements about Sanskrit literature in the Gupta period is incorrect?
(A) It was heavily patronized by the royal courts.
(B) It saw the peak of Kavya (poetry) and Nataka (drama) styles.
(C) Prakrit was completely banned in all dramas.
(D) Themes were often drawn from the epics and Puranas.

158. Identify the correct pair of a text and its literary genre.
(A) Harshacharita - Akhyayika (biographical historical romance)
(B) Meghaduta - A formal Mahakavya written in several cantos
(C) Ritusamhara - A complex Nataka performed in the royal court
(D) Kiratarjuniya - A prose narrative describing mythical battles

159. Consider the following statements about the 'Kiratarjuniya':
I. It was written by Bharavi.
II. It depicts the battle between Arjuna and Shiva disguised as a hunter (Kirata).
III. It is celebrated for its 'Arthagaurava' (depth of meaning).
IV. It is a prose romance.
V. It consists of 18 cantos.
Which of the above statements are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

160. Identify the incorrect pair regarding Kalidasa's plays and their central characters.
(A) Mudrarakshasa - Chandragupta Maurya and Chanakya
(B) Abhijnanashakuntalam - Dushyanta and Shakuntala
(C) Vikramorvashiyam - Pururavas and Urvashi
(D) Malavikagnimitram - Agnimitra and Malavika

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161. Arrange the following classical Sanskrit authors in approximate chronological order:
I. Kalidasa
II. Bharavi
III. Banabhatta
IV. Bhavabhuti
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, IV, II

162. What is the most appropriate literary contribution of Dandi?
(A) Writing the first comprehensive medical text on Ayurveda
(B) Authoring the Dashakumaracharita and the Kavyadarsha
(C) Translating the original Ramayana epic into the Tamil language
(D) Developing the foundational concepts of Advaita philosophy

163. The use of different dialects (Sanskrit by kings/priests, Prakrit by women/servants) in Gupta dramas reflects:
(A) A completely egalitarian and fair social structure in the empire
(B) The total and irreversible decline of the Sanskrit language
(C) The rigid social stratification and educational disparity
(D) The imposition of foreign linguistic standards by invaders

164. Read the following statements regarding the work 'Kadambari' and answer the question:
Statement I: Banabhatta's 'Kadambari' is considered one of the earliest novels or prose romances in world literature.
Statement II: It was completed by his son Bhushanabhatta after Banabhatta's death.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.

(D) A formal fine imposed by the state for various crimes

204. Match the items in List I with those in List II and select the correct option.
List I: (Term)
P. Shreni
Q. Sarthavaha
R. Kulika
S. Prathama Kayastha
List II: (Meaning)
1. Guild of artisans/merchants
2. Caravan leader
3. Chief artisan
4. Chief scribe
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-3, R-2, S-4

205. Which of the following is a correct statement regarding the 'Navaratnas' (Nine Gems)?
(A) They were legendary scholars at the court of Harsha.
(B) They were a group of nine powerful military generals.
(C) They are traditionally associated with the court of Chandragupta II Vikramaditya.
(D) They were nine sacred temples built by the Guptas.

206. Consider the following individuals associated with the 'Navaratnas':
I. Kalidasa
II. Varahamihira
III. Amarasimha
IV. Dhanvantari
V. Banabhatta
Which of the above are traditionally considered part of the Nine Gems?
(A) I, II, III, and IV
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

207. Which of the following statements about Harsha's reign is incorrect?
(A) His capital was Kannauj.
(B) He patronized Buddhism extensively in his later years.
(C) He organized the grand assembly at Prayag.
(D) He successfully conquered the Chalukya king Pulakeshin II.

208. Identify the correct pair of a Huna king and his characteristic.
(A) Toramana - Conquered parts of western India
(B) Mihirakula - Great patron of Buddhism
(C) Attila - Invaded India during Samudragupta's reign
(D) Kanishka - Defeated by Skandagupta

209. Consider the following statements about Post-Gupta polities:
I. The Pushyabhutis ruled from Thanesar/ Kannauj.
II. The Maukharis were prominent in the Ganga valley.
III. The Maitrakas established themselves in Valabhi.
IV. The Chalukyas dominated the Deccan.
V. The Cholas established a massive empire in the North.
Which of the above statements are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

210. Identify the incorrect pair regarding historical inscriptions.
(A) Aihole Inscription - Harsha
(B) Allahabad Pillar - Samudragupta
(C) Mehrauli Iron Pillar - Chandra
(D) Bhitari Pillar - Skandagupta

211. Arrange the following dynasties that emerged post-Gupta in chronological order of their prominence:
I. Later Guptas of Magadha
II. Pushyabhutis of Thanesar
III. Gurjara-Pratiharas
(A) I, II, III
(B) II, I, III
(C) III, II, I
(D) I, III, II

212. What was the most significant political consequence of the proliferation of land grants (Agraharas and Brahmadeyas)?
(A) The complete centralization of political

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176. The 'Vishnu Dharmottara Purana' is especially significant for art historians because of its section called:
(A) Natyashastra
(B) Chitrasutra
(C) Arthashastra
(D) Kamasutra

177. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Chitrasutra provides comprehensive guidelines on painting and image-making.
Reason (R): It details rules regarding proportions, postures, colors, and the depiction of different social types.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

178. What is the definition of 'Pramana' in the context of the Chitrasutra?
(A) The technical preparation of diverse organic colors
(B) The depiction of intense emotional expression in art
(C) The final transparent glaze applied to a finished painting
(D) The correct perception and proportional measurement of figures

179. Match the items in List I with those in List II and select the correct option.
List I: (Texts/Terms)
P. Vishnu Dharmottara Purana
Q. Sadanga
R. Rupabheda
S. Bhava
List II: (Subject/Meaning)
1. Six limbs of Indian art
2. Knowledge of appearances
3. Expression of emotion
4. Contains the Chitrasutra
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-4, S-2

180. Which of the following is a correct statement regarding canonical texts of this period?
(A) They were only meant for religious rituals and ignored secular arts.
(B) They codified rules for architecture, sculpture, and painting to maintain standard aesthetics.
(C) They were exclusively written in Prakrit.
(D) They banned the depiction of human figures.

181. Consider the following statements about the Vishnu Dharmottara Purana:
I. It is an encyclopedic work.
II. It is considered an appendix to the Vishnu Purana.
III. It contains treatises on architecture (Vastu) and painting (Chitra).
IV. It strictly prohibits the worship of images.
Which of the above statements are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I and III only

182. Which of the following statements about education in the Post-Gupta period is incorrect?
(A) Education was strictly secular and devoid of religious influence.
(B) Nalanda emerged as the foremost center of Mahayana Buddhism.
(C) Valabhi was a major center for Hinayana (Sammatiya) Buddhism.
(D) Royal grants were the primary source of funding for these universities.

183. Identify the correct pair of an ancient university and its primary royal patrons.
(A) Valabhi - Chola dynasty
(B) Vikramashila - Maurya dynasty
(C) Nalanda - Gupta and Pala dynasties
(D) Takshashila - Gupta dynasty

184. Consider the following statements regarding Nalanda University:
I. It was visited by Hiuen Tsang.
II. It had a massive library complex known as Dharmaganja.
III. It offered courses in Vedas, logic, grammar, and medicine alongside Buddhism.
IV. It only admitted students from India.

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223. What is the definition of 'Udranga' in Gupta inscriptions?
(A) A tax likely levied on permanent tenants
(B) A traditional musical instrument of the era
(C) A specialized type of ceremonial sword
(D) A mechanical water-clock used for time

224. Which of the following elements is an exception to the classical Gupta architectural style found in later Indian temples?
(A) Garbhagriha
(B) Massive Gopurams (gateways)
(C) Shikhara
(D) Mandapa

225. Read the following statements regarding the observations of Fa-Hien and answer the question:
Statement I: Fa-Hien noted that the people of the Middle Kingdom were numerous and happy, without registering their households or attending to any magistrates.
Statement II: This observation suggests a relatively mild administration with less state interference compared to the Mauryan period.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

226. Which famous astronomical instrument is associated with Aryabhata's observations?
(A) Gola-yantra (Armillary sphere)
(B) Ancient astronomical astrolabe
(C) High-powered optical telescope
(D) Mathematical nautical sextant

227. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The widespread use of Sanskrit in inscriptions became standard during and after the Gupta period.
Reason (R): Sanskrit was recognized as the elite language of courtly culture and panegyrics (Prashastis).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

228. What does the term 'Koshthagara' refer to in ancient economic texts?
(A) An official imperial mint for coins
(B) A state storehouse or granary
(C) A grand and expansive royal palace
(D) A centralized state military armory

229. Match the items in List I with those in List II and select the correct option.
List I: (Regions)
P. Bengal
Q. Kannauj
R. Badami
S. Kanchipuram
List II: (Dominant Dynasty in Post-Gupta Era)
1. Gaudas/Palas
2. Maukharis/Pushyabhutis
3. Chalukyas
4. Pallavas
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-3, R-2, S-4

230. Which is a correct statement regarding the practice of 'Sati' in the Gupta period?
(A) It was universally mandatory for all castes.
(B) It was completely banned by the Gupta kings.
(C) It was primarily practiced by the Shudras.
(D) The earliest epigraphic reference to it is found in the Eran inscription of 510 CE.

231. Consider the following statements about trade in the Post-Gupta period:
I. Trade with Southeast Asia expanded significantly.
II. Silk route trade flourished under Indian monopoly.
III. Arab merchants began to dominate the Arabian Sea trade routes.
IV. Internal trade suffered due to the emergence of localized economies.
Which of the above statements are correct?
(A) I, II, and III
(B) I, III, and IV
(C) II, III, and IV
(D) I, II, and IV

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194. Which statement is incorrect regarding India's contacts with the outside world during this period?
(A) Indian cultural influence spread widely in Southeast Asia (Suvarnabhumi).
(B) Buddhism served as a major conduit for cultural exchange with China.
(C) Indian astronomy and mathematics heavily influenced Arab scholars.
(D) Trade with the Roman Empire reached its absolute peak during the late Gupta period.

195. Which statement is correct about Valabhi?
(A) It was patronized by the Maitraka kings.
(B) It was located in the Magadha region.
(C) It was completely destroyed by the Guptas.
(D) It was exclusively a center for Jainism.

196. Identify the correct pair of a region and its ancient name showing Indian contact.
(A) Kamboja - Japan
(B) Suvarnadvipa - Sumatra/Indonesia
(C) Champa - Sri Lanka
(D) Yavadvipa - Arabia

197. Identify the incorrect pair regarding cultural exports.
(A) Panchatantra - Translated into Middle Persian (Pahlavi)
(B) Brahmasphutasiddhanta - Translated into Arabic (Sindhind)
(C) Buddhism - Spread to China and Central Asia
(D) Advaita Vedanta - Became the state religion of the Roman Empire

198. What is the definition of 'Greater India' as used by early 20th-century historians?
(A) The sphere of Indian cultural influence in Southeast Asia
(B) The direct political conquest of Asia by Indian monarchs
(C) The administration of the British Empire in Indian lands
(D) The successful unification of Northern and Southern India

199. Which of the following is an exception to the means of Indian cultural diffusion in Southeast Asia?
(A) Specialized trade and organized merchant guilds
(B) Missionary activities carried out by Buddhist monks
(C) Large-scale military invasions by the Gupta monarchs
(D) Brahmanas settling in various foreign royal courts

200. Read the following statements regarding maritime trade and answer the question:
Statement I: The Post-Gupta period witnessed significant maritime trade with Southeast Asia.
Statement II: Guilds of merchants from coastal regions played a crucial role in establishing these cultural and economic ties.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

201. Which ruler is credited with defeating the Hunas and assuming the title 'Vikramaditya' based on the Bhitari pillar inscription?
(A) Chandragupta I
(B) Skandagupta
(C) Samudragupta
(D) Kumaragupta I

202. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Huna invasions severely weakened the Gupta Empire.
Reason (R): The continuous wars drained the empire's financial resources and disrupted trade networks.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

203. What is the definition of 'Bhaga' in the context of Gupta taxation?
(A) A specific state tax levied on all regional marriages
(B) A toll tax collected from traveling foreign merchants
(C) The customary royal share of the agricultural produce

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V. Shilabhadra was its renowned chancellor.
Which of the above statements are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

185. Identify the incorrect pair regarding Chinese travelers and their accounts.
(A) Fa-Hien - Fo-Kuo-Ki (Record of Buddhistic Kingdoms)
(B) Hiuen Tsang - Si-Yu-Ki (Records of the Western World)
(C) Megasthenes - Harshacharita
(D) I-tsing - Record of the Buddhist Religion as Practised in India

186. Arrange the visits of the following foreign travelers to India in chronological order:
I. I-tsing
II. Fa-Hien
III. Hiuen Tsang
(A) II, III, I
(B) III, II, I
(C) II, I, III
(D) I, II, III

187. What was the primary cause for the international reputation of Nalanda University?
(A) Its specialized and advanced military training programs
(B) Its geographic proximity to the strategic eastern sea
(C) Its exclusive academic focus on ancient Greek philosophy
(D) Its rigorous entrance exams and eminent scholar-monks

188. The royal grants given to Nalanda and Valabhi during this period indicate that:
(A) Active state patronage of higher learning institutions
(B) Kings controlled the daily academic curriculum of universities
(C) Universities were required to pay heavy annual taxes to the king
(D) Only members of the royal family were permitted to study there

189. Read the following statements regarding Valabhi University and answer the question:

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Statement I: The Valabhi University was located in Saurashtra (Gujarat).
Statement II: It served as a major center for secular subjects like Niti (statecraft) and Varta (economics) alongside Buddhism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

190. Read the following technical description and answer the question that follows:
A text detailing the preparation of plaster, the drawing of outlines, and the application of colors for murals is most likely from:
(A) Chitrasutra of the Vishnu Dharmottara Purana
(B) Sushruta Samhita, a traditional medical treatise
(C) Manusmriti, a code of social and legal conduct
(D) Ashtadhyayi, a foundational text on grammar rules

191. The concept of 'Vidyadana' (gift of education) in the Post-Gupta period found its institutional expression in:
(A) The professional and merchant guild system
(B) Institutional Agraharas and religious Viharas
(C) The military barracks and imperial outposts
(D) The local markets and regional trading centers

192. Which of the following was NOT a subject taught at Nalanda University according to Hiuen Tsang?
(A) Hetuvidya (Logic)
(B) Shabdavidya (Grammar/Linguistics)
(C) Islamic Theology
(D) Chikitsavidya (Medicine)

193. Who among the following was a famous scholar associated with Nalanda University?
(A) Dignaga
(B) Dharmapala
(C) Shilabhadra
(D) All of the above

power in the state
(B) Decentralization and the rise of feudal relationships
(C) The total abolition of the traditional form of monarchy
(D) The emergence of numerous small democratic republics

213. In the context of the Post-Gupta era, a 'Samanta' was essentially:
(A) A person serving as a common household slave
(B) A merchant coming from a foreign trade center
(C) A subordinate ruler providing military aid to the king
(D) A monk living within a regional Buddhist monastery

214. Read the following statements regarding the Aihole inscription and answer the question:
Statement I: The Aihole inscription composed by Ravikirti details the victory of Pulakeshin II over Harsha.
Statement II: This battle halted Harsha's expansion into the Deccan.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

215. Read the following historical description and answer the question that follows:
A detailed account mentions the king giving away all his wealth every five years at the confluence of the Ganga and Yamuna. This case specifically refers to:
(A) Harsha's Quinquennial assembly at Prayag
(B) Samudragupta's Ashvamedha
(C) Chandragupta Maurya's conversion to Jainism
(D) Skandagupta's war council

216. The concept of 'Stridhana' in Gupta legal texts refers to:
(A) Property given specifically to religious temples
(B) Wealth received by a woman at her marriage
(C) Direct taxes paid by women to the central state
(D) The mandatory dowry officially claimed by the state

217. Which of the following is NOT considered a feature of Indian Feudalism as debated by historians for the Post-Gupta period?
(A) Existence of serfdom and mandatory forced labor (Visti)
(B) A noticeable decline in long-distance maritime trade
(C) Growth of a strong, centralized, and monetized economy
(D) Transfer of administrative rights to various donees

218. Who wrote the lexicon 'Amarakosha'?
(A) Kalidasa
(B) Shudraka
(C) Vishakhadatta
(D) Amarasimha

219. Which statement is incorrect regarding the play 'Mrichchhakatika'?
(A) It was written by Shudraka.
(B) The title means 'The Little Clay Cart'.
(C) It centers exclusively on the lives of kings and gods.
(D) It provides a realistic picture of urban life and society.

220. Which is a correct statement about the administration of cities in the Gupta period?
(A) Cities were governed entirely by the military.
(B) The city council (Adhishthana Adhikarana) included representatives of guilds and artisans.
(C) Merchants were banned from living in cities.
(D) Cities had no organized markets.

221. Identify the correct pair of a text and its author.
(A) Mudrarakshasa - Vishakhadatta
(B) Devichandraguptam - Banabhatta
(C) Mattavilasa Prahasana - Harsha
(D) Ratnavali - Kalidasa

222. Identify the incorrect pair regarding Harsha's literary works.
(A) Nagananda - Authored by Harsha
(B) Ratnavali - Authored by Harsha
(C) Priyadarshika - Authored by Harsha
(D) Harshacharita - Authored by Harsha

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146. Identify the correct pair of a pigment and its source in ancient Indian painting.
(A) White - Crushed lapis lazuli
(B) Blue - Chalk
(C) Green - Soot
(D) Red ochre - Iron oxide

147. Identify the incorrect pair regarding the phases of Ajanta.
(A) Patronage - Cholas (Later phase)
(B) Early phase - Hinayana Buddhism (Caves 9, 10)
(C) Later phase - Mahayana Buddhism
(D) Patronage - Satavahanas (Early phase)

148. What is the definition of a 'Chaitya' in the context of Ajanta?
(A) A residential hall for monks
(B) A stupa-shrine or prayer hall
(C) A royal treasury
(D) A dining area

149. Which of the following is an exception to the general Buddhist theme of Ajanta?
(A) Jataka tales
(B) Depiction of the Mahabharata war
(C) Life of Buddha
(D) Depiction of foreigners (e.g., Persian embassy scene)

150. Read the following statements regarding nature in Ajanta art and answer the question:
Statement I: The paintings of Ajanta depict a rich variety of flora and fauna.
Statement II: Animals like elephants, monkeys, and geese are rendered with profound naturalism and empathy.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

151. Who is the author of the renowned Sanskrit play 'Abhijnanashakuntalam'?
(A) Bhavabhuti
(B) Banabhatta
(C) Kalidasa
(D) Bharavi

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152. The following question consists of two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): Kalidasa's works are celebrated for their use of Upama (simile).
Reason (R): His poetry frequently employs elegant and apt comparisons to describe nature and human emotions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

153. What is the definition of a 'Mahakavya' in Sanskrit literature?
(A) A very short lyrical poem focusing on a single theme
(B) A long prose romance narrative written for the elite
(C) An epic poem following strict metrical and thematic rules
(D) A comprehensive book focused on the rules of grammar

154. Match the items in List I with those in List II and select the correct option.
List I: (Author)
P. Kalidasa
Q. Banabhatta
R. Bharavi
S. Magha
List II: (Work)
1. Kiratarjuniya
2. Shishupala Vadha
3. Kadambari
4. Meghaduta
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-4, Q-1, R-3, S-2

155. Which of the following is a correct statement regarding Banabhatta?
(A) He was the court poet of Chandragupta II.
(B) He wrote exclusively in Prakrit.
(C) He is known for writing the Kamasutra.
(D) He authored the Harshacharita, a biographical work on King Harsha.

232. Which of the following statements about Smriti literature is incorrect?
(A) They are codify the Dharmashastra (laws and social duties).
(B) They are considered Shruti (revealed) texts.
(C) Yajnavalkya Smriti and Narada Smriti were compiled during this era.
(D) They reflect a strong patriarchal social structure.

233. Identify the correct pair of a philosophical concept and its meaning.
(A) Karma - The continuous cycle of birth and death
(B) Moksha - Liberation from the cycle of rebirth
(C) Dharma - The consistent accumulation of wealth
(D) Samsara - The fulfillment of righteous duty

234. Consider the following texts:
I. Raghuvamsha
II. Surya Siddhanta
III. Ashtangahridayam
IV. Malatimadhava
V. Amarakosha
Which of the above belong to the domains of science, medicine, or lexicography?
(A) II, III, and V
(B) I, II, and III
(C) III, IV, and V
(D) II, IV, and V

235. Identify the incorrect pair regarding foreign travelers and their observations.
(A) Fa-Hien - Noted the mildness of criminal law
(B) Hiuen Tsang - Detailed the layout of Nalanda
(C) I-tsing - Studied at Sanchi for ten years
(D) Hiuen Tsang - Attended Harsha's Kannauj assembly

236. Read the following historical cause-and-effect relationship and answer the question:
Cause: The migration of the Hunas into northern India.
Effect: ?
(A) Expansion of the Gupta empire into central regions of Asia
(B) Mass conversion of local Indians to the Christian faith
(C) Direct introduction of early gunpowder technology to India
(D) Destabilization of the late Gupta economic and political systems

237. What is the most appropriate characterization of the art of the Gupta period?
(A) An artistic style that was entirely an imitation of Persian art
(B) A style that strictly and deliberately avoided religious themes
(C) A synthesis of external influences into a classical indigenous ideal
(D) A primitive form of art that lacked any sense of anatomical proportion

238. The decline of gold coinage in the late Post-Gupta period is generally interpreted by historians as a symptom of:
(A) A total and complete loss of imperial metallurgical knowledge
(B) A shift towards a closed and localized feudal economy
(C) The official discovery and use of paper-based currency
(D) A specific religious ban on the possession of gold

239. Read the following statements regarding Puranic rituals and answer the question:
Statement I: The structural temples of the Gupta period provided a focal point for the emerging Puranic Hindu rituals.
Statement II: These rituals increasingly involved congregational worship in large open courtyards rather than individual offerings.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

240. The 'Mandasor Inscription' of Kumaragupta I is particularly famous for recording the activities of a guild of:
(A) Silk weavers
(B) Iron workers
(C) Ivory carvers
(D) Oil pressers

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witnessed remarkable scientific achievements. The interplay between mathematical theories, astronomical observations, and metallurgical practices underscores the comprehensive scientific advancement of the era's scholars and craftsmen.
Based on the above source, attempt the following five questions.

256. Which three distinct scientific domains are the primary focus of the academic analysis?
(A) Medicine, botany, and agriculture
(B) Mathematics, astronomy, and metallurgy
(C) Architecture, literature, and painting
(D) Economics, philosophy, and politics

257. According to the research evidence, what provided foundational methodologies for developments in astronomy?
(A) Specific metallurgical artifacts
(B) Contemporary philosophical texts
(C) Evolving social institutions
(D) Methodologies from mathematics

258. What do the metallurgical artifacts from the Gupta and Post Gupta period demonstrate?
(A) Sophisticated techniques and understanding of materials
(B) A distinct decline in structural engineering designs
(C) The complete separation of science and craftsmanship
(D) A total lack of any recorded scientific tradition

259. How do scholars view the progress in metallurgy during this era?
(A) An isolated scientific anomaly within the Gupta culture.
(B) Completely unrelated to local astronomy and mathematics.
(C) Representative of the era's broader scientific achievements.
(D) An exclusively architectural development for temple use.

260. What does the interplay between mathematical theories, astronomical observations, and metallurgical practices underscore?
(A) Comprehensive scientific advancement of scholars and craftsmen
(B) Fragmented nature of the era's surviving historical artifacts
(C) Exclusive reliance on the established literary traditions
(D) The general decline of institutional scientific study groups

Direction : Please read the following source carefully.

An architectural survey focusing on the Gupta and Post Gupta period presents a detailed case study concerning art and architecture. The academic inquiry primarily investigates the evolution of temples during this era. According to the research, art and architecture underwent a significant transformation, characterized prominently by the systematic evolution of temples. The study outlines how the structural and aesthetic components of these temples developed over time, reflecting a mature phase in art and architecture. The architectural evolution of temples during the Gupta and Post Gupta period served as a critical indicator of broader artistic trends. Scholars observed that the foundational designs of the early temples progressively evolved into more complex architectural forms. This evolution of temples demonstrates a refined understanding of spatial and structural principles in art and architecture. The academic case further argues that analyzing the evolution of temples provides essential insights into the creative processes of the period. By tracking these developments in art and architecture, the researchers concluded that the continuous evolution of temples was central to the artistic identity of the Gupta and Post Gupta period, showcasing an unparalleled architectural progression.
Based on the above source, attempt the following five questions.

261. What does the architectural survey of the Gupta and Post Gupta period primarily investigate?
(A) The economic policies of the era
(B) The scientific achievements in astronomy
(C) The canonical texts of the period
(D) The evolution of temples

262. How does the study characterize the significant transformation in art and architecture?
(A) By the rapid decline of painting
(B) By the systematic evolution of temples
(C) By the isolation of structural elements

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Gupta and Post Gupta period relied heavily on the prevailing social and religious norms. The economic institutions were similarly shaped by the philosophical frameworks of the time. The historian argues that one cannot understand the social institutions without recognizing their economic and political underpinnings. This academic case demonstrates that the ideas and institutions of the Gupta and Post Gupta period did not exist in isolation. Instead, the social, religious, philosophical, economic, and political domains formed an integrated system. Through an examination of these interconnected ideas and institutions, the study highlights how the foundational structures of the society operated. The researchers concluded that evaluating the political and economic systems requires a holistic approach that simultaneously considers the religious and philosophical ideas shaping the social institutions.

Based on the above source, attempt the following five questions.

251. What does the historian's analysis of the Gupta and Post Gupta period primarily reveal?
(A) An isolated development of social structures
(B) A complex network of ideas and institutions
(C) A decline in philosophical frameworks
(D) A separation of religious and economic systems

252. According to the case study, how were economic and political institutions connected to other domains?
(A) Intertwined with religious and philosophical ideas.
(B) Entirely independent of all prevailing social norms.
(C) Functioning strictly within local military frameworks.
(D) Consistently opposed to the prevailing religious ideas.

253. What did the scholars observe about governance during this period?
(A) Strictly rejected all established philosophical systems.
(B) Was solely based on contemporary economic theories.
(C) Heavily relied on prevailing social and religious norms.
(D) Operated without any formal institutional structures.

254. The historian argues that social institutions cannot be understood without recognizing what underlying factors?
(A) Regional geographical locations
(B) Artistic and architectural structural value
(C) Local metallurgical advancements
(D) Economic and political underpinnings

255. What approach do the researchers conclude is required to evaluate political and economic systems?
(A) A purely economic analysis of the period's financial resources.
(B) An isolated study of political governance and royal decrees.
(C) A holistic approach considering religious and philosophical ideas.
(D) A limited methodology ignoring the existing social institutions.

Direction : Please read the following source carefully.

An archaeological and historical case study into the Gupta and Post Gupta period highlights significant scientific achievements. Scholars investigating this era focus their analysis primarily on three distinct scientific domains: mathematics, astronomy, and metallurgy. The research evidence reveals that the scientific achievements in mathematics were highly advanced and provided foundational methodologies for parallel developments in astronomy. The celestial observations and calculations recorded in the astronomical texts of the period illustrate a profound integration of mathematics and astronomy. Furthermore, the case study emphasizes the extraordinary scientific achievements in metallurgy. Metallurgical artifacts from the Gupta and Post Gupta period demonstrate sophisticated techniques and profound understanding of material properties. The scholars suggest that the progress in metallurgy was not an isolated phenomenon but represented the broader scientific achievements characterizing the era. The researchers noted that mathematics, astronomy, and metallurgy collectively formed a robust scientific tradition. By analyzing these three fields, the academic inquiry concludes that the Gupta and Post Gupta period

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241. The philosophical school of 'Nyaya' primarily focuses on:
(A) The performance of ritual sacrifices
(B) Logical analysis and epistemology
(C) Theories regarding atomic structures
(D) Diverse physical postures of yoga

242. Which of the following is NOT a feature of the classical Sanskrit Mahakavya?
(A) Use of exclusively simple and everyday vocabulary
(B) Structural division into various cantos or sargas
(C) Poetic descriptions of nature, cities, and seasons
(D) A noble and courageous protagonist known as Dhirodatta

243. Who was the patron king of the poet Banabhatta?
(A) Chandragupta Vikramaditya
(B) Pulakeshin II
(C) Harsha
(D) Dharmapala

244. Which statement is incorrect regarding the scientific achievements of the period?
(A) Surgery was practiced and documented.
(B) Eclipses were understood as natural phenomena by elite astronomers.
(C) The rotation of the earth was accepted by all Indian astronomers.
(D) Mathematics saw the use of the place-value system.

245. Which is a correct statement about the spread of Buddhism to China during this period?
(A) It occurred exclusively through violent conquest.
(B) Chinese emperors banned Indian monks from entering the country.
(C) It was facilitated by scholars like Kumarajiva who translated Sanskrit texts into Chinese.
(D) Only the Hinayana sect reached China.

246. Identify the correct pair of an ancient term and its modern equivalent.
(A) Sthapati - Farmer
(B) Bhishaj - Physician
(C) Kayastha - Warrior
(D) Uparika - Priest

247. Identify the incorrect pair regarding the centers of education.
(A) Nalanda - Bihar
(B) Valabhi - Gujarat
(C) Kanchipuram - Tamil Nadu
(D) Vikramashila - Maharashtra

248. What is the definition of 'Dinara' in the Gupta period?
(A) A gold coin modeled on earlier Roman and Kushan types
(B) A silver coin borrowed from the neighboring Greek states
(C) A standard unit of agricultural land measurement in India
(D) A formal royal title bestowed upon the Gupta emperors

249. Which of the following is an exception to the general decline of urban centers in the Post-Gupta period?
(A) Pataliputra, the ancient capital city
(B) Kaushambi, a major regional center
(C) Kannauj, known as Kanyakubja
(D) Vaishali, a historical urban hub

250. Read the following statements regarding classical Indian culture and answer the question:
Statement I: The Gupta and Post-Gupta periods laid the foundational classical templates for Indian art, literature, and Hindu philosophy.
Statement II: This classical template was rigid and remained completely unchanged in subsequent centuries across India.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

Direction : Please read the following source carefully.

A historian's analysis of the Gupta and Post Gupta period reveals a complex network of ideas and institutions. The research specifically examines the social, religious, philosophical, economic, and political frameworks of this era. A detailed case study of the institutional structures indicates that economic and political institutions were deeply intertwined with religious and philosophical ideas. By analyzing the political institutions, scholars observed that governance during the

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(D) By the rejection of aesthetic components

263. What did the foundational designs of the early temples progressively evolve into?
(A) Simplified residential structures
(B) Purely theoretical aesthetic models
(C) More complex architectural forms
(D) Disorganized structural layouts

264. The evolution of temples demonstrates a refined understanding of which principles?
(A) Political and economic theories
(B) Metallurgical and astronomical methods
(C) Narrative and literary techniques
(D) Spatial and structural principles

265. What do the researchers conclude was central to the artistic identity of the Gupta and Post Gupta period?
(A) The continuous evolution of temples
(B) The stagnation of architectural designs
(C) The exclusive focus on secular buildings
(D) The elimination of spatial aesthetics

Direction : Please read the following source carefully.

A prominent art historical case study examines the visual art and architecture of the Gupta and Post Gupta period, placing specific emphasis on the paintings of Ajanta and Bagh. The researchers analyzed the intricate details of the paintings of Ajanta and Bagh to understand the broader trends in art and architecture. According to the academic source, the paintings of Ajanta and Bagh represent a zenith in visual expression during this period. The scholars evaluated the thematic and stylistic elements within the paintings of Ajanta and Bagh, noting their profound connection to the overarching developments in art and architecture. The case study reveals that the artistic techniques utilized in the paintings of Ajanta and Bagh were highly sophisticated and indicative of the period's cultural richness. By comparing the visual motifs, the researchers demonstrated that the paintings of Ajanta and Bagh hold a central place in the study of Gupta and Post Gupta art and architecture. The study concludes that an accurate comprehension of the era's art and architecture is impossible without a detailed analysis of the paintings of Ajanta and Bagh, which serve as paramount examples of historical artistic achievement.

Based on the above source, attempt the following five questions.

266. The art historical case study places specific emphasis on which aspect of visual art and architecture?
(A) Canonical and religious texts
(B) Paintings of Ajanta and Bagh
(C) The evolution of the temples
(D) Literature from the royal court

267. According to the academic source, what do the paintings of Ajanta and Bagh represent?
(A) An early stage of architecture
(B) A zenith in visual expression
(C) A decline in cultural richness
(D) An isolated metallurgical feat

268. What elements within the paintings of Ajanta and Bagh did the scholars evaluate?
(A) Thematic and stylistic elements
(B) Economic and political frameworks
(C) Mathematical and astronomical calculations
(D) Educational and administrative methods

269. The artistic techniques utilized in the paintings of Ajanta and Bagh are described as being:
(A) Rudimentary and devoid of context
(B) Strictly mathematical and structural
(C) Sophisticated and culturally rich
(D) Disconnected from art and architecture

270. What is deemed impossible without a detailed analysis of the paintings of Ajanta and Bagh?
(A) Reconstructing the economic system
(B) Understanding astronomical observations
(C) Evaluating the literature of Bharavi
(D) Comprehensive comprehension of art

Direction : Please read the following source carefully.

A literary analysis of the Gupta and Post Gupta period provides a comprehensive case study on the era's classical literature. The academic investigation focuses on the major literary figures, specifically examining the works of Kalidasa, Banabhatta, and Bharavi. According to the scholars, the literature produced by Kalidasa, Banabhatta, and Bharavi represents a remarkable intellectual flourishing. The research details how Kalidasa contributed foundational

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284. According to the research, what did the verses of the Vishnu Dharmottara Purana prescribe?
(A) Norms and aesthetic guidelines for societal practices.
(B) Mathematical theories and various astronomical observations.
(C) Specific political governance structures for the rulers.
(D) Methods for maintaining contacts with the outside world.

285. What does the Vishnu Dharmottara Purana encapsulate according to the study's conclusion?
(A) Complete history of the world.
(B) Fictional period narratives.
(C) Essential prescriptive knowledge.
(D) Blueprints of Nalanda site.

Direction : Please read the following source carefully.

A specialized academic case study on the Gupta and Post Gupta period explores the era's robust education system and centres, with a primary focus on Nalanda. The researchers analyzed the institutional framework of the education system and centres to determine how scholarly knowledge was transmitted. According to the study, Nalanda emerged as one of the most prominent education system and centres during the Gupta and Post Gupta period. The investigation highlights the organizational complexity of Nalanda, showcasing its role as a monumental educational institution. The scholars argue that analyzing Nalanda provides a clear understanding of how the education system and centres functioned. The pedagogical methods and academic disciplines studied at Nalanda exemplify the highly structured nature of the period's education system and centres. The case study reveals that Nalanda attracted scholars and facilitated a rigorous intellectual environment. By examining the administrative and academic operations of Nalanda, the researchers demonstrated the advanced state of the education system and centres. The study concludes that Nalanda is the quintessential representation of the highly evolved education system and centres that flourished during the Gupta and Post Gupta period.

Based on the above source, attempt the following five questions.

286. What is the primary focus of the specialized academic case study on the education system and centres?
(A) Valabhi
(B) Ajanta
(C) Bagh
(D) Nalanda

287. What does the investigation highlight about the institutional framework of Nalanda?
(A) Its role as an exclusively political and royal center.
(B) Its lack of structured and formal pedagogical methods.
(C) Organizational complexity as a monumental institution.
(D) Its isolation from scholars and specific academic areas.

288. What exemplifies the highly structured nature of the period's education system and centres?
(A) The structural designs of the early temples in the region.
(B) Pedagogical methods and academic disciplines at Nalanda.
(C) The aesthetic guidelines found within the canonical texts.
(D) The metallurgical artifacts created by skilled craftsmen.

289. According to the case study, what kind of environment did Nalanda facilitate?
(A) A rudimentary and informal setting
(B) A strictly commercial and economic hub
(C) An isolated artistic workshop
(D) A rigorous intellectual environment

290. Nalanda is described in the conclusion as the quintessential representation of what?
(A) Highly evolved education system and centers.
(B) The mathematical achievements of the era.
(C) The visual expression in paintings.
(D) The canonical texts of the Gupta period.

Direction : Please read the following source carefully.

In addition to other prominent institutions, an academic case study of the Gupta and Post Gupta period highlights Valabhi as a crucial component of the era's education system and centres.

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(B) Kalidasa, Banabhatta, and Bharavi
(C) Nalanda, Valabhi, and Bagh
(D) Ajanta, Bagh, and Vishnu

277. What did the literature of Magha, Bhavabhuti, and Dandi introduce to the intellectual traditions?
(A) Basic philosophical guidelines for the population.
(B) Purely astronomical texts for celestial calculation.
(C) Simplistic rhetorical elements for daily conversation.
(D) Complex narrative structures and aesthetic theories.

278. Whose poetic precision was combined with the dramatic intensity of Bhavabhuti to enrich the era's literature?
(A) Dandi
(B) Magha
(C) Kalidasa
(D) Banabhatta

279. What specific contribution did Dandi make according to the academic review?
(A) Designs for complex and evolving architectural temple forms.
(B) Foundational literary styles for upcoming local authors.
(C) A critical framework for understanding literary aesthetics.
(D) Documents on mathematical and metallurgical refined practices.

280. What is revealed by an in-depth assessment of the literature of Magha, Bhavabhuti, and Dandi?
(A) The stagnation of aesthetic standards in court society.
(B) The isolation of literary expression from court aesthetics.
(C) The strict mathematical constraints on poetic composition.
(D) The dynamic and evolving nature of literary expression.

Direction : Please read the following source carefully.

An academic investigation into the canonical texts of the Gupta and Post Gupta period focuses exclusively on a comprehensive case study of the Vishnu Dharmottara Purana. The researchers analyzed the Vishnu Dharmottara Purana to understand the role of canonical texts in shaping the period's cultural and intellectual frameworks. According to the study, the Vishnu Dharmottara Purana stands out as one of the most significant canonical texts of the era. The scholars examined the internal structure of the Vishnu Dharmottara Purana, noting its extensive coverage of various traditional disciplines. The case study illustrates that the Vishnu Dharmottara Purana functioned as a primary reference among the canonical texts of the Gupta and Post Gupta period. By evaluating its verses, the researchers demonstrated how the Vishnu Dharmottara Purana prescribed norms and aesthetic guidelines that influenced broader societal practices. The academic argument suggests that to comprehend the authority of canonical texts, one must deeply study the Vishnu Dharmottara Purana. The research concludes that the Vishnu Dharmottara Purana encapsulates the essential prescriptive knowledge of the era, firmly establishing its vital position within the corpus of Gupta and Post Gupta canonical texts.

Based on the above source, attempt the following five questions.

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281. Which text is the exclusive focus of the academic investigation into canonical texts?
(A) Vishnu Dharmottara Purana
(B) The varied narratives of Kalidasa
(C) Diverse local astronomical texts
(D) Extensive literature of Bharavi

282. How is the Vishnu Dharmottara Purana described in relation to the era?
(A) A minor literary experiment.
(B) A significant canonical text.
(C) A strictly economic document.
(D) A text unrelated to society.

283. What did scholars note upon examining the internal structure of the Vishnu Dharmottara Purana?
(A) Its exclusive focus on metallurgical formulas.
(B) Coverage of various traditional disciplines.
(C) Its complete lack of any aesthetic guidelines.
(D) Its outright rejection of traditional disciplines.

Based on the above source, attempt the following five questions.

296. What is the central theme of the comprehensive historical study presented in the final case?
(A) The major canonical texts of the era.
(B) The literature produced by Kalidasa.
(C) The education system and its centres.
(D) Contacts with the outside world.

297. According to the research, how is the Gupta and Post Gupta period characterized in terms of its external relations?
(A) It maintained extensive contacts with the outside world.
(B) It was entirely isolated from other cultures.
(C) It rejected all cross-cultural interactions.
(D) It limited its contacts to purely military engagements.

298. The contacts with the outside world were identified as crucial channels for what kind of exchange?
(A) Strictly political and institutional
(B) Cross-cultural and material exchange
(C) Exclusively linguistic and literary
(D) Solely astronomical and mathematical

299. How did continuous contacts with the outside world affect the domestic landscape?
(A) Stagnation in artistic and visual expression.
(B) Flow of resources and intellectual paradigms.
(C) Decline of the education system and centres.
(D) Isolation of the religious and social norms.

300. Why do the researchers conclude that examining contacts with the outside world is essential?
(A) To understand the historical context and vibrancy.
(B) To prove that the period lacked interconnectedness.
(C) To separate economic institutions from governance.
(D) To show that cross-cultural exchange had no impact.

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The research examines the specific academic contributions and structural organization of Valabhi to comprehend the broader education system and centres. The scholars note that Valabhi functioned as a major hub for intellectual discourse, significantly shaping the educational landscape. The study emphasizes that the education system and centres during the Gupta and Post Gupta period relied heavily on the distinct scholastic environments cultivated at Valabhi. By analyzing the scholarly activities at Valabhi, the researchers demonstrated how this institution operated alongside other education system and centres to promote advanced learning. The academic inquiry highlights the rigorous pedagogical approaches implemented at Valabhi. The case study asserts that an evaluation of the education system and centres is incomplete without acknowledging the vital role played by Valabhi. Ultimately, the researchers conclude that Valabhi was a paramount establishment, and its academic rigor exemplifies the sophisticated nature of the education system and centres during the Gupta and Post Gupta period.

Based on the above source, attempt the following five questions.

291. Which institution is highlighted as a crucial component of the education system and centres alongside other prominent institutions?
(A) Nalanda
(B) Ajanta
(C) Valabhi
(D) Bagh

292. How did Valabhi function within the educational landscape?
(A) Hub for intellectual discourse.
(B) Isolated political fortress.
(C) Exclusively agricultural center.
(D) Repository for metal artifacts.

293. The education system and centres during this period relied heavily on what aspect cultivated at Valabhi?
(A) The mathematical formulas for architecture
(B) The narrative techniques of classical literature
(C) The strict religious dogmas
(D) The distinct scholastic environments

294. What did researchers demonstrate by analyzing the scholarly activities at Valabhi?
(A) How Valabhi rejected advanced learning practices.
(B) How Valabhi promoted learning with other centers.
(C) How Valabhi remained isolated from academic study.
(D) How Valabhi focused only on the temple evolution.

295. What does the academic rigor of Valabhi exemplify according to the researchers' conclusion?
(A) The decline of institutional frameworks.
(B) Simplistic pedagogical approaches of the era.
(C) Sophisticated nature of the education system.
(D) The overarching focus on aesthetic theories.

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Direction : Please read the following source carefully.

A comprehensive historical study of the Gupta and Post Gupta period centers on the theme of contacts with the outside world. The academic case examines how interactions, exchanges, and contacts with the outside world shaped the era's developmental trajectory. According to the research, the Gupta and Post Gupta period was not isolated; rather, it maintained extensive contacts with the outside world. The scholars analyzed the nature of these contacts with the outside world, identifying them as crucial channels for cross-cultural and material exchange. The study argues that the contacts with the outside world profoundly influenced the domestic landscape of the Gupta and Post Gupta period. By evaluating various modes of interaction, the researchers demonstrated that the continuous contacts with the outside world facilitated a dynamic flow of resources and intellectual paradigms. The case study reveals that establishing and maintaining contacts with the outside world was a defining characteristic of the era. The researchers conclude that examining the contacts with the outside world is essential for understanding the broader historical context, as these external interactions significantly contributed to the vibrancy and interconnectedness of the Gupta and Post Gupta period.

literary styles, which were later complemented by the distinct narrative techniques of Banabhatta. Furthermore, the analysis incorporates the contributions of Bharavi, illustrating the diverse thematic scope of literature in the Gupta and Post Gupta period. The case study argues that studying Kalidasa, Banabhatta, and Bharavi is essential to understanding the textual traditions of the time. The linguistic and structural brilliance found in the literature of Kalidasa, Banabhatta, and Bharavi defined the academic and aesthetic standards of the era. The researchers concluded that the collective literature of these three figures shaped the intellectual landscape. By evaluating the specific textual characteristics of Kalidasa, Banabhatta, and Bharavi, the study underscores the profound literary achievements that characterized the Gupta and Post Gupta period.

Based on the above source, attempt the following five questions.

271. Which major literary figures are the specific focus of the academic investigation?
(A) Magha, Bhavabhuti, and the writer Dandi
(B) Nalanda, Valabhi, and the caves of Ajanta
(C) Kalidasa, Banabhatta, and Bharavi
(D) Vishnu, Dharmottara, and the ancient Purana

272. What did the literature produced by Kalidasa, Banabhatta, and Bharavi represent according to scholars?
(A) A decline in textual traditions
(B) A remarkable intellectual flourishing
(C) An exclusive focus on architectural design
(D) A rejection of aesthetic standards

273. Whose foundational literary styles were later complemented by the distinct narrative techniques of Banabhatta?
(A) Bharavi
(B) Sri Magha
(C) Dandi
(D) Kalidasa

274. What does the analysis of Bharavi's contributions illustrate?
(A) The diverse thematic scope of literature in the period
(B) The singular focus of the era's narrative techniques
(C) The mathematical achievements of the era
(D) The structural principles of the temples

275. What defined the academic and aesthetic standards of the era according to the case study?
(A) The systematic evolution of temples throughout the period.
(B) The metallurgical artifacts and tools from the local area.
(C) The linguistic and structural brilliance in their literature.
(D) The underlying economic and political institutional frameworks.

Direction : Please read the following source carefully.

Continuing the exploration of literature from the Gupta and Post Gupta period, a subsequent academic case study shifts its focus to another set of prominent literary figures: Magha, Bhavabhuti, and Dandi. The researchers conducted a thematic review of the literature authored by Magha, Bhavabhuti, and Dandi to evaluate their influence on the period's intellectual traditions. The study emphasizes that the literature of Magha, Bhavabhuti, and Dandi introduced complex narrative structures and aesthetic theories. By analyzing their works, scholars found that Magha's poetic precision, combined with the dramatic intensity of Bhavabhuti, profoundly enriched the literature of the era. Additionally, the rhetorical contributions of Dandi provided a critical framework for understanding literary aesthetics. The case study posits that the literature developed by Magha, Bhavabhuti, and Dandi is crucial for a complete comprehension of the Gupta and Post Gupta period. The academic review demonstrates that the texts of Magha, Bhavabhuti, and Dandi successfully expanded the stylistic boundaries of classical literature. Ultimately, the researchers conclude that an in-depth assessment of the literature of Magha, Bhavabhuti, and Dandi reveals the dynamic and evolving nature of literary expression during this significant historical timeframe.

Based on the above source, attempt the following five questions.

276. The subsequent academic case study shifts its focus to which set of literary figures?
(A) Magha, Bhavabhuti, and Dandi

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ANSWERS

1. (B) Sri Gupta
Historically, Sri Gupta is recognized as the first ruler and founder of the Gupta dynasty in the late third century. Although his reign was initially modest, he laid the groundwork for a lineage that later expanded into a vast empire. His descendants, particularly Chandragupta I, eventually elevated the family status to imperial heights through strategic alliances.

2. (A) Both A and R are true and R is the correct explanation of A.
During this period, monarchs asserted their supreme authority by adopting exalted titles such as Maharajadhiraja, signifying their status as great kings of kings. This practice directly reflected the political reality of ruling a decentralized yet expansive imperial structure. These titles served to legitimize sovereign power over various subordinate rulers and the diverse territories within the empire.

3. (C) A tax-exempt land grant provided to Brahmanas
In the context of ancient administration, an Agrahara was a specific category of land grant bestowed upon Brahmanas or religious institutions. These grants were typically perpetual and hereditary, coming with significant exemptions from various state taxes and royal interference. This system aimed to support scholarly and religious activities while encouraging the expansion of agriculture in newly settled areas.

4. (A) P-2, Q-4, R-1, S-3
The administrative hierarchy featured specialized officers for diverse duties. The Sandhivigrahika managed foreign affairs and warfare, while the Kumaramatya served as a high-ranking official in the central cadre. Regionally, the Uparika functioned as a provincial governor, and the Gramika was responsible for village-level administration. This structured system ensured efficient governance across the empire's various territorial and functional divisions.

5. (C) Provinces were known as Bhuktis and headed by Uparikas.
The imperial administration was organized into several large provinces known as Bhuktis. Each of these territorial units was placed under the governance of a high-ranking official styled as an Uparika, often appointed directly by the monarch. This provincial arrangement facilitated the decentralized management of the vast empire, allowing for effective tax collection, maintenance of order, and local judicial oversight.

6. (B) I and III
Social structures during this era were characterized by the increasing rigidity of the varna system and the appearance of specific customs. The practice of Sati was documented in contemporary inscriptions, notably at Eran, marking its historical presence. While the period saw cultural refinement, it also experienced growing social hierarchies and the emergence of marginalization practices that affected various community groups.

7. (D) Guilds played a minor role in urban administration.
Economic life was characterized by the significant and active participation of merchant and artisan guilds in urban governance. These organizations, known as Shrenis, functioned as autonomous bodies that regulated professional standards, acted as banks, and often shared administrative responsibilities with state officials. Contrary to being insignificant, they were central to the stability and commercial prosperity of the empire's cities.

8. (A) Bhaga - King's share of agricultural produce
Taxation in the agrarian economy was primarily based on the Bhaga, which represented the customary royal share of the crop yield. Usually fixed at one-sixth of the total produce, this levy served as the principal source of state revenue. Peasants paid this tax in kind or cash, acknowledging the monarch's ultimate ownership of the land and providing necessary resources.

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religion of the Gupta empire, as the monarchs were primarily adherents of Brahmanism while maintaining a policy of general.

45. (C) Buddhist monasteries at Sanchi and Mathura flourished alongside Hindu temples.
The era was generally characterized by a policy of religious pluralism and state tolerance. Although the monarchs were often devoted to Vishnu, they provided support to various institutions, and members of the royal family frequently made donations to Buddhist and Jain causes. This inclusive environment allowed diverse religious centers at sites like Sanchi and Mathura to thrive peacefully in close proximity.

46. (D) Yajnavalkya Smriti - Manual on law and jurisprudence
The Yajnavalkya Smriti is a foundational legal text that systematized laws regarding property, inheritance, and judicial procedures. It represents the advanced state of legal thinking during the classical period, moving toward more practical and secular regulations. Other mentioned works, such as the Kamasutra or Ashtadhyayi, deal with aesthetics and grammar respectively, highlighting the specialized nature of ancient Indian academic.

47. (A) Nyaya - Pure atheism
The orthodox schools of philosophy addressed different intellectual domains, with Vaisheshika exploring the physical universe through atomic theory and Mimamsa interpreting Vedic rituals. Vedanta focused on the metaphysical teachings of the Upanishads. However, Nyaya was not a school of pure atheism; instead, it was primarily concerned with logic, epistemology, and the valid means of attaining knowledge to achieve spiritual.

48. (B) Esoteric practices using mantras and rituals for spiritual power
Tantricism emerged as a powerful religious current that emphasized the use of specific rituals, symbolic diagrams (mandalas), and sacred sounds (mantras) to harness cosmic energy. These practices were aimed at achieving both spiritual liberation and worldly power. Tantric influence eventually permeated various religious traditions, including Hinduism and Buddhism, leading to the development of new sects and sophisticated ritualistic systems during the.

49. (B) Iconoclastic destruction of images
The Gupta period was marked by religious syncretism, where different traditions influenced and merged with one another. This is evident in the creation of composite deities like Harihara and Ardhanarishvara, and the eventual inclusion of the Buddha into the Hindu pantheon. Violent iconoclasm or the systematic destruction of images was not a characteristic of this era's generally tolerant and inclusive cultural.

50. (A) Both Statement I and Statement II are true.
The council held at Valabhi in the fifth or sixth century was a landmark event in Jain history. Patronized by the Maitraka rulers, it led to the final systematic compilation and preservation of the Shvetambara Jain canonical texts. This effort ensured that the oral traditions were committed to writing, protecting the religious teachings from being lost during times of political instability.

51. (C) Aryabhata
Aryabhata was a pioneering mathematician and astronomer of the fifth century who authored the seminal work Aryabhatiya. In this text, he introduced revolutionary concepts such as the decimal system and provided a mathematical basis for understanding various celestial phenomena. His work laid the foundation for subsequent developments in Indian science and significantly influenced mathematical thought in both the Islamic and Western.

52. (A) Both A and R are true and R is the correct explanation of A.
Aryabhata was remarkably ahead of his time in asserting that the earth is a sphere that rotates on its own axis. He correctly deduced that the apparent motion of stars from east to west is actually caused by the earth's rotation in the opposite direction. This scientific observation challenged traditional geocentric views and demonstrated his advanced understanding of relative motion and.

53. (C) An established astronomical or mathematical text
In ancient Indian scientific tradition, a Siddhanta refers to a definitive and comprehensive

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18. (A) Fa-Hien
During the early fifth century, the Chinese monk Fa-Hien traveled to India to collect authentic Buddhist scriptures and visit sacred sites. His detailed travelogue provides invaluable insights into the peaceful social conditions, mild administration, and the flourishing state of Buddhism during the reign of Chandragupta II. His observations highlight the prosperity and cultural stability that characterized the empire during its zenith.

19. (C) The rigidity of untouchability decreased significantly.
Social dynamics in the later era were marked by the further crystallization of the jati system and the formal emergence of the Kayastha community as administrative scribes. However, contrary to a decrease in social barriers, the practice of untouchability and the marginalization of groups like Chandalas actually became more rigid and well-defined. These social hierarchies were often reinforced through land grants.

20. (D) The king was the supreme judicial authority.
The legal system was highly organized, with the monarch serving as the final arbiter of justice. While specialized courts and professional guilds exercised local judicial powers over their members, the king's court remained the highest level of appeal. Legal procedures became more systematic during this time, with a clearer distinction between civil and criminal law appearing in contemporary legal treatises.

21. (C) Pustapala - Record keeper
Effective administration necessitated the maintenance of detailed land and revenue records. The Pustapala was the designated official responsible for managing these archives and verifying land transactions at the district or local level. This role was crucial for ensuring the legality of land grants and the accuracy of tax assessments, reflecting the sophisticated bureaucratic nature of the empire's regional administrative framework.

22. (B) Stridhana - Property strictly controlled by the husband
In the legal and social framework of the era, Stridhana referred specifically to the property and gifts a woman received during her marriage. Contrary to being under the absolute control of the husband, classical law generally recognized the woman's distinct rights over these assets. This provided a degree of economic security for women, though overall societal structures remained primarily patriarchal.

23. (D) Guilds of merchant or artisan associations
The term Nigama referred to an organized association or guild comprising merchants, traders, or skilled artisans. These bodies played an essential role in the urban economy by regulating trade practices, maintaining quality standards, and acting as financial institutions. Their presence in numerous seals and inscriptions demonstrates the significant autonomy and economic power these commercial organizations wielded in ancient Indian cities.

24. (A) Increase in the use of standard gold coinage
The late period was generally characterized by a noticeable decline in long-distance trade and the emergence of closed village economies based on land grants. This economic shift resulted in a significant reduction in the circulation and quality of gold coinage. Therefore, a supposed increase in standard gold currency is an exception that contradicts the broader historical trend toward a less monetized.

25. (A) Both Statement I and Statement II are true.
The Kayastha community emerged as a distinct social group during the transition to the later period. Originally functioning as professional scribes and accountants, they were essential for drafting and maintaining the increasing volume of land grant documents. Their specialized knowledge of administrative procedures and record-keeping eventually led to their crystallization into a prominent caste within the evolving medieval social structure.

26. (A) Vishnu
The Gupta era witnessed the significant rise of Bhagavatism, a tradition centered on the devotion to Vishnu and his various incarnations. The monarchs themselves were often styled as Parama-Bhagavatas, indicating their deep personal commitment to the deity. This religious shift was reflected in the construction of grand temples and the widespread use of Vaishnavite symbols in imperial iconography and coinage.

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9. (A) I, II, III, and IV
The transition to the subsequent era was marked by the strengthening of feudalism and a noticeable decline in major urban centers. Economic shifts led to a decrease in the circulation of coined money and the rise of local intermediaries who exercised considerable power over land. These factors contributed to the development of self-sufficient village economies, replacing the earlier centralized commercial networks.

10. (A) Vithi - Sandhivigrahika
Within the administrative framework, a Vithi was a district-level sub-division, but it was not managed by a Sandhivigrahika. The Sandhivigrahika was actually a high-level central minister responsible specifically for peace, war, and diplomatic relations with other states. Consequently, linking this specialized ministerial role to the headship of a small regional administrative unit is historically inaccurate in the imperial hierarchy.

11. (A) II, IV, I, III
The succession of imperial rulers followed a clear chronological progression. Chandragupta I established the early empire, followed by the extensive conquests of Samudragupta. Subsequently, the throne passed to Kumaragupta I, known for his long and stable reign, and finally to Skandagupta, who famously defended the realm against the Huna invasions. This sequence represents the peak and eventual defense of the dynasty.

12. (B) Widespread issuance of land grants with administrative rights
The emergence of self-reliant village economies was primarily driven by the frequent donation of land to religious and secular individuals. These grants often transferred not just the revenue but also administrative and judicial authority to the donees. This process effectively bypassed central control, leading to the fragmentation of political power and the creation of isolated, autonomous economic units at the village.

13. (C) The high social and economic status of caravan traders
Inscriptions and seals frequently highlight the Sarthavaha, who served as the leader of mobile merchant caravans. The prominent mention of these individuals indicates their substantial influence and elevated standing within the contemporary socio-economic hierarchy. These caravan leaders played a vital role in connecting distant regions through trade, contributing significantly to the commercial vitality and wealth of the imperial urban centers.

14. (A) Both Statement I and Statement II are true.
The social landscape witnessed a significant transformation as the caste system became increasingly complex with the rise of numerous sub-castes or jatis. This proliferation resulted from the assimilation of various foreign tribes into the Hindu fold and the geographical expansion of agriculture into tribal territories. These factors necessitated new social classifications, leading to the elaborate and rigid hierarchical structure.

15. (A) The emergence of feudal land tenure
The transfer of land alongside extensive privileges, such as rights to subterranean minerals and immunity from the entry of royal troops, signifies a shift in governance. Such comprehensive grants weakened the direct authority of the central state over its territories. This practice facilitated the rise of a landed aristocracy, characterizing the development of feudal relations and decentralized political control.

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16. (B) Lands donated to Brahmanas for religious merit
A Brahmadeya was a specific form of tax-exempt land gift made to Brahmanas to earn spiritual merit for the donor. These grants were intended to provide a stable livelihood for scholars and priests, ensuring the continuation of Vedic rituals and education. Over time, these donated lands became centers of agrarian expansion and served as influential outposts for the spread of culture.

17. (B) Jizya
During this classical period, the state collected various taxes such as Udranga, Uparikara, and Sulka to fund the administration and military. However, Jizya was a specific discriminatory tax imposed on non-Muslim subjects, which was only introduced to the Indian subcontinent during the later medieval period under different dynasties. It was entirely absent from the fiscal system of the early imperial era.

36. (D) Assimilation of Buddhist concepts into reformed Brahmanism
The eventual decline of Buddhism in the subcontinent was largely due to the internal transformation of Brahmanical Hinduism. By adopting concepts like non-violence and incorporating the Buddha as an incarnation of Vishnu, Hinduism became more inclusive and appealing to the masses. This assimilation reduced the distinctiveness of Buddhism, leading to its gradual absorption into the broader Hindu religious and social.

37. (C) Deep emotional and personal devotion to a supreme deity
The initial phase of the Bhakti movement was defined by an intense, personal, and emotional bond between the devotee and their chosen god. Moving away from complex rituals and abstract philosophy, it emphasized that salvation was attainable through sincere love and surrender. This transformative approach made spirituality accessible to all segments of society, regardless of their caste or gender status.

38. (B) The rescuing of the earth from chaos by the monarch
In imperial iconography, the Varaha avatar of Vishnu, who rescues the earth goddess from the cosmic ocean, served as a powerful political metaphor. Gupta kings adopted this symbol to represent their own role in restoring order and protecting the realm from the chaos of foreign invasions. This imagery reinforced the divine connection and protective duty associated with their sovereign authority.

39. (A) Both Statement I and Statement II are true.
Puranic religion acted as a significant tool for cultural integration by incorporating local and tribal deities into the mainstream Hindu pantheon. This process of Sanskritization allowed the ruling dynasty to establish a shared religious identity with newly assimilated tribal populations. By identifying local gods with Puranic figures, the monarchs effectively legitimized their political authority over diverse and expanding frontier regions.

40. (A) Puranic Puja
The shift toward image-centered worship led to the development of Puranic Puja, which involves personalized rituals such as offering food, flowers, and bathing the deity. Unlike the ancient Vedic Yajna, which focused on sacrificial fires, Puja emphasized a direct and loving relationship with the god residing in the temple. This form of worship became the standard practice in the evolving Hindu.

41. (C) The physical world is an illusion obscuring reality
In Advaita philosophy, the concept of Maya describes the cosmic power that makes the singular reality appear as a diverse and fragmented world. It suggests that our sensory perceptions of the physical universe are essentially illusory and temporary. Spiritual enlightenment is achieved by piercing through this veil of Maya to realize the ultimate, unchanging truth of the Brahman and the soul.

42. (A) Ahimsa
The formalization of Hindu life goals resulted in the four Purusharthas: Dharma (righteousness), Artha (economic prosperity), Kama (aesthetic pleasure), and Moksha (spiritual liberation). These objectives provided a comprehensive framework for a balanced human life according to classical tradition. While Ahimsa or non-violence is an important ethical principle in many Indian traditions, it is not categorized as one of these four.

43. (D) Brihatsamhita
Varahamihira's Brihatsamhita is an encyclopedic work that offers extensive information on the diverse aspects of life during the Gupta period. Beyond astronomy, it covers geography, architecture, agriculture, and social customs, providing a detailed snapshot of contemporary society. This text serves as a vital primary source for historians seeking to understand the material and cultural conditions of that prosperous classical era.

44. (B) It became the state religion of the Gupta empire.
Jainism continued to be a significant religious force, particularly in western India, and held important councils at Valabhi to codify its scriptures. Both the Digambara and Shvetambara sects remained active during this period. However, Jainism never became the official state

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vibrant pigments and fresco paintings, and the Bhitargaon temple is a rare surviving example of monumental brick architecture. These sites collectively demonstrate.

80. (B) The gold coins were known as Dinara.
The imperial currency system featured high-quality gold coins, which were formally referred to as Dinaras. Initially modeled on earlier Kushan and Roman types, these coins gradually became more indigenous in design and artistic style. They were issued in various types depicting the monarch in diverse roles, reflecting the economic prosperity and the high level of metallurgical and artistic skill of.

81. (A) I, II, and IV
Metallurgical excellence was visible in both monumental works like the iron Mehrauli pillar and smaller artifacts like ornate gold coins. Bronze and copper casting also reached perfection, as seen in various religious sculptures. However, while the Sultanganj Buddha is a masterpiece of metal casting, it is made of copper rather than silver, demonstrating the craftsmen's ability to work with.

82. (A) Alchemy was completely unknown in this period.
Contrary to being unknown, early chemistry and alchemy, known as Rasashastra, were active fields of study during this time. Scholars investigated the properties of various minerals and metals, particularly mercury, for use in medicine and spiritual practices. They developed sophisticated techniques for smelting, refining, and alloying, which provided the technical foundation for the era's remarkable achievements in both metallurgy and pharmaceutical.

83. (C) Archer type - King holding a bow
The coinage of the era was highly varied, with different types depicting the monarch in various symbolic poses. The Archer type, showing the king holding a bow and arrow, was one of the most common and iconic designs. Other types, like the Lyrist or Ashvamedha, depicted the king playing a lute or performing a sacrifice, illustrating his diverse martial.

84. (A) I, II, III, and V
The Sultanganj Buddha is a monumental copper statue weighing over 500 kilograms, representing a peak of metallurgical achievement. It was created using the advanced lost-wax technique, which allowed for its grand scale and detailed features. Dating to the late classical period rather than the Mauryan era, it serves as a testament to the skill of craftsmen in managing large-scale.

85. (C) Steatite - Gupta gold coins
Various materials were skillfully utilized for artistic and practical purposes, such as iron for pillars, terracotta for temple panels, and lapis lazuli for blue pigments. However, steatite was primarily used for seals in much earlier civilizations like the Indus Valley. The gold coins of this era were made of high-purity gold, reflecting the period's wealth and advanced minting.

86. (B) Control over prosperous trade routes and gold access
The exceptional quality and quantity of gold coinage in the early imperial period were the direct results of economic prosperity. The empire's control over vital trade routes and access to gold sources enabled the monarchs to issue high-purity currency. This abundance of gold coins facilitated large-scale commerce and served as a powerful symbol of the state's financial strength and imperial.

87. (D) High phosphorus content and a protective film prevent rust
The extraordinary preservation of the Mehrauli Iron Pillar is primarily a result of the advanced metallurgical techniques used during its creation. The iron has a high phosphorus content and lacks sulfur and manganese, which, combined with the formation of a protective 'misawite' layer on the surface, prevents rust. This natural protective film has allowed the pillar to survive for centuries.

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88. (A) Mastery of large-scale mold casting and metal joining
The creation of massive metal sculptures, such as the 7.5-foot copper Buddha, demonstrates that Gupta craftsmen had achieved complete mastery over large-scale casting. This process required sophisticated knowledge of furnace

treatise on astronomy or mathematics. These texts provided the theoretical framework and mathematical rules for calculating planetary positions, eclipses, and time measurements. The development of several major Siddhantas during this era signifies the high level of intellectual rigor and systematic observation achieved by classical Indian scholars in.

54. (A) P-3, Q-2, R-1, S-4
Scientific progress was driven by brilliant scholars in various fields. Aryabhata calculated an accurate value of Pi, while Brahmagupta authored the Brahmasphutasiddhanta, introducing advanced algebraic rules. Varahamihira compiled the Brihatsamhita, an encyclopedic work on diverse natural sciences. In medicine, Sushruta is renowned for his detailed contributions to surgery, demonstrating the comprehensive nature of scientific inquiry during this flourishing classical.

55. (D) He provided rules for computing with zero and negative numbers.
Brahmagupta was a monumental figure in mathematics who formally defined the properties of zero as a number in its own right. He established the first systematic rules for performing arithmetic operations with zero and negative quantities, which he termed 'debts'. His insights transformed algebra into a sophisticated mathematical tool, enabling more complex calculations and influencing the global development of numerical systems.

56. (A) I, II, and IV
Aryabhata made extraordinary contributions to science by calculating a highly accurate value for the solar year and the circumference of the earth. He correctly identified that eclipses are caused by shadows rather than mythological demons and provided a precise value for Pi. Contrary to flat-earth beliefs, he recognized the earth's spherical shape and its rotation, marking a peak in.

57. (C) Varahamihira completely dismissed astrology.
Ancient Indian astronomy was a highly developed science that accurately explained eclipses and utilized mathematical models to predict celestial events. Some texts, like the Romaka Siddhanta, even reflect cross-cultural intellectual exchanges with the Greek world. However, despite his scientific rigor, Varahamihira did not dismiss astrology; instead, he integrated it with astronomy, treating them as complementary branches of celestial.

58. (A) Panchasiddhantika - Astronomy
Scientific works were specialized and covered distinct intellectual territories. The Panchasiddhantika is a crucial astronomical text by Varahamihira that summarizes five earlier traditions. Other works mentioned, such as Ashtangahridayam, focus on medicine, while Lilavati is a much later medieval mathematical treatise. The Surya Siddhanta is also primarily an astronomical text rather than a medical one, highlighting the distinct boundaries of these.

59. (A) I, II, IV, and V
The era was marked by groundbreaking mathematical achievements, including the decimal system, the formal concept of zero, and advanced trigonometric functions. Scholars like Brahmagupta even discussed a rudimentary idea of attraction toward the earth, prefiguring the concept of gravity. While these theoretical advancements were profound, the telescope was not invented during this period, as it is a much later.

60. (B) Bhaskara I - Poetry
The period featured many specialized scientists, such as Dhanvantari in medicine and Palakapya in veterinary science. Aryabhata was a legendary mathematician and astronomer. However, Bhaskara I was not known for poetry; he was a prominent mathematician and astronomer who wrote influential commentaries on Aryabhata's work. His contributions were essential for the continuation and expansion of the mathematical traditions established.

61. (A) II, III, IV, I
The development of Indian astronomy followed a clear chronological path through the work of key scholars. Aryabhata flourished first in the late fifth century, followed by Varahamihira in the sixth century. Brahmagupta made his significant contributions in the seventh century, while Bhaskara II represents a much later pinnacle of the tradition, living during the twelfth century. This sequence reflects centuries.

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27. (A) Both A and R are true and R is the correct explanation of A.
Historians often characterize this era as a pinnacle of ancient civilization due to unprecedented progress in multiple intellectual and creative fields. The period saw remarkable advancements in Sanskrit literature, sophisticated temple architecture, and groundbreaking scientific discoveries. Such widespread cultural and academic excellence justifies the common designation of this epoch as a flourishing and prosperous golden age of history.

28. (B) Non-dualism or monism
Advaita is a profound philosophical concept that emphasizes the ultimate oneness of the individual soul and the universal reality. It posits that the perceived multiplicity of the world is an illusion and that spiritual liberation is achieved through the realization of this non-dual nature of existence. This school of thought became highly influential in the intellectual discourse of the post-classical era.

29. (A) P-2, Q-1, R-4, S-3
The classical philosophical landscape was defined by six orthodox schools, each associated with a foundational thinker. Samkhya was founded by Kapila, and Yoga was systematized by Patanjali. The Nyaya school of logic is attributed to Gautama, while Mimamsa, focused on Vedic rituals, was developed by Jaimini. These systems represent the systematic development of Indian logic, metaphysics, and ethical thought during.

30. (D) Image worship became a common feature of Hinduism.
Religious practices underwent a major shift as the focused devotion of Bhakti became more prevalent than ancient Vedic sacrifices. This transition led to the widespread adoption of image worship and the construction of permanent structural temples to house the deities. While Hinduism flourished, other faiths like Buddhism and Jainism continued to exist, benefiting from the general environment of royal.

31. (B) I, II, and IV
Puranic Hinduism was characterized by the popularization of Bhakti and the introduction of the avatar doctrine, which made religion more accessible. A significant development was the inclusion of women and Shudras in religious life, allowing them to listen to epics and Puranas. Far from rejecting temples, this era actually saw the peak of temple construction as central hubs of worship.

32. (B) It received extensive royal patronage comparable to the Mauryan era.
During the later period, Buddhism evolved with the growth of Vajrayana and the influence of Tantric practices, while Nalanda flourished as an international academic center. However, the level of direct imperial support for the faith had significantly declined compared to the Mauryan age. Most rulers of this time were primarily patrons of Brahmanism, leading to a gradual shift in religious.

33. (B) Pashupatas - Worship of Shiva
The Pashupatas represented one of the oldest and most influential Shaivite sects dedicated to the worship of Shiva as Pashupati. They followed specific ascetic practices and rituals aimed at achieving spiritual liberation through divine grace. This sect was part of the broader rise of sectarian Hinduism, where different groups focused their devotion on specific supreme deities like Shiva or Vishnu.

34. (A) I, II, IV, and V
This era was a period of intense intellectual activity where the six orthodox systems of philosophy were formally codified. Prominent thinkers like Shankara advanced Advaita Vedanta, while the materialistic Charvaka school and Buddhist schools like Madhyamaka continued to engage in debates. However, Ramanuja's Vishishtadvaita is a much later medieval development, appearing long after the early classical and post-classical periods ended.

35. (C) Manusmriti - Buddhist monastic codes
Canonical texts served specific functions in social and religious life. While the Puranas recorded genealogies and the epics provided moral and poetic narratives, the Manusmriti functioned as a foundational legal and social code for Brahmanical society. It did not contain Buddhist monastic rules; those were specifically documented in the Vinaya Pitaka, which governed the conduct of Buddhist monks and nuns.

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later transmitted it to Europe, where it became known as the Hindu-Arabic numeral system. This transmission was a critical factor in the development of modern global mathematics and science, replacing cumbersome.

71. (D) Ganita - Mathematics
Technical terminology in the classical era was well-defined, with Ganita serving as the general term for the entire field of mathematics. Specialized branches included Bijaganita for algebra and Rekhaganita for geometry. These terms reflect the systematic classification of different mathematical disciplines, showing that scholars recognized the distinct logical and practical applications of various types of calculations and geometric constructions.

72. (A) Vrikshayurveda - Metallurgy
Specialized sciences had specific names, such as Ayurveda for general medicine and Hastyayurveda for the treatment of elephants. Rasashastra dealt with chemistry and alchemy. However, Vrikshayurveda was not related to metallurgy; instead, it was the science of plant life and arboriculture, focusing on the health and cultivation of trees. This reflects the broad scope of ancient Indian scientific inquiry into.

73. (C) A method for solving indeterminate linear equations
In ancient Indian algebra, Kuttaka referred to a sophisticated mathematical method used to solve indeterminate equations of the first degree. This technique was particularly important for astronomical calculations involving planetary cycles. Its development demonstrates the high level of algebraic thinking achieved by scholars like Brahmagupta and Aryabhata, who were able to solve complex problems that were only addressed.

74. (A) Advanced surgery techniques
The Brihatsamhita was a truly encyclopedic work that discussed a vast array of subjects, ranging from planetary movements and cloud formations to architecture and social omens. It provides a comprehensive view of the natural world and human life as understood in the sixth century. However, it did not cover advanced surgical techniques, which were the specialized domain of medical texts.

75. (A) Both Statement I and Statement II are true.
Ancient Indian astronomers achieved remarkable success in predicting solar and lunar eclipses by moving beyond mythological explanations. They utilized advanced mathematical tools, including algebra and trigonometry, to calculate the precise movements and intersections of celestial bodies. This scientific approach allowed them to understand eclipses as natural events caused by shadows, demonstrating the peak of intellectual achievement in classical Indian.

76. (B) Its rust-resistant metallurgical composition
The Iron Pillar at Mehrauli is a testament to the extraordinary metallurgical skills of ancient Indian craftsmen. Despite being exposed to the elements for over fifteen centuries, it has remained remarkably free of significant corrosion. This durability is due to the specific high-phosphorus composition of the iron and the formation of a protective passive film on its surface, which.

77. (A) Both A and R are true and R is the correct explanation of A.
The classical period was marked by exceptional achievements in metallurgy, evidenced by the production of high-purity gold coins and monumental metal works. The Sultanganj Buddha, a massive copper statue, and the rust-resistant Mehrauli Iron Pillar demonstrate a profound understanding of alloying, casting, and metal preservation. These artifacts confirm that Indian metalworkers had reached a level of technical perfection.

78. (D) A lost-wax casting process for metal sculptures
Cire-perdue, or the lost-wax technique, was a sophisticated metallurgical process used to create intricate and hollow metal sculptures. It involved making a wax model, encasing it in clay, melting the wax out, and then pouring molten metal into the resulting mold. This advanced method allowed Gupta artists to produce detailed and large-scale bronze and copper statues with great precision.

79. (A) P-2, Q-1, R-4, S-3
Archaeological remains from the period highlight the diverse use of materials in art and architecture. The Mehrauli pillar is made of iron, while the Sultanganj Buddha is a massive copper sculpture. The Ajanta caves are famous for their

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62. (D) A summary of five earlier astronomical treatises
Varahamihira's Panchasiddhantika is a vital historical document that preserves the essence of five ancient astronomical systems: Paitamaha, Vashistha, Surya, Paulisa, and Romaka. By summarizing these diverse traditions, the text provides a comprehensive view of the evolution of astronomical thought before the sixth century. It is a masterpiece of scientific synthesis, reflecting the sophisticated analytical capabilities of classical Indian.

63. (A) A monumental leap allowing for advanced computations
The refinement and widespread use of the decimal place-value system, including a symbol for zero, was a transformative achievement. This numerical system simplified complex calculations and provided the foundation for advanced algebra and astronomy. Its eventual transmission to the Arab world and then to Europe revolutionized global mathematics, making it one of India's most significant and enduring intellectual contributions to.

64. (C) Statement I is true but Statement II is false.
The Surya Siddhanta is a cornerstone of ancient Indian astronomy, providing sophisticated mathematical rules for determining the motions of the sun, moon, and planets. Far from being purely mythological, it employs complex geometric models and trigonometric calculations to predict celestial events with remarkable accuracy. It represents a transition from purely observational methods to a more rigorous, calculation-based scientific approach.

65. (B) Arybhatiya
Aryabhata's seminal work, the Aryabhatiya, is the primary source for studying advanced concepts like the calculation of planetary longitudes and the earth's circumference. The text introduces the use of epicycles to explain planetary motion and demonstrates a high level of mathematical sophistication. It stands as a definitive record of the scientific rigor and astronomical knowledge achieved during the late fifth.

66. (A) Indian mathematics (Aryabhata and Surya Siddhanta)
The formal introduction of the 'Sine' function, known as Jya, was a major milestone in the history of trigonometry, first appearing in Indian astronomical texts like the Aryabhatiya. Indian scholars replaced the older Greek chord-based calculations with this more efficient system. This trigonometric innovation was later adopted by Islamic mathematicians and eventually reached the Western world, forming the basis of.

67. (C) Calculus of variations
While classical Indian mathematicians made extraordinary progress in algebra, including the solution of quadratic and indeterminate equations and the decimal system, some modern branches of math were not yet developed. The calculus of variations is a specialized area of mathematics that emerged in Europe during the eighteenth century. Thus, while ancient Indian math was highly advanced, this specific field was.

68. (D) Varahamihira
Varahamihira was a versatile scholar who compiled the Brihatsamhita, an immense encyclopedic work. This text is a treasury of knowledge, covering not only astronomy and astrology but also botany, zoology, architecture, and social customs. It reflects the interconnected nature of various sciences and arts in the classical worldview, demonstrating the author's wide-ranging intellect and his role as a great systematizer.

69. (C) It states that a number divided by zero is zero.
Brahmagupta's Brahmasphutasiddhanta is a landmark text in algebra and arithmetic, famous for defining the mathematical properties of zero. It was later translated into Arabic, influencing the development of Islamic science. However, Brahmagupta struggled with division by zero, incorrectly suggesting a result that was not zero. The correct concept of infinity in this context was only refined by later mathematicians.

70. (B) They were adopted by the Arabs and transmitted to Europe.
The Indian numerical system, characterized by the decimal place-value and the use of zero, was a revolutionary intellectual export. Arab scholars recognized its efficiency, adopted it, and

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temperatures, mold construction, and the ability to join separate metal sections seamlessly. Such works prove that metallurgy had evolved from a small-scale craft into a highly advanced and.

89. (C) Statement I is true but Statement II is false.
The early classical period saw a magnificent variety of gold coins, initially of very high purity. However, as the empire faced economic strain and foreign invasions in its later years, the gold content in the coinage actually began to decline. The later coins often contained more alloyed metals, reflecting the diminishing financial resources and political instability that eventually affected the.

90. (A) The process of Indianization of coin motifs
The evolution of coin designs clearly illustrates a process of Indianization, where foreign artistic influences were gradually replaced by indigenous motifs. Early coins often featured Greek deities and legends, but these were systematically replaced by Hindu goddesses like Lakshmi and Sanskrit inscriptions. This shift reflects the growing cultural self-assertion and the development of a distinct classical Indian aesthetic in the.

91. (D) Rasachikitsa
The use of refined metals and minerals for medicinal purposes is known as Rasachikitsa, a vital branch of ancient Indian healthcare. This field involved the systematic processing of substances like mercury, sulfur, and gold to create potent therapeutic compounds. It represents a sophisticated intersection of chemistry and medicine, highlighting the advanced scientific inquiry into the healing properties of the material world.

92. (B) The exclusive inclusion of ornate Islamic calligraphy
Classical gold coins are renowned for their high aesthetic quality and the use of Sanskrit legends in metrical form. They featured intricate depictions of the monarch's various skills and religious devotions. However, Islamic calligraphy was not a feature of this era's coinage, as it only appeared in the subcontinent much later with the establishment of different medieval political.

93. (C) Chandra
The inscription on the Mehrauli Iron Pillar mentions a powerful king named Chandra, who is generally identified by historians as Chandragupta II. The text records his military victories and his devotion to Vishnu, for whom the pillar was originally erected as a standard (dhvaja). This inscription is a primary historical source for understanding the reign and geographical reach of the.

94. (D) Platinum was the most commonly used metal for daily tools.
During this period, iron, bronze, copper, and silver were the primary metals used for a wide range of agricultural tools, religious sculptures, and imperial currency. Iron was especially crucial for making durable farming implements. However, platinum was not known or used during this era; the technology to work with platinum only developed globally in much more recent historical.

95. (A) Die-striking technique was prominently used for gold coins.
The minting of gold coins was a sophisticated process that primarily utilized the die-striking technique. This involved striking a pre-weighted metal blank between two engraved dies to create detailed and consistent designs on both sides. This method allowed for the high level of artistic detail and uniformity that characterizes classical coinage, moving beyond the simpler punch-marking techniques of earlier centuries.

96. (B) Mehrauli - Delhi
Key historical sites are located across modern India, with Mehrauli in Delhi being the famous location of the rust-resistant iron pillar. Other sites like Sultanganj are in Bihar, and Bhitargaon is located in Uttar Pradesh. These geographical locations are essential for archaeologists and historians as they provide the physical context for the era's remarkable achievements in metallurgy and monumental.

97. (B) Skandagupta - Ship type
Coins often symbolized the personal interests or achievements of the monarchs. Samudragupta is famously depicted as a lyrist, while Chandragupta II and Kumaragupta I are shown as lion and rhinoceros slayers respectively. However, the

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and aesthetic potential of terracotta in the creation of monumental.

116. (B) A main shrine surrounded by four subsidiary shrines
The Panchayatana style is a specific temple layout where the central primary shrine is flanked by four smaller subsidiary shrines located at the corners of the platform. This five-fold arrangement, exemplified by the Deogarh temple, became a significant model for later temple complexes. It allowed for the simultaneous worship of multiple aspects of a deity or a group of.

117. (D) Heavy use of purely Gothic pointed arches
Classical temple pillars are known for their distinct features, including square bases, octagonal shafts, and elaborate capitals decorated with inverted lotuses and mythical motifs. These elements were designed using traditional Indian principles of proportion and aesthetics. Gothic pointed arches, however, are a characteristic of medieval European architecture and were never used in the structural temple traditions of.

118. (A) Corbelled roofing
The technical challenge of transitioning from a square sanctum to a rising tower was solved through the use of corbelled roofing. This technique involved laying successive layers of stone or brick so that each layer slightly overlapped the one below, gradually closing the gap at the top. This allowed for the construction of Shikharas before the introduction of the true.

119. (C) Sculptures were completely devoid of any spiritual or serene expression.
Sculpture during this era reached a pinnacle of refinement, characterized by idealized beauty and a profound sense of spiritual serenity. The faces of deities were typically shown with a calm, meditative expression, reflecting the inner peace of the divine. This aesthetic goal was further enhanced by the use of elaborate halos and the famous 'wet drapery' effect, which.

120. (A) It has a two-storied structure.
The Parvati temple at Nachna Kuthara is an important early example that features a rare two-storied structure. It includes a square sanctum on the ground floor with a covered ambulatory path and a smaller upper chamber. This design shows the experimentation with verticality and space that paved the way for the later development of the tall, unified Shikhara in.

121. (D) Anantashayana Vishnu - Found at the Dashavatara Temple in Deogarh
The Dashavatara Temple at Deogarh is home to one of the most famous masterpieces of classical sculpture: the Anantashayana Vishnu. This large relief depicts Vishnu reclining on the serpent Ananta in the cosmic ocean, surrounded by other deities and celestial beings. It is celebrated for its balanced composition, graceful figures, and the deep sense of serenity it conveys.

122. (B) Sanchi Temple No. 17 - Sun Temple
While sites like Bhumara, Tigawa, and Deogarh are correctly associated with Shiva and Vishnu temples, Sanchi Temple Number Seventeen is not a Sun temple. It is actually a very early flat-roofed Gupta temple, likely dedicated to a Buddhist or Brahmanical deity. Its simple, classic proportions make it a fundamental example for studying the beginnings of structural stone.

123. (C) The entrance porch leading into the main temple area
The Mukhamandapa is the formal entrance porch or portico that precedes the main hall of a temple. It serves as a transitional space for worshippers as they enter the sacred complex. Typically supported by ornate pillars, it provides the first architectural impression of the temple and often features carvings of protective deities or auspicious symbols on its pillars and.

124. (B) Udayagiri Cave Shrines
While the era is famous for its structural temples like those at Sanchi, Deogarh, and Bhitargaon, the Udayagiri cave shrines represent the older tradition of rock-cut architecture. Carved directly into the hillside, these caves contain important early sculptures, including the famous Varaha relief. They serve as a vital link between the ancient rock-cut traditions and the emerging structural temple.

125. (D) Statement I is false but Statement II is true.
The classical era represents the formative, experimental stage of structural temple architecture, laying the groundwork for all future developments. While the concept of the

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as the figures of river goddesses on the doorways, became a standard feature. While many temples were dedicated to Vishnu, the period also saw numerous shrines for Shiva, Parvati, and other deities within the.

107. (D) It is a purely Buddhist monument.
The Dashavatara Temple is a profoundly important Hindu monument dedicated to the ten incarnations of Vishnu. It is famous for its intricate relief carvings, particularly the scene of Vishnu reclining on the serpent Ananta. It is not a Buddhist monument; instead, it stands as a classic example of early Brahmanical structural temple architecture, reflecting the rise of Bhagavatism during the.

108. (D) All of the above
Several important temples from this period have survived, providing a clear picture of early architectural styles across different regions. These include the Shiva temple at Bhumara, the Vishnu temple at Tigawa, and the Parvati temple at Nachna Kuthara. Each of these sites illustrates the foundational characteristics of the era's architecture, such as the square sanctum and the decorated portico.

109. (A) I, II, III, and IV
The architectural evolution of the period is characterized by the transition from flat roofs to Shikharas, the introduction of the Panchayatana layout, and the use of raised platforms known as Jagatis. Doorways also became highly ornate with elaborate carvings. Islamic features like arches and domes were not part of this tradition, as they were introduced centuries later during a.

110. (A) Jagati - Raised platform
Architectural terminology was precisely defined during the classical era. The Jagati refers to the raised platform upon which the entire temple was built, providing both structural stability and symbolic elevation. Other terms like Antarala (vestibule), Kalasha (finial), and Vahan (divine mount) describe specific functional and decorative elements that together created the complex symbolic language of the Hindu.

111. (A) II, III, I
The stylistic progression of temple architecture began with simple flat-roofed square cells like those at Tigawa. This was followed by the addition of covered ambulatory paths for circumambulation, as seen in the Parvati temple at Nachna. The final stage of development during this era involved the emergence of low Shikharas and the more complex Panchayatana layout exemplified at.

112. (B) Transition from secular space into a sacred and purifying zone
The depiction of the river goddesses Ganga and Yamuna on temple doorways served a profound symbolic purpose. As the devotee entered the temple, passing these figures represented a ritual purification, metaphorically washing away worldly impurities before approaching the deity. This architectural feature emphasized the transition from the secular world into the sacred space of the sanctum, reinforcing the.

113. (C) The development of monumental and enduring sacred temple spaces
The adoption of stone and brick as primary building materials was a transformative moment that allowed for the creation of enduring monumental structures. Unlike earlier wooden shrines, these permanent temples could be elaborately carved and designed to last for generations. This shift provided the physical foundation for the long-term institutionalization of Hindu worship and the development of distinct.

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114. (A) Both Statement I and Statement II are true.
The Tigawa temple represents the simplest and earliest form of structural temple architecture from the Gupta period. It consists of a basic square Garbhagriha with a flat roof and a small open porch supported by four ornate pillars. Its modest design highlights the foundational elements of temple construction before the later development of Shikharas and more elaborate layouts.

115. (A) The Bhitargaon Temple
The Bhitargaon Temple is the definitive example of a large terracotta brick temple from the classical era. Its unique features include a tapering pyramidal roof and a series of terracotta panels depicting various mythological narratives and divine figures. It stands as a masterpiece of brick architecture, demonstrating the versatility

135. (C) Cave 19 - Hindu structural temple
Ajanta is a purely Buddhist site, consisting of prayer halls (Chaityas) and residential monasteries (Viharas) carved into the rock. Cave Nineteen is a magnificent Chaitya hall, not a Hindu structural temple. It features an ornate facade and a stupa-shrine inside, representing a peak of Buddhist rock-cut architecture. Identifying it as a Hindu structural temple is an error in both.

136. (D) The fragile nature of the local sandstone and clay rock
The degradation of the Bagh cave paintings is primarily a result of the geological environment. Unlike the hard basalt of Ajanta, the caves at Bagh were carved into a much softer and more fragile sandstone. Over centuries, moisture and the natural crumbling of the rock surface caused the plaster and the paintings to peel away, leading to the loss.

137. (C) A serene and compassionate figure holding a blue lotus
The 'Bodhisattva Padmapani' is a quintessential image of spiritual compassion, depicting a serene figure holding a blue lotus (padma). The painting is celebrated for its graceful, slightly bent posture and the calm, meditative expression on the face. It perfectly embodies the Mahayana ideal of a being who delays their own enlightenment to help all living beings achieve liberation.

138. (B) Visual records of contemporary elite material culture
The intricate hairstyles, elaborate jewelry, and fine clothing depicted in the Ajanta paintings provide a detailed visual record of the material culture of the era. These artistic choices reflect the real-life fashions and luxuries enjoyed by the social elite who patronized these religious sites. By observing these details, historians can gain insights into the sophisticated lifestyle and aesthetic.

139. (A) Both Statement I and Statement II are true.
The later and most magnificent phase of the Ajanta caves was heavily supported by the Vakataka dynasty, who ruled the Deccan. Inscriptions specifically mention Harishena, the last great Vakataka king, and his ministers as key patrons. This royal and aristocratic support was essential for the massive scale and high artistic quality of the paintings and sculptures produced during the.

140. (A) Bagh displays a more prominent secular and earthly joy
While both sites share a similar artistic style, the paintings at Bagh are distinguished by their emphasis on secular and worldly themes. They capture the vibrancy of daily life, music, and social celebrations, contrasting with the more intensely religious and narrative-driven focus of Ajanta. This difference highlights the broad range of artistic expression during the classical period, covering both.

141. (C) Pointillism
The technique of using multiple viewpoints within a single narrative scene allowed Ajanta artists to depict complex stories that unfolded across both space and time. This approach, often called synoptic narrative, enabled the viewer to see different stages of a story within a unified visual field. While pointillism is a much later European painting style, the ancient Indian.

142. (A) Cement
The preparation of the plaster base for murals involved the use of natural, locally available materials. A mixture of clay, cow dung, and rice husks was applied to the rough rock surface to create a smooth layer. This was then finished with a thin coat of lime to provide a white ground for the pigments. Cement is a modern.

143. (D) Illustrations of Jataka tales like the Vessantara Jataka
Cave Seventeen at Ajanta is especially famous for its well-preserved and extensive paintings illustrating numerous Jataka tales. Among the most prominent is the Vessantara Jataka, which depicts the story of the Buddha's penultimate birth and his extraordinary practice of generosity. The murals in this cave are noted for their detailed storytelling, vibrant colors, and the masterly depiction.

144. (B) They were built in a single century under the Mauryas.
The Ajanta caves were not built in a single century; instead, their construction spanned several hundred years, from the second century

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Shikhara began to emerge during this time, it was far from being fully completed or standardized. The elaborate and towering towers seen in later medieval temples were the result of centuries of further stylistic and technical.

126. (D) The Jataka tales and the life of Buddha
The magnificent paintings of Ajanta are almost exclusively dedicated to Buddhist themes, focusing on the various lives of the Buddha as recorded in the Jataka tales. These narratives depict the Buddha's previous births in both human and animal forms, emphasizing his path toward enlightenment and his compassionate deeds. The paintings also illustrate key events from his final historical life.

127. (A) Both A and R are true and R is the correct explanation of A.
Technically, the Ajanta paintings are not true frescoes because they were not executed on wet plaster. Instead, artists used the fresco-secco technique, where the paintings were applied to a dry plaster surface. This method involved applying layers of clay, cow dung, and rice husks to the rock, which was then coated with a thin layer of lime before.

128. (B) Painting on a dry plaster surface
Fresco-secco is a mural painting technique where pigments are applied to a dry plaster wall rather than a wet one. This method was widely used in ancient India, particularly at sites like Ajanta and Bagh. It allowed artists to work more slowly and include greater detail, as they were not limited by the drying time of the plaster.

129. (A) P-1, Q-2, R-3, S-4
Ancient cave sites are distinguished by their unique artistic and architectural features. Ajanta is world-famous for its paintings of Bodhisattvas, while the Bagh caves show more secular scenes of music and dance. Early Ellora represents a transition in rock-cut architecture, and the Udayagiri caves are renowned for their monumental sculptures, especially the iconic Varaha relief depicting the boar incarnation.

130. (D) They show a closer resemblance to the daily, secular life compared to Ajanta.
While the paintings at Bagh share technical similarities with those at Ajanta, they are notable for their more secular and earthly focus. Instead of purely religious narratives, they often depict scenes of social life, musical performances, and processions. This makes them an invaluable source for understanding the material culture, clothing, and entertainment of the period, offering a.

131. (D) I, II, III, and IV
The Ajanta paintings are masterpieces of technical skill, utilizing shading to create volume and vibrant pigments derived from natural sources like lapis lazuli. The figures are renowned for their graceful postures and expressive hand gestures, which convey deep spiritual meaning. Famous works like the Padmapani in Cave One exemplify the peak of this artistic tradition, blending naturalism with profound.

132. (B) There is a complete lack of perspective and spatial depth.
Contrary to being flat, the Ajanta paintings demonstrate a sophisticated use of multiple perspectives and shading to create a sense of three-dimensional volume and spatial depth. The artists skillfully arranged figures and architectural elements to guide the viewer through complex narratives. This ability to create a realistic sense of space within a two-dimensional mural is one of the most.

133. (B) Dying Princess - Cave 16
The 'Dying Princess' in Cave Sixteen is one of the most celebrated paintings at Ajanta, renowned for its intense emotional power and expressive use of line. It depicts a scene of profound grief and physical frailty with great sensitivity. This masterpiece illustrates the artists' ability to convey complex human emotions through subtle gestures and postures, making the narrative deeply.

134. (A) I, II, IV, and V
The Bagh paintings are contemporary to the later phase of Ajanta and are located in Madhya Pradesh. They are famous for depicting secular themes, including a lively musical dance performance known as Hallisaka. Unfortunately, due to the poor quality of the local rock, these paintings have suffered more significant degradation over time than those at Ajanta, leaving only fragments.

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154. (A) P-4, Q-3, R-1, S-2
Classical Sanskrit literature flourished through the works of several brilliant authors. Kalidasa wrote the lyrical Meghaduta, while Banabhatta authored the complex prose romance Kadambari. Bharavi is famous for the heroic epic Kiratarjuniya, and Magha composed the Shishupala Vadha. These works represent the peak of their respective genres, showcasing the incredible diversity and sophistication of literary expression during this.

155. (D) He authored the Harshacharita, a biographical work on King Harsha.
Banabhatta was a prominent prose writer and the court poet of King Harsha in the seventh century. He is best known for the Harshacharita, the earliest surviving royal biography in Sanskrit, which provides a vivid, if idealized, account of his patron's life and reign. His ornate and complex style set a new standard for Sanskrit prose, influencing generations.

156. (A) I, II, and III
Kalidasa's literary output includes magnificent epics like Raghuvamsha and Kumarasambhava, as well as renowned plays like Malavikagnimitram. These works demonstrate his versatility and mastery of different literary forms. However, the Uttararamacharita was written by the later playwright Bhavabhuti. Therefore, while most of the listed works are correctly attributed to Kalidasa, the last one belongs to a.

157. (C) Prakrit was completely banned in all dramas.
Sanskrit drama during the classical period was characterized by a unique linguistic realism where different characters spoke in different languages. While kings, priests, and high officials used formal Sanskrit, women, children, and lower-class characters typically spoke in various dialects of Prakrit. Far from being banned, the use of Prakrit was a standard and essential convention of the.

158. (A) Harshacharita - Akhyayika (biographical historical romance)
Literary works were categorized into specific genres, such as the Akhyayika, which refers to a historical biography with a romanticized style. Banabhatta's Harshacharita is the quintessential example of this form. Other works like Meghaduta are lyric poems, while Kiratarjuniya is a formal Mahakavya. These classifications help scholars understand the intended purpose and the stylistic rules governing each type.

159. (A) I, II, III, and V
Bharavi's Kiratarjuniya is a monumental Mahakavya in eighteen cantos, celebrated for its heroic theme and 'Arthagaurava,' or depth of meaning. It tells the story of Arjuna's intense penance and his battle with Lord Shiva, who appears in the guise of a Kirata. The work is a masterpiece of technical skill, featuring complex wordplay and sophisticated philosophical reflections.

160. (A) Mudrarakshasa - Chandragupta Maurya and Chanakya
While Kalidasa wrote famous plays like Abhijnanashakuntalam, Malavikagnimitram, and Vikramorvashiyam, he did not author Mudrarakshasa. That play, which focuses on the political maneuvers of Chanakya and Chandragupta Maurya, was written by the later dramatist Vishakhadatta. It is a unique political thriller in Sanskrit literature, standing apart from the romantic and mythological themes typical of Kalidasa's works.

161. (A) I, II, III, IV
The history of classical Sanskrit literature follows a chronological progression of great masters. Kalidasa, the earliest of the group, likely lived in the fourth or fifth century. He was followed by Bharavi in the sixth, and then Banabhatta, who was active during the early seventh century under King Harsha. Bhavabhuti represents the later stage of this tradition, flourishing.

162. (B) Authoring the Dashakumaracharita and the Kavyadarsha
Dandi was a major figure in Sanskrit literature, known for his versatility as both a prose writer and a literary theorist. His Dashakumaracharita is a lively and realistic prose romance, while the Kavyadarsha is an influential treatise on the principles of poetry and rhetoric. His work is celebrated for its graceful style and its insightful analysis of the art.

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BCE to the late fifth century CE. They were primarily created during two distinct phases under different dynasties like the Satavahanas and the Vakatakas. Identifying them as a purely Mauryan project is a significant historical inaccuracy regarding their.

145. (C) It was used to create a sense of volume and roundness in figures.
Shading, known as vartana in classical art theory, was a highly developed technique used to give figures a three-dimensional appearance. By subtly varying the intensity of color and using delicate lines, artists could suggest the roundness of limbs and the contours of the face. This contributed to the lifelike and expressive quality of the figures, making them stand.

146. (D) Red ochre - Iron oxide
The vibrant palette used in ancient murals was derived from various minerals and natural substances. Red and yellow were typically obtained from ochre, a form of iron oxide found in the soil. Other colors were sourced from minerals like lapis lazuli for blue or copper-based minerals for green. These natural pigments have shown remarkable durability, retaining their richness over centuries.

147. (A) Patronage - Cholas (Later phase)
The two main phases of Ajanta were patronized by the Satavahanas in the early Hinayana period and the Vakatakas during the later Mahayana flourish. The Chola dynasty, which ruled in South India centuries later, had no involvement with the patronage or construction of the Ajanta caves. Therefore, associating the Cholas with the later phase of Ajanta is a historical.

148. (B) A stupa-shrine or prayer hall
In the context of Buddhist cave architecture, a Chaitya is a sacred hall designed for congregational prayer and meditation. It typically features a long, apsidal hall with a vaulted ceiling and a stupa located at the far end, which serves as the focus of devotion. These halls are often grand in scale and decorated with intricate carvings and.

149. (B) Depiction of the Mahabharata war
Ajanta is a dedicated Buddhist site, and its art focuses on themes related to the Buddha's life, previous births, and foreign visitors. While it provides a wealth of information on contemporary society, it does not depict scenes from Hindu epics like the Mahabharata war. Such themes would be found in Hindu temples or other secular sites, but not in.

150. (A) Both Statement I and Statement II are true.
Nature plays a vital role in the artistic language of Ajanta, where flora and fauna are depicted with extraordinary naturalism. Elephants, monkeys, and birds are not merely decorative but are rendered with a deep understanding of their movements and characters. This sympathetic portrayal of the natural world reflects the Buddhist value of compassion for all living beings and.

151. (C) Kalidasa
Kalidasa is widely regarded as the greatest poet and dramatist in the Sanskrit language. His masterpiece, Abhijnanashakuntalam, is a pinnacle of world literature, telling the poignant story of King Dushyanta and the maiden Shakuntala. His works are celebrated for their lyrical beauty, profound psychological insight, and the seamless integration of human emotions with the beauty of the natural world.

152. (A) Both A and R are true and R is the correct explanation of A.
Kalidasa is traditionally praised for his mastery of the Upama, or simile, which he used with unparalleled elegance and precision. His comparisons are never forced; instead, they appear natural and serve to deepen the audience's understanding of both the characters and the natural world. This ability to find perfect correspondences between disparate elements is a hallmark of.

153. (C) An epic poem following strict metrical and thematic rules
A Mahakavya is a major form of classical Sanskrit poetry characterized by its grand scale, heroic themes, and adherence to specific literary conventions. It must consist of several cantos, use varied meters, and include elaborate descriptions of nature, cities, and royal life. These epics serve as a vehicle for demonstrating the poet's technical skill and profound knowledge of.

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This distinction reflects the different stylistic and technical goals of.

173. (C) Highly stylized and artistic forms of poetry or prose
Kavya is a broad term for literature that is consciously artistic and aimed at providing aesthetic pleasure. It encompasses both poetry and prose, as long as the language is elevated and utilizes various Alankaras and meters to evoke specific sentiments. The creation and appreciation of Kavya were considered hallmarks of a sophisticated and educated person in the classical Indian.

174. (A) Dashakumaracharita
Bhavabhuti authored several important Sanskrit plays, including the Mahaviracharita, Malatimadhava, and the famous Uttararamacharita. These works are known for their serious themes and emotional intensity. However, the Dashakumaracharita was written by the prose master Dandi. This distinction is important for understanding the different stylistic directions within the classical literary tradition, with Bhavabhuti excelling in drama and Dandi in.

175. (A) Both Statement I and Statement II are true.
Dandi's Dashakumaracharita is a remarkable work that breaks away from purely mythological themes to offer a vivid and often satirical view of the underbelly of society. It follows the adventures of ten princes as they navigate a world filled with diverse characters, including gamblers and corrupt officials. This realistic approach provides historians with invaluable insights into the social and.

176. (B) Chitrasutra
The Vishnu Dharmottara Purana is an encyclopedic text of immense importance for the history of Indian art, primarily due to its Chitrasutra section. This treatise provides the earliest and most comprehensive theoretical framework for the art of painting. It covers everything from technical preparation to the aesthetic goals of the artist, serving as a foundational text for understanding classical.

177. (A) Both A and R are true and R is the correct explanation of A.
The Chitrasutra provides a detailed set of guidelines that aimed to standardize the art of painting. By detailing rules for proportions, colors, and the depiction of various human types, it ensured a high level of aesthetic consistency across different regions. These rules were not meant to stifle creativity but rather to provide a shared language for artists to convey.

178. (D) The correct perception and proportional measurement of figures
In the context of the Chitrasutra, Pramana refers to the essential principle of correct proportion and measurement. It established a system of units to ensure that the different parts of a figure were in harmony with each other and with the overall composition. This focus on proportion was crucial for achieving the idealized beauty and sense of balance that.

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179. (A) P-4, Q-1, R-2, S-3
Classical art theory was built on several key concepts and texts. The Vishnu Dharmottara Purana contains the Chitrasutra, while the Sadanga refers to the six fundamental limbs or requirements of painting. Individual elements include Rupabheda, the knowledge of appearances, and Bhava, the expression of emotion. Together, these principles provided a comprehensive guide for artists to create works that.

180. (B) They codified rules for architecture, sculpture, and painting to maintain standard aesthetics.
The canonical texts of this era played a crucial role in codifying the rules for various arts, ensuring that they followed established principles of beauty and religious propriety. These guidelines covered everything from the layout of temples to the proportions of divine images. By maintaining these standards, the texts helped create a unified classical style that flourished throughout the subcontinent.

181. (A) I, II, and III
The Vishnu Dharmottara Purana is a massive work that covers an incredibly wide range of subjects, including cosmology, geography, and various arts. It is especially valued for its detailed treatises on architecture and painting, which

163. (C) The rigid social stratification and educational disparity
The dramatic convention of using Sanskrit for elite characters and Prakrit for others was a clear reflection of the social and educational hierarchies of the time. Sanskrit was the language of learning, religion, and the court, while Prakrit was the everyday tongue of the masses. This linguistic division on stage served to reinforce and normalize the stratified nature.

164. (A) Both Statement I and Statement II are true.
Banabhatta's Kadambari is a groundbreaking work of prose fiction, often described as an early novel due to its complex, multi-layered plot and psychological depth. Because the author died before finishing it, the task of completing the narrative was taken up by his son, Bhushanabhatta. The work is famous for its extremely ornate language and its exploration of.

165. (A) Magha
Magha's Shishupala Vadha is a tour de force of Sanskrit epic poetry, celebrated for combining the best qualities of his predecessors: the similes of Kalidasa, the depth of Bharavi, and the wordplay of Dandi. It narrates the slaying of the king Shishupala by Krishna during the Rajasuya sacrifice. The poem is a masterpiece of intricate composition and technical.

166. (B) The emotional essence or sentiment evoked in the audience
The concept of Rasa is central to Indian aesthetics, referring to the essential emotional flavor that a literary work or performance aims to evoke in its audience. There are traditionally eight or nine Rasas, such as the heroic, the erotic, or the pathetic. A successful work of art is one that skillfully harmonizes different elements to create a.

167. (C) Writing exclusively on comedic themes
Bhavabhuti was a major playwright known for his serious and emotionally intense dramas, particularly the Uttararamacharita, which focuses on the later life of Rama. He is celebrated for his mastery of the Karuna Rasa, or the sentiment of pathos. Far from writing comedies, his work is characterized by its profound psychological exploration of duty, grief, and the complexities of.

168. (D) Dandi
Traditional literary criticism uses the phrase 'Dandinah padalalityam' to highlight Dandi's exceptional skill in creating graceful and melodious wordplay. His prose is celebrated for its elegance and the seamless flow of its language, which makes his narratives a pleasure to read or hear. This quality distinguishes his work from the more densely ornate and sometimes heavy style.

169. (D) The writing of Mahakavyas completely stopped after Kalidasa.
While Kalidasa set the standard for the Mahakavya, the genre continued to flourish and evolve for several centuries after him. Major poets like Bharavi, Magha, and later Sriharsha produced monumental epics that were highly regarded and studied. These authors often aimed to surpass earlier works through greater technical complexity and intellectual depth, demonstrating that the tradition remained vibrant and.

170. (B) It is a lyric poem where a Yaksha sends a message to his wife through a cloud.
Kalidasa's Meghaduta is a masterpiece of lyrical poetry, telling the story of an exiled Yaksha who asks a passing cloud to carry a message of love to his wife in the distant city of Alaka. The poem is celebrated for its beautiful descriptions of the Indian landscape and its poignant expression of the pain of separation. It remains.

171. (D) Alankara - Figures of speech
Literary terminology was highly specialized, with Alankara referring to the various figures of speech used to beautify and enhance poetry. Other terms like Chhandas referred to meter, and Natya to drama. The systematic study of Alankara became a major branch of Indian aesthetics, as scholars analyzed how different linguistic ornaments could be used to evoke specific Rasas and.

172. (A) Kumarasambhava - Kalidasa
The 'Brihat-trayi,' or the Three Great Epics, refers to a specific group of three highly complex and intellectually demanding Mahakavyas: Kiratarjuniya, Shishupala Vadha, and Naishadhiya Charita. While Kalidasa's Kumarasambhava is a magnificent poem, it is categorized as part of the 'Laghu-trayi' (Lesser Triad) along with Raghuvamsha and Meghaduta.

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Ship type coin is actually associated with the later Satavahana or Pallava rulers, rather than Skandagupta, whose coinage focused more on his martial and religious.

98. (A) A silver coin
In the monetary system of the era, the silver coin was formally known as a Rupaka. These were primarily issued in western India following the conquest of the Shaka territories, modeling the earlier local silver traditions. While gold coins (Dinaras) were used for high-value transactions and state donations, the silver Rupaka facilitated regional trade and daily commercial activities in the.

99. (C) Aluminum
Bronze, copper, and iron were the fundamental metals used for large-scale artistic and structural projects during the classical period. Craftsmen utilized these metals to create massive statues, decorative panels, and monumental pillars. Aluminum, however, is a modern metal that was not isolated or used for any purpose in ancient times, as its extraction requires advanced industrial electrochemical processes unknown to.

100. (A) Both Statement I and Statement II are true.
The quality of coinage served as a mirror to the empire's economic health. In the later years, as the state faced the massive financial burden of defending against Huna invasions, the aesthetic and metallurgical quality of the coins notably declined. This deterioration, including reduced gold content and coarser designs, clearly indicates the period of economic strain and political decentralization that eventually.

101. (B) Dashavatara Temple, Deogarh
The Dashavatara Temple at Deogarh is a seminal monument in the history of Indian architecture, representing one of the first appearances of the Panchayatana style. This layout features a primary central shrine dedicated to the main deity, surrounded by four smaller subsidiary shrines at the corners. This development marked a significant transition from simple single-cell shrines to more complex and.

102. (A) Both A and R are true and R is the correct explanation of A.
This era marks a pivotal shift from earlier rock-cut caves and perishable wooden structures to the construction of permanent structural temples made of stone and brick. The use of more durable materials allowed for the development of monumental architecture that could survive for centuries. This transition was essential for the formalization of Hindu temple design and the evolution of sophisticated.

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103. (C) The innermost sanctum where the main deity is placed
In Hindu temple architecture, the Garbhagriha, or 'womb-chamber,' is the most sacred part of the structure. It is a small, typically dark, and unadorned room that houses the primary image or symbol of the deity. The entire temple is designed to lead the devotee toward this sanctum, which serves as the physical and spiritual focal point for ritual and.

104. (A) P-2, Q-1, R-4, S-3
Classical temple architecture is defined by specific structural components. The Shikhara is the tower rising above the sanctum, while the Mandapa serves as a pillared entrance hall. The Pradakshinapatha is the designated path for ritual circumambulation, and the Amalaka is the distinctive ribbed stone disc that crowns the top of the tower. Together, these elements form the standard temple.

105. (C) It is one of the oldest surviving brick temples in India.
The Bhitargaon Temple is a remarkable architectural survival, constructed entirely of terracotta bricks and decorated with elaborate terracotta panels. It is one of the earliest examples of a structural temple with a pyramid-like Shikhara, demonstrating that high-quality monumental architecture was possible even without stone. Its preservation provides vital evidence for the sophisticated brick-making and construction techniques used during the.

106. (A) I, II, and III
The evolution of temple design began with simple, flat-roofed square structures, which gradually developed into more complex forms with rising towers or Shikharas. Decorative elements, such

provide the theoretical basis for much of the era's creative output. Far from prohibiting image worship, the text provides elaborate instructions for the.

182. (A) Education was strictly secular and devoid of religious influence.
During the later classical period, major universities like Nalanda and Valabhi were deeply rooted in religious traditions, serving as centers for Buddhist and Brahmanical learning. While they also taught secular subjects like logic, grammar, and medicine, the overall framework of education was influenced by spiritual goals. The idea of education being 'strictly secular' is a modern concept that.

183. (C) Nalanda - Gupta and Pala dynasties
Nalanda University was a major center of learning that enjoyed the continuous patronage of several powerful dynasties. It was founded and initially supported by the Gupta kings and later received extensive grants from the Pala rulers of Bengal. This long-term royal support allowed Nalanda to maintain its high standards and international reputation for centuries as a premier institution of.

184. (A) I, II, III, and V
Nalanda was a truly international institution that attracted students and scholars from across Asia, including China, Korea, and Tibet. Its massive library and diverse curriculum, covering both religious and secular sciences, made it the foremost intellectual center of its time. Renowned scholars like Shilabhadra served as its leaders, ensuring its rigorous academic standards and its reputation as a.

185. (C) Megasthenes - Harshacharita
While the travelogues of Fa-Hien, Hiuen Tsang, and I-tsing provide vital information about ancient India, the attribution of the Harshacharita to Megasthenes is incorrect. Megasthenes was a much earlier Greek ambassador who wrote the Indica during the Mauryan period. The Harshacharita was actually written by the court poet Banabhatta in the seventh century to document the life of.

186. (A) II, III, I
The visits of Chinese pilgrims follow a clear chronological sequence that aligns with the different phases of Indian history. Fa-Hien arrived first in the early fifth century, followed by Hiuen Tsang in the early seventh century. I-tsing came last, toward the end of the seventh century. Their successive accounts allow historians to track the changes in Indian society, religion.

187. (D) Its rigorous entrance exams and eminent scholar-monks
Nalanda's global fame was built on its exceptional academic standards and the presence of some of the most brilliant minds of the age. Admission was extremely difficult, with prospective students having to pass rigorous oral examinations at the gates. Once admitted, students learned from eminent scholar-monks who were masters of various fields, making Nalanda a beacon of intellectual.

188. (A) Active state patronage of higher learning institutions
The frequent royal grants of land and revenue to universities like Nalanda and Valabhi demonstrate that the state recognized the importance of higher education. These donations provided the financial stability necessary for universities to maintain their libraries, support a large number of students and teachers, and conduct research. This tradition of state patronage was a key factor in.

189. (A) Both Statement I and Statement II are true.
Valabhi was another major center of learning, located in western India and patronized by the Maitraka kings. While it was a primary center for Buddhist studies, it was also famous for its curriculum in secular subjects like administration, economics, and law. Many graduates of Valabhi went on to serve as high officials in various royal courts, highlighting its.

190. (A) Chitrasutra of the Vishnu Dharmottara Purana
A text that provides detailed technical instructions on the process of creating murals, from preparing the wall to applying the final colors, is almost certainly from the Chitrasutra. This work is unique in its focus on the practical and aesthetic aspects of painting, offering a glimpse into the

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kind. These granaries ensured that the state had sufficient reserves to support the military, provide for the court, and distribute food during times of famine. They were a key part of the empire's infrastructure for maintaining.

229. (A) P-1, Q-2, R-3, S-4
The post-classical political landscape saw different dynasties dominate specific regions. The Gaudas and later the Palas were prominent in Bengal, while the Maukharis and Pushyabhutis held power in the heartland of Kannauj. In the south, the Chalukyas ruled from Badami, and the Pallavas became the dominant power in the Kanchipuram region. These regional powers shaped the cultural.

230. (D) The earliest epigraphic reference to it is found in the Eran inscription of 510 CE.
While the practice of Sati is occasionally mentioned in literature, its first definitive historical evidence in the form of an inscription appears in 510 CE at Eran. The inscription records the self-immolation of a wife after her husband died in battle. This provides a specific historical marker for the existence of the practice among the military aristocracy during the.

231. (B) I, III, and IV
Trade patterns during this transition were marked by the expansion of maritime ties with Southeast Asia and the rising dominance of Arab merchants in the western seas. At the same time, internal trade faced challenges as localized village economies became more self-sufficient. While trade continued, the monopoly over the Silk Route shifted as various central Asian groups gained control.

232. (B) They are considered Shruti (revealed) texts.
Smriti literature, including the works of Yajnavalkya and Narada, consists of human-authored texts that codify social laws and duties. They are distinct from the Shruti texts, like the Vedas, which are considered divine revelations. These Smritis reflect the evolving legal and social standards of the era, particularly the focus on maintaining a patriarchal social order and systematic judicial.

233. (B) Moksha - Liberation from the cycle of rebirth
Philosophical thought revolved around several key concepts, such as Karma (action) and Samsara (the cycle of birth and death). Moksha was the ultimate goal, representing liberation from this continuous cycle and the attainment of spiritual freedom. Dharma provided the ethical framework for living a life that would eventually lead to this liberation, emphasizing the importance of performing one's.

234. (A) II, III, and V
Intellectual achievements were spread across many fields, including astronomy, medicine, and lexicography. The Surya Siddhanta, Ashtangahridayam, and Amarakosha are seminal works in these respective domains. Other works, like Raghuvamsha and Malatimadhava, belong to the realm of classical poetry and drama. This distinction highlights the specialized and highly developed nature of various scientific and literary traditions during the.

235. (C) I-tsing - Studied at Sanchi for ten years
While the accounts of Fa-Hien and Hiuen Tsang are well-documented, the statement that I-tsing studied at Sanchi for ten years is incorrect. I-tsing is primarily known for his long stay at Nalanda University, where he studied and collected numerous Buddhist texts. His travelogue provides detailed information about the monastic life and the state of Buddhism at Nalanda during.

236. (D) Destabilization of the late Gupta economic and political systems
The Huna invasions had a catastrophic impact on the late empire, causing widespread destabilization of its economic and political systems. The need to fund expensive defensive wars drained the treasury, while the disruption of trade and agriculture weakened the central authority. These factors combined to accelerate the fragmentation of the empire into various smaller, competing regional powers across.

237. (C) A synthesis of external influences into a classical indigenous ideal
The art of this era is characterized by a masterly synthesis of earlier artistic traditions, including foreign influences, into a refined and distinctly indigenous classical style. It achieved a perfect balance between physical beauty and spiritual

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exchange resulted in a deep and lasting shared heritage.

200. (A) Both Statement I and Statement II are true.
Maritime trade was a crucial factor in the cultural expansion of the post-classical era. Indian merchant guilds, particularly from the coastal regions, were active in the waters of Southeast Asia, establishing trading posts and building connections with local rulers. These commercial networks served as the pathways for the spread of Indian religions, languages, and artistic traditions across the.

201. (B) Skandagupta
Skandagupta is celebrated as a heroic defender of the empire, particularly for his success in repelling the formidable Huna invasions. The Bhitari pillar inscription records his great victory, which saved the realm from immediate collapse. In recognition of his valor, he is often associated with the title Vikramaditya, highlighting his role as a savior of the dynasty during a.

202. (A) Both A and R are true and R is the correct explanation of A.
The Huna invasions were a major factor in the eventual decline of the empire, as they forced the state to divert enormous financial and military resources to the frontiers. Continuous warfare disrupted agricultural production and long-distance trade, leading to an economic crisis. This weakened the central authority, making it difficult to maintain control over the vast and diverse.

203. (C) The customary royal share of the agricultural produce
Bhaga was the principal land tax in the imperial fiscal system, representing the state's claim to a portion of the harvest. Usually set at one-sixth of the total yield, it provided the essential revenue needed to fund the administration, the military, and the lavish court. This tax emphasized the role of agriculture as the foundation of the era's.

204. (A) P-1, Q-2, R-3, S-4
The urban and administrative life of the era involved specialized groups and officials. Shrenis were powerful guilds of merchants or artisans, while the Sarthavaha led commercial caravans. In local administration, the Kulika represented the chief artisan, and the Prathama Kayastha served as the chief scribe or accountant. This structured involvement of different professionals ensured the smooth functioning.

205. (C) They are traditionally associated with the court of Chandragupta II Vikramaditya.
The Navaratnas, or Nine Gems, were a legendary group of scholars and artists who are said to have graced the court of Chandragupta II. This group symbolizes the extraordinary intellectual and creative heights reached during his reign. Their presence in traditional lore highlights the era's reputation as a time when excellence in various fields was highly valued and patronized.

206. (A) I, II, III, and IV
The legendary Nine Gems included some of the most famous names in Indian history, such as the poet Kalidasa and the astronomer Varahamihira. Other members were the lexicographer Amarasimha and the physician Dhanvantari. While Banabhatta was an equally great writer, he lived much later and was the court poet of King Harsha, not part of the traditional Gupta.

207. (D) He successfully conquered the Chalukya king Pulakeshin II.
King Harsha was a major figure of the seventh century, ruling from Kannauj and patronizing various religious and intellectual activities. While he was a powerful conqueror, he was famously unable to expand his empire into the Deccan. His southern advance was halted by the Chalukya king Pulakeshin II, an event that is recorded in both Indian inscriptions and.

208. (A) Toramana - Conquered parts of western India
Toramana was a powerful Huna leader who successfully established his authority over significant parts of northern and western India during the late fifth century. His invasions caused widespread disruption and contributed to the weakening of the late Gupta rulers. Unlike some of his successors, he is primarily known for his military conquests and his role in the fragmentation.

209. (A) I, II, III, and IV
After the decline of the central empire, several regional powers emerged, including the Pushyabhutis of Thanesar, the Maukharis of

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more detailed approach to aesthetic planning in the creation of religious monuments.

264. (D) Spatial and structural principles
The changing nature of religious buildings during this period serves as evidence for a sophisticated grasp of engineering and design. The shift toward more intricate forms shows that architects possessed a refined awareness of how to manage physical space and ensure structural integrity. These principles were essential for creating the grand and enduring monuments that defined the era's artistic legacy.

265. (A) The continuous evolution of temples
The defining feature of the era's artistic character was the steady and ongoing development of temple architecture. Researchers conclude that this progression was the core element that shaped the period's cultural and creative footprint. By constantly refining and expanding upon structural designs, the people of this time established a unique and highly recognizable identity through their magnificent religious buildings.

266. (B) Paintings of Ajanta and Bagh
This specialized study focuses on the visual art found within specific cave locations known for their elaborate murals. These wall paintings are examined to provide a clearer picture of the artistic standards and cultural wealth of the time. By looking closely at these particular examples, scholars can draw broader conclusions about the aesthetic values and technical skills of the era.

267. (B) A zenith in visual expression
The murals found at these specific sites are considered the highest point of artistic achievement for this historical timeframe. They represent a period when creativity and technical ability reached their peak. These works provide a definitive look at the sophisticated visual language used by artists to convey complex themes, marking a glorious chapter in the history of regional art.

268. (A) Thematic and stylistic elements
Researchers looking at these ancient paintings analyzed the specific subjects depicted and the artistic methods used to create them. By examining the themes and the particular style of the brushwork and composition, scholars gained insights into the era's intellectual and creative trends. This detailed evaluation helps to place the artworks within the larger context of historical artistic development.

269. (C) Sophisticated and culturally rich
The methods employed by the artists who created these murals were highly advanced and reflected a deep level of cultural maturity. These sophisticated techniques indicate a mastery of materials and a high degree of artistic training. The resulting works are not only visually impressive but also serve as important indicators of the wealth and complexity of the society that produced them.

270. (D) Comprehensive comprehension of art
To truly understand the artistic landscape of this period, a thorough examination of these specific murals is absolutely essential. Scholars argue that these paintings are such pivotal examples of creative achievement that any study ignoring them would be incomplete. A full grasp of the era's visual identity requires a detailed look at the techniques and themes found at these sites.

271. (C) Kalidasa, Banabhatta, and Bharavi
The analysis of the era's written heritage focuses on three prominent authors who were central to the classical tradition. Their collective works highlight the peak of intellectual activity and provide key examples of the period's creative output. By studying these specific individuals, researchers can identify the major shifts in storytelling and poetic style that defined the classical literary landscape.

272. (B) A remarkable intellectual flourishing
The writings produced by these key authors are viewed as evidence of a period of intense mental and creative growth. This flourishing represents an era where scholarly and artistic ideas were actively explored and refined. The resulting literature reflects the high standards of the time, showcasing the depth of thought and the sophisticated use of language that characterized the regional culture.

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273. (D) Kalidasa
One major author established foundational literary patterns that set the tone for the entire

219. (C) It centers exclusively on the lives of kings and gods.
Shudraka's play, Mrichchhakatika, is unique in classical literature because it focuses on the lives of ordinary people in an urban setting. Its characters include a poor Brahmana merchant, a virtuous courtesan, and various street-level figures like thieves and gamblers. This realistic and often gritty portrayal of society provides a rare and valuable glimpse into the diverse human.

220. (B) The city council (Adhishthana Adhikarana) included representatives of guilds and artisans.
The administration of cities during this era was remarkably inclusive, featuring a city council that brought together various social and economic groups. This council typically included the chief merchant, the chief artisan, and the chief scribe, alongside state officials. This collaborative approach ensured that the interests of the powerful commercial guilds were represented in the governance and economic.

221. (A) Mudrarakshasa - Vishakhadatta
Vishakhadatta was a distinctive dramatist who authored the Mudrarakshasa, a unique play focused on political intrigue and the consolidation of the Mauryan Empire. Unlike the romantic or mythological themes of most Sanskrit plays, it highlights the strategic brilliance of Chanakya. This work demonstrates the diversity of literary themes explored during the classical period, moving beyond religious narratives to.

222. (D) Harshacharita - Authored by Harsha
While King Harsha was a great patron of learning and an accomplished author of several Sanskrit plays, he did not write the Harshacharita. That famous biography was authored by his court poet, Banabhatta. Harsha's own literary contributions include the plays Nagananda, Ratnavali, and Priyadarshika, which show his skill as a dramatist and his interest in themes of love.

223. (A) A tax likely levied on permanent tenants
Udranga was a specific type of land tax mentioned in contemporary inscriptions, usually understood as a levy on permanent tenants as opposed to temporary ones. It was part of the complex system of agricultural taxation that provided the financial basis for the state. The precise nature of various taxes like Udranga helps historians reconstruct the different levels of.

224. (B) Massive Gopurams (gateways)
Classical temple architecture focused on elements like the Garbhagriha, the Shikhara, and the Mandapa, which together created the standard temple form. Massive, towering Gopurams or gateways are a characteristic of the much later Dravidian style of South India. They were not part of the architectural vocabulary during the early stages of structural temple development in the north.

225. (A) Both Statement I and Statement II are true.
Fa-Hien's observations of life in the 'Middle Kingdom' suggest a period of peace and relative administrative leniency. He noted that the state did not interfere much in the daily lives of its subjects, and punishments were generally mild. This contrast with the more centralized and monitored administration of earlier periods indicates the successful maintenance of order through general.

226. (A) Gola-yantra (Armillary sphere)
Aryabhata used various astronomical instruments to conduct his observations, including the Gola-yantra, or armillary sphere. This device represented the celestial sphere and was used to track the movements of stars and planets. His use of such specialized tools, combined with his mathematical brilliance, allowed him to achieve a high degree of accuracy in his astronomical calculations and.

227. (A) Both A and R are true and R is the correct explanation of A.
During and after the imperial peak, Sanskrit became the undisputed language of high culture and statecraft. It was used for royal inscriptions and elaborate panegyrics known as Prashastis, which were designed to glorify the monarch's achievements. This widespread adoption of Sanskrit across different regions helped create a unified elite culture, serving as a powerful tool for political.

228. (B) A state storehouse or granary
The Koshthagara was a vital economic institution, serving as a state-run storehouse for grain and other essential commodities collected as tax in

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Kannauj, and the Maitrakas of Valabhi. In the south, the Chalukyas became the dominant force. However, the Cholas were a southern dynasty whose major imperial phase occurred much later, and they never established a massive empire in the north.

210. (A) Aihole Inscription - Harsha
While several inscriptions are correctly linked to their rulers, such as the Allahabad pillar for Samudragupta and the Bhitari pillar for Skandagupta, the Aihole inscription is not an inscription of Harsha. It was actually commissioned by the Chalukya king Pulakeshin II and composed by his poet Ravikirti. This famous text records Pulakeshin's military achievements, including his victory over.

211. (A) I, II, III
The political history of northern India after the peak of the empire followed a specific progression. The Later Guptas initially held some power in Magadha, followed by the rise of the Pushyabhutis under Harsha. After the collapse of Harsha's empire, the Gurjara-Pratiharas eventually became the dominant power in the north. This sequence reflects the gradual shift of political.

212. (B) Decentralization and the rise of feudal relationships
The proliferation of land grants had profound political consequences, as it transferred both revenue and administrative authority to local donees. This process effectively bypassed the central government's direct control over vast territories, leading to a decentralized political structure. This fragmentation of power is often cited by historians as a key factor in the development of Indian feudalism.

213. (C) A subordinate ruler providing military aid to the king
In the political hierarchy of the post-classical era, a Samanta was a subordinate or feudatory ruler who acknowledged the suzerainty of a more powerful king. They were responsible for maintaining local order, collecting taxes, and providing military support to their overlord during times of war. The rise of the Samanta system was a hallmark of the decentralized feudal.

214. (A) Both Statement I and Statement II are true.
The Aihole inscription is a crucial historical source that provides a Chalukya perspective on the conflict between the north and the south. Composed by Ravikirti, it vividly describes how Pulakeshin II defeated Harsha on the banks of the Narmada River. This victory was a turning point, as it successfully blocked Harsha's attempts to extend his imperial authority into.

215. (A) Harsha's Quinquennial assembly at Prayag
King Harsha is famous for his extraordinary religious and charitable assemblies held every five years at the confluence of the Ganga and Yamuna. During these events, he would distribute the accumulated wealth of his treasury to monks, scholars, and the poor, even giving away his own personal ornaments. This practice demonstrated his immense generosity and his role as a.

216. (B) Wealth received by a woman at her marriage
Stridhana was a legal category of property that specifically belonged to a woman, consisting of gifts and assets she received from her parents, relatives, and husband at the time of her marriage. Classical law generally protected a woman's rights to this property, ensuring her some degree of financial autonomy within the patriarchal social structure. It was an essential.

217. (C) Growth of a strong, centralized, and monetized economy
The debate over Indian feudalism focuses on features like the rise of local power holders, the decline of trade, and the use of forced labor. These trends indicate a move away from centralization. Therefore, the growth of a strong, centralized, and highly monetized economy is an exception, as it contradicts the broader historical evidence of economic localization and.

218. (D) Amarasimha
Amarasimha was a renowned scholar and lexicographer, traditionally considered one of the Nine Gems of the royal court. He authored the Amarakosha, the most famous and widely used Sanskrit dictionary or thesaurus. This work organized the language into various thematic categories, serving as an essential tool for poets, scholars, and students of Sanskrit for many centuries after its.

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expression, setting a standard that influenced Indian art for centuries. This classical ideal emphasized harmony, proportion, and a sense of serene, idealized.

238. (B) A shift towards a closed and localized feudal economy
The noticeable decline in the quantity and quality of gold coinage toward the end of the period is generally interpreted as a symptom of broader economic changes. As long-distance trade diminished and the state became more decentralized through land grants, the economy shifted toward a more localized and self-sufficient model. This reduced the need for high-value international currency.

239. (C) Statement I is true but Statement II is false.
The new structural temples provided a permanent and focused setting for the emerging Puranic Hindu rituals, particularly image worship. However, these rituals remained primarily focused on individual devotion and smaller-scale offerings rather than massive congregational worship. The large courtyards for communal gathering became more prominent in much later temple architecture, while the classical focus was on the.

240. (A) Silk weavers
The Mandasor inscription is a unique historical document that records the migration and activities of a guild of silk weavers. It describes how the guild moved to Mandasor and even built a temple dedicated to the Sun god. This provides rare evidence for the internal migration of skilled artisans and the considerable wealth and social influence that professional.

241. (B) Logical analysis and epistemology
The Nyaya school was primarily concerned with the systematic development of logic and the study of the valid means of obtaining knowledge. It established a rigorous framework for debate and analysis, which became essential for all subsequent Indian philosophical discourse. By focusing on epistemology, Nyaya provided the intellectual tools necessary to distinguish between correct and incorrect reasoning in.

242. (A) Use of exclusively simple and everyday vocabulary
A classical Mahakavya is characterized by its grand theme, division into cantos, and its use of a noble protagonist. Far from using simple language, these epics were celebrated for their highly ornate and sophisticated vocabulary, utilizing complex Alankaras and varied meters. The ability to use such elevated language was seen as the mark of a true master of.

243. (C) Harsha
Banabhatta was the celebrated court poet and a close companion of King Harsha, who ruled from Kannauj in the early seventh century. His works, particularly the Harshacharita, were written under the direct patronage of the king and reflect the cultural and political atmosphere of Harsha's court. This relationship between poet and patron was crucial for the creation of.

244. (D) Mathematics saw the use of the place-value system.
While surgery, natural explanations for eclipses, and the decimal place-value system were significant scientific achievements, the idea that all Indian astronomers accepted the earth's rotation is incorrect. While Aryabhata proposed this revolutionary concept, many other contemporary and later astronomers, such as Varahamihira and Brahmagupta, continued to support the traditional geocentric view that the earth was stationary in the.

245. (C) It was facilitated by scholars like Kumarajiva who translated Sanskrit texts into Chinese.
The transmission of Buddhism to China was a peaceful intellectual and religious exchange facilitated by dedicated scholars and monks. Figures like Kumarajiva played a crucial role by translating vast numbers of Sanskrit Buddhist scriptures into Chinese, making the teachings accessible to a new audience. This cultural bridge led to the deep integration of Buddhist thought into Chinese society and.

246. (B) Bhishaj - Physician
Technical terms for various professions were well-established, with Bhishaj being the standard term for a physician. Other terms included Sthapati for an architect and Uparika for a provincial governor. These specialized titles reflect the

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sophisticated techniques used by ancient Indian artists to create enduring works.

191. (B) Institutional Agraharas and religious Viharas
The concept of Vidyadana, or the sacred gift of education, was realized through institutions like Agraharas and Viharas. Agraharas were centers of Brahmanical learning established through land grants, while Viharas served as Buddhist monastic colleges. These institutions provided free education and housing, supported by royal and private donations, ensuring that knowledge was passed down through generations in a.

192. (C) Islamic Theology
Nalanda University offered a comprehensive curriculum that included various Buddhist schools, logic, grammar, and medicine, as documented by Hiuen Tsang. However, Islamic theology was not part of its courses, as the religion of Islam only began to spread significantly in the subcontinent several centuries after the university's peak. Its studies were primarily focused on the established traditions of.

193. (D) All of the above
Nalanda was home to a long line of exceptionally brilliant scholars who made fundamental contributions to Buddhist philosophy and logic. Figures like Dignaga, Dharmapala, and Shilabhadra were internationally renowned, attracting students from across the known world. Their intellectual leadership was the primary reason for Nalanda's status as the most prestigious center of higher learning in all of.

194. (D) Trade with the Roman Empire reached its absolute peak during the late Gupta period.
While Indian cultural and economic influence expanded in Southeast Asia and through Buddhism in China, trade with the Roman Empire was actually in decline during the late classical period. This was due to the internal instability of the Roman world and the disruption of land routes by various invasions. The peak of Indo-Roman trade had occurred much earlier, during.

195. (A) It was patronized by the Maitraka kings.
Valabhi was the prosperous capital of the Maitraka dynasty and a major intellectual hub in western India. It was famous for its university, which attracted students from various regions to study both religious and secular subjects. Despite facing several invasions, it remained an important center for culture and learning for several centuries, particularly for the Sammatiya school of.

196. (B) Suvarnadvipa - Sumatra/Indonesia
Historical records and literature use names like Suvarnadvipa and Yavadvipa to refer to the various regions of Southeast Asia that were in close contact with India. Suvarnadvipa, or the 'Island of Gold,' generally referred to Sumatra or the broader Indonesian archipelago. These names reflect the economic attractions of these regions and the extensive maritime trade and cultural exchange.

197. (D) Advaita Vedanta - Became the state religion of the Roman Empire
Indian cultural exports had a profound impact across Asia, with Buddhist texts being translated into Chinese and mathematical treatises reaching the Arab world. Literary works like the Panchatantra were also translated into several foreign languages. However, Advaita Vedanta never became the state religion of the Roman Empire; that empire's official religion was Christianity during the period when Indian philosophy.

198. (A) The sphere of Indian cultural influence in Southeast Asia
The term 'Greater India' refers to the vast region in Southeast Asia where Indian cultural, religious, and linguistic influence became deeply rooted. This spread occurred peacefully through trade and the travels of monks and scholars, rather than through political conquest. It resulted in the adoption of Sanskrit, Indian religious traditions, and artistic styles by various local kingdoms across the.

199. (C) Large-scale military invasions by the Gupta monarchs
The diffusion of Indian culture into Southeast Asia was a peaceful process driven by commercial ties, the activities of Buddhist missionaries, and the migration of Brahmanas. It did not involve any military conquest by the imperial monarchs, whose political power was largely confined to the Indian subcontinent. This peaceful cultural

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255. (C) A holistic approach considering religious and philosophical ideas.
To accurately assess the political and economic frameworks of this timeframe, a comprehensive methodology is required. Researchers emphasize that these systems cannot be evaluated in isolation from the spiritual and intellectual environment. A holistic perspective allows for a better understanding of how overarching cultural ideas influenced the practical management of resources and the structure of governance.

256. (B) Mathematics, astronomy, and metallurgy
The academic investigation into the scientific history of this era centers on three specific fields that demonstrated significant progress. These domains include the study of numerical systems, celestial observations, and the processing of metals. Collectively, these disciplines represent the peak of technological and theoretical inquiry, showcasing the sophisticated intellectual environment and technical proficiency of the people at that time.

257. (D) Methodologies from mathematics
Scientific evidence from this period reveals a strong synergy between distinct intellectual disciplines. Specifically, the techniques used to track celestial bodies and calculate astronomical movements were deeply rooted in numerical theories. Mathematical principles provided the essential framework needed to record and interpret complex astronomical data, highlighting the integrated nature of scientific development and the importance of calculations.

258. (A) Sophisticated techniques and understanding of materials
The physical remains from this era provide clear evidence of an advanced level of technical skill in metalworking. These artifacts reveal that craftsmen possessed a deep knowledge of material properties and utilized refined methods to create complex objects. Such scientific achievements in metallurgy indicate a broader culture of innovation and a high degree of proficiency in applying physical principles.

259. (C) Representative of the era's broader scientific achievements.
Advancements in metal processing are not viewed as isolated occurrences but as indicators of a wide-ranging intellectual climate. Scholars argue that the high level of technical mastery found in metallurgical works reflects the general scientific progress of the time. This progress was part of a robust tradition that encompassed various fields, including mathematics and astronomy, throughout the era.

260. (A) Comprehensive scientific advancement of scholars and craftsmen
The connection between theoretical math, celestial study, and practical metalworking highlights a unified landscape of knowledge. This interaction demonstrates that both intellectual scholars and skilled artisans contributed to a sophisticated scientific environment. Such comprehensive advancement across different domains indicates a period of significant growth and a deep integration of theory and practice within the scientific community of the era.

261. (D) The evolution of temples
The primary focus of the architectural research involves tracking the developmental journey of religious structures. This investigation looks at how these buildings changed over time, moving from early foundational designs to more complex arrangements. By studying this specific progression, researchers can better understand the broader artistic movements and technical shifts that occurred during this historically significant period of growth.

262. (B) By the systematic evolution of temples
A major shift in the visual and structural landscape of this era is identified through the organized development of sacred architecture. This transformation was not random but followed a clear and methodical path. The consistent change in temple design serves as a key marker for the maturity and refinement of artistic expression and structural engineering within the local culture.

263. (C) More complex architectural forms
The architectural history of this era shows a clear progression from simple starting points to highly intricate structures. Early building styles provided the basis for what eventually became sophisticated and elaborate designs. This transition into more complex forms reflects a deeper mastery of construction techniques and a

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organized and professional nature of various fields, from healthcare and administration to the creative arts, showing a high level of societal complexity and.

247. (D) Vikramashila - Maharashtra
While Nalanda, Valabhi, and Kanchipuram were major centers of learning in their respective regions, Vikramashila is not located in Maharashtra. It was actually a prominent Buddhist university located in modern-day Bihar, established later by the Pala dynasty. This university became a major center for Vajrayana Buddhism, continuing the tradition of state-supported higher education in the eastern parts of.

248. (A) A gold coin modeled on earlier Roman and Kushan types
Dinara was the formal name for the gold coins issued by the imperial monarchs, initially borrowing its name and some design elements from earlier Roman and Kushan currencies. These coins were of high purity and featured intricate depictions of the king and religious symbols. They played a vital role in high-level economic transactions and served as prestigious symbols of.

249. (C) Kannauj, known as Kanyakubja
While many ancient urban centers like Pataliputra and Kaushambi saw a decline in the post-classical era, Kannauj emerged as a new and powerful urban hub. Known as Kanyakubja, it became the strategic capital of several important dynasties, including the Maukharis and King Harsha. Its rise reflects a shift in the political and economic center of gravity in northern.

250. (C) Statement I is true but Statement II is false.
The classical era was instrumental in establishing the fundamental templates for Indian art, literature, and philosophy that would endure for centuries. However, these templates were not rigid; instead, they continued to evolve and were adapted by different regions and later dynasties. This combination of a shared classical foundation and constant local innovation is what created the rich and.

251. (B) A complex network of ideas and institutions
The historical study of this specific era highlights how various societal facets were interconnected rather than functioning in isolation. Research into the institutional structures demonstrates that governance, belief systems, and social frameworks formed an intricate and integrated web. Understanding these foundational elements requires a comprehensive look at how they mutually influenced one another throughout the period.

252. (A) Intertwined with religious and philosophical ideas.
Institutional structures during this historical timeframe were not independent entities but were deeply linked to the prevailing belief systems. The analysis of governance and economic practices shows they were significantly molded by spiritual and conceptual frameworks. This interconnectivity illustrates that societal functions were fundamentally guided by the underlying religious and philosophical foundations that characterized the broader culture.

253. (C) Heavily relied on prevailing social and religious norms.
Governance during this era was not a purely secular or administrative function but was instead deeply rooted in the existing cultural fabric. Research indicates that the exercise of power and political administration depended significantly on established societal expectations and spiritual values. These norms provided the essential guidelines that informed how political leaders managed their subjects and institutions.

254. (D) Economic and political underpinnings
The study of social structures necessitates a deep appreciation of the financial and administrative forces that support them. Historical analysis suggests that social life was not a separate domain but was consistently shaped by economic realities and political frameworks. Recognizing these vital underpinnings is essential for any scholar attempting to interpret the complex social dynamics of this period.

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era. His work provided the stylistic basis upon which later writers built their own narratives. For instance, the unique storytelling techniques of Banabhatta served to expand and complement the groundwork laid by this earlier master, illustrating the continuous development and refinement of classical textual traditions.

274. (A) The diverse thematic scope of literature in the period
The work of this specific writer shows that the literary output of the period covered a wide variety of subjects. His contributions help demonstrate that authors were not restricted to a narrow focus but explored many different ideas and narratives. This diversity in theme highlights the richness and intellectual curiosity that was present throughout the classical writing of this timeframe.

275. (C) The linguistic and structural brilliance in their literature.
The high academic and aesthetic benchmarks of this period were established through the exceptional quality of written works. Scholars identify the clever use of language and the complex organization of texts as the defining features of these standards. This brilliance in writing provided the model for future intellectual endeavors, cementing the era's reputation for having a highly sophisticated literary culture.

276. (A) Magha, Bhavabhuti, and Dandi
A further exploration of the period's intellectual history involves a different set of influential writers. These authors contributed significantly to the evolving standards of classical literature through their unique works. By examining this specific group, researchers are able to gain a more complete understanding of how diverse styles and theories shaped the literary landscape during this historically important era.

277. (D) Complex narrative structures and aesthetic theories.
The literature from this specific group of writers brought new levels of sophistication to the era's textual traditions. They were responsible for developing intricate ways of storytelling and creating formal ideas about beauty and artistic merit. These contributions helped to push the boundaries of what was possible in writing, influencing how both stories and poetic expressions were constructed and understood.

278. (B) Magha
The literary richness of this timeframe was enhanced by the combination of different creative strengths. One author was particularly known for his exactness and technical skill in poetry. When viewed alongside the intense and dramatic style of another prominent writer, these varied approaches demonstrate the high level of intellectual diversity and stylistic depth that defined the classical literature of the period.

279. (C) A critical framework for understanding literary aesthetics.
This particular scholar provided a vital structured approach to evaluating the beauty and effectiveness of writing. His work offered a way to analyze artistic expression through a clear set of rhetorical rules. This critical framework was essential for both writers and readers, as it helped establish the standards for what was considered high-quality and aesthetically pleasing in classical literature.

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280. (D) The dynamic and evolving nature of literary expression.
A close study of these specific authors shows that the writing of the era was not stagnant but was constantly changing and growing. This analysis reveals a lively intellectual environment where different styles and ideas were always in flux. Such an evolving nature indicates that the classical tradition was highly adaptable and continued to find new ways to express complex thoughts.

281. (A) Vishnu Dharmottara Purana
This specific study is dedicated entirely to analyzing a single, highly influential traditional text. The work is examined as a primary example of the authoritative documents that guided cultural and intellectual life. By focusing on this particular volume, researchers can better understand the comprehensive nature of knowledge and the prescriptive rules that were followed by the society of that period.

282. (B) A significant canonical text.
Within the body of ancient literature, this particular work is recognized as a major

(C) A village headman
(D) A religious ascetic

32. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The early medieval period is characterized by some historians as an age of 'Indian Feudalism'.
Reason (R): There was a widespread practice of making land grants to Brahmanas and secular officials, transferring both revenue and administrative rights.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

33. Which of the following statements about the 'Samanta' system is incorrect?
(A) Samantas were obligated to provide military aid to the overlord.
(B) The system strengthened the centralized bureaucratic apparatus of the state.
(C) Samantas regularly attended the overlord's court.
(D) Maha-samantas could sometimes overthrow their overlords and establish independent dynasties.

34. Match the items in List I with those in List II.
List I: (Feudal Term)
P. Bhogapati
Q. Dandanayaka
R. Uparika
S. Gramika
List II: (Meaning)
1. Provincial governor
2. Village head
3. Official in charge of jagir/revenue assignment
4. Military commander / Magistrate
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-2, R-3, S-4
(D) P-3, Q-1, R-4, S-2

35. 'Parihara' in the context of early medieval land grants refers to:
(A) Guards assigned to the royal administrative buildings.
(B) The central treasury used for state expenditures.
(C) Exemptions and privileges granted to the donee.
(D) Implements used for large-scale agricultural production.

36. Consider the following statements regarding early medieval polity:
I. Power was highly centralized in the capital.
II. The king's direct control was limited to the core area of the kingdom.
III. Feudatories enjoyed internal autonomy.
IV. Sub-infeudation was entirely absent.
Which of the above statement(s) is/are correct?
(A) I and II
(B) III and IV
(C) I and IV
(D) II and III

37. Which of the following is NOT a feature of the Segmentary State model proposed by historians for the Chola polity?
(A) Dual sovereignty involving both political and ritual aspects.
(B) Numerous centers of localized power known as the Nadus.
(C) A standing army controlling all macro-regions.
(D) A distinct pyramidal structure of administrative hierarchy.

38. Consider the following statements about Indian Feudalism:
I. It resulted in the subjection of the peasantry.
II. It was accompanied by an increase in the volume of long-distance trade.
III. Land grants led to the fragmentation of political authority.
IV. Donees were often granted the right to punish criminals.
V. It led to the growth of closed village economies.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, III, IV and V
(C) II, III, IV and V

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for training scholars and sharing advanced knowledge.

292. (A) Hub for intellectual discourse.
This specific center served as a major gathering place where scholars could meet to discuss and debate important ideas. It was an essential part of the educational world, acting as a site for intense academic conversation. By providing a space for this kind of intellectual exchange, it helped shape the way people thought and learned throughout the broader historical region.

293. (D) The distinct scholastic environments
The success of the broader learning network depended on the unique academic settings found at specific locations like this one. Each school offered a particular atmosphere that was conducive to study and research. These specialized environments were crucial for fostering a culture of excellence and ensuring that the various institutions could effectively support the needs of their many scholars and students.

294. (B) How Valabhi promoted learning with other centers.
By looking at the work done at this site, scholars showed how it functioned as part of a larger, interconnected group of schools. It did not exist in isolation but worked alongside other famous institutions to encourage higher study. This cooperative relationship between different centers was a key part of how knowledge was spread and refined across the entire educational system.

295. (C) Sophisticated nature of the education system.
The high level of discipline and the difficult standards of study found at this location are seen as evidence of an advanced school system. Such rigor shows that the institutions of the time were very well-developed and took learning very seriously. This sophisticated approach to education was a hallmark of the era, reflecting a culture that valued intellectual achievement and formal training.

296. (D) Contacts with the outside world.
The final part of the research focuses on how the society interacted with other regions and cultures. This theme of external connections is used to explain how the period was shaped by the exchange of goods and ideas with distant lands. Such interactions were vital for the overall development and growth of the culture, making them a central point of study.

297. (A) It maintained extensive contacts with the outside world.
History shows that the region was not cut off from the rest of the world during this time. Instead, it was actively involved in many different kinds of relationships with people from other places. These far-reaching connections allowed for a constant flow of information and trade, proving that the society was very much part of a larger, global network of interaction.

298. (B) Cross-cultural and material exchange
The links between this region and others served as important pathways for sharing both physical items and new ideas. These exchanges involved everything from trade goods to artistic styles and religious beliefs. By acting as channels for this diverse interaction, the contacts helped to enrich the local culture and provided new resources that were used to further the era's various developments.

299. (B) Flow of resources and intellectual paradigms.
The ongoing interaction with outside groups had a significant impact on the home region. It led to a steady arrival of new materials and different ways of thinking, which influenced everything from the economy to the intellectual climate. This dynamic movement of resources and ideas helped keep the society vibrant and ensured that it remained at the forefront of development.

300. (A) To understand the historical context and vibrancy.
To get a complete picture of this time period, researchers must look at how it was influenced by external factors. These interactions are a key part of the larger historical story and explain why the culture was so lively and connected. Understanding these connections is essential for anyone trying to see how the society fit into the wider world at that time.

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authority that set important standards for many disciplines. It is characterized as a fundamental piece of writing that provided essential guidance on a wide range of subjects. Its significance lies in its role as a key reference for cultural norms and intellectual frameworks during this era.

283. (B) Coverage of various traditional disciplines.
Upon looking closely at how the text was organized, researchers found that it addressed a broad spectrum of scholarly fields. It did not limit itself to one topic but instead provided detailed information on many different areas of study. This wide-ranging coverage demonstrates that the document was intended to be a comprehensive guide for various aspects of intellectual and daily life.

284. (A) Norms and aesthetic guidelines for societal practices.
The poetic lines within this important text were used to establish clear rules for how people should behave and how art should be created. These guidelines provided a framework for societal conduct and artistic standards. By prescribing these specific norms, the text helped ensure a level of consistency and quality in the cultural activities and social interactions of the time.

285. (C) Essential prescriptive knowledge.
This work is essentially a collection of the most important rules and instructions of its time. It contains the fundamental information needed to understand the expectations and standards of the culture. By bringing together these essential guidelines, the text served as a definitive source of authority, preserving the core knowledge that shaped the intellectual and social life of the era.

286. (D) Nalanda
The academic investigation into learning institutions centers on a specific, world-renowned center of excellence. This location is analyzed as the most important example of how higher learning was structured and managed. By focusing on this particular site, researchers can gain detailed insights into the organizational methods and intellectual rigor that defined the advanced education systems of the historical period.

287. (C) Organizational complexity as a monumental institution.
This famous center of learning is described as being extremely sophisticated in its structure and administration. The research emphasizes that it was not just a simple school but a large and intricate organization. Its complexity allowed it to manage many students and teachers effectively, making it a monumental landmark in the history of institutionalized education and scholarly transmission of knowledge.

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288. (B) Pedagogical methods and academic disciplines at Nalanda.
The orderly way in which subjects were taught and the specific fields of study available at this famous institution show how organized the education system was. These teaching techniques and specialized areas of inquiry reflect a very formal approach to learning. Such structure was a key feature of the era's schools, ensuring that knowledge was passed down in a systematic way.

289. (D) A rigorous intellectual environment.
This institution was known for creating a setting where scholars had to meet very high standards of thought and debate. The atmosphere was designed to encourage deep study and serious academic effort. By providing such a challenging environment, the center attracted the best minds of the time, allowing for a high level of intellectual growth and the exchange of complex ideas.

290. (A) Highly evolved education system and centers.
This specific institution stands as the perfect example of the advanced learning facilities that existed during this period. It represents the peak of how schools and universities were developed and run. Scholars conclude that its sophisticated methods and large-scale operations define the high standards of the broader educational network that flourished, making it a symbol of the era's intellectual achievement.

291. (C) Valabhi
In the study of ancient learning, another important location is identified as being vital to the network of schools. This site worked together with other famous institutions to provide a high level of education. Its presence shows that there were multiple major hubs for study, each contributing to a broad and effective system

ruling classes.
(D) Complete abolition of the stridhana (women's wealth) concept.

8. Consider the following statements regarding the proliferation of castes:
I. Land grants to Brahmanas in tribal areas led to tribal absorption.
II. Guilds of artisans transformed into closed jatis.
III. Inter-varna marriages (Anuloma and Pratiloma) were theoretically cited to explain mixed castes.
IV. The Kshatriya varna remained entirely homogeneous without new additions.
V. Foreign invaders like Hunas were assimilated into the caste system.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, III, IV and V
(C) II, III, IV and V
(D) I, II, III, IV and V

9. A historian encounters an 8th-century land grant inscription that explicitly transfers the right to extract 'Vishti' to the donee. This indicates that:
(A) The peasantry was legally exempted from paying state taxes.
(B) The state prohibited the practice of forced labour in gifted villages.
(C) Forced labour was decentralized and controlled by local landlords.
(D) Slaves were systematically elevated to the status of tenant farmers.

10. Arrange the following social concepts in the chronological order of their rigidification in ancient to early medieval Indian texts:
I. Varna system based strictly on birth
II. Proliferation of numerous untouchable jatis
III. Concept of four-fold Varna based on occupation
(A) III, I, II
(B) I, III, II
(C) III, II, I
(D) II, I, III

11. Which text explicitly mentions the existence of fifteen types of slaves in early medieval India?
(A) Rajatarangini
(B) Mitakshara
(C) Kitab-ul-Hind
(D) Narada Smriti

12. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The early medieval period witnessed the rise of the Rajput identity.
Reason (R): Various indigenous tribes and foreign groups consolidated political power and claimed Kshatriya status through fabricated genealogies.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

13. Which of the following statements about Stridhana in the early medieval period is incorrect?
(A) It referred to wealth received at the time of her marriage ceremonies.
(B) Smriti writers such as Vijnaneshwara notably expanded the scope of this wealth.
(C) A woman held the absolute right to sell property without consent.
(D) It was primarily inherited by the daughters of the deceased woman.

14. Match the items in List I with those in List II.
List I: (Author/Text)
P. Al-Biruni
Q. Medhatithi
R. Parashara
S. Kalhana
List II: (View on Caste)
1. Describes Kashmir's social groups including Damaras
2. Mentions agriculture as a permitted duty for Brahmanas in distress
3. Observes four varnas and untouchables outside the fold
4. Commentator detailing rights and duties of Chandalas
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-3, Q-4, R-2, S-1

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CHAPTER 07
Early Medieval Period

1. Which of the following terms was most commonly used in early medieval Indian texts to denote forced labour?
(A) Bali
(B) Vishti
(C) Bhaga
(D) Hiranya

2. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The early medieval period saw a significant proliferation of castes (jatis).
Reason (R): The assimilation of tribal groups into the agrarian society and the fragmentation of craft guilds contributed to the creation of new jatis.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

3. Which of the following statements regarding the position of outcastes (chandalas) in the early medieval period is incorrect?
(A) They were forced to live outside the main village settlements.
(B) Their touch and even shadow were often considered polluting by upper castes.
(C) They were largely absorbed into the Kshatriya varna through royal decrees.
(D) They were generally assigned menial tasks such as sweeping and cremating corpses.

4. Match the social terms in List I with their meanings in List II.
List I: (Social Term)
P. Varna
Q. Jati
R. Vishti
S. Dasa
List II: (Meaning)
1. Slave
2. Forced Labour
3. Broad social class
4. Endogamous occupational group
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-2, R-4, S-1
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-4, R-2, S-1

5. In the context of early medieval society, how is the term 'Sati' best defined?
(A) A woman who inherited her father's property according to specific legal codes.
(B) A female ascetic following the Shramana tradition of spiritual renunciation.
(C) A widow who immolated herself on her husband's funeral pyre.
(D) A woman scholar known for participating in complex philosophical debates.

6. Consider the following statements about early medieval slavery:
I. Slaves were employed in agricultural production.
II. Slaves were exclusively prisoners of war.
III. Domestic slavery was widely prevalent.
IV. The Smriti texts prohibit the emancipation of slaves under any circumstance.
Which of the above statement(s) is/are correct?
(A) II and IV
(B) I and III
(C) I, II and III
(D) I, III and IV

7. All of the following changes characterized the position of women in early medieval India, except:
(A) Lowering of the marriageable age.
(B) Increasing strictness in observing widowhood regulations.
(C) Growing instances of the sati system among

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23. Which of the following statements about the proliferation of jatis is incorrect?
(A) The absorption of tribes like Abhiras and Gurjaras contributed to it.
(B) The shift of vaishyas to agriculture and shudras to farming blurred their distinctions.
(C) Craft guilds crystallizing into castes added to the numbers.
(D) It was solely caused by the arrival of Islamic invaders.

24. Match the items in List I with those in List II.
List I: (Legal Treatise)
P. Mitakshara
Q. Dayabhaga
R. Krityakalpataru
S. Smritichandrika
List II: (Author)
1. Jimutavahana
2. Vijnaneshwara
3. Devanna Bhatta
4. Lakshmidhara
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-2, S-1

25. The term 'Pratiloma' refers to:
(A) A specific branch of an orthodox philosophical school.
(B) A religious tax levied exclusively on the outcastes.
(C) Marriage of a lower varna man with a higher varna woman.
(D) A distinct style of classical temple architecture.

26. Consider the following statements about Vishti:
I. It was an unpaid labour service.
II. It was only exacted from Brahmanas.
III. It was legally recognized by Smritis.
IV. Epigraphs often transfer this right to donees in land grants.
Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) I, II and III
(C) II, III and IV
(D) I, II and IV

27. Which of the following was NOT a characteristic of the Devadasi system in early medieval India?
(A) Dedication of girls to temple deities.
(B) Performing arts like dance and music in temples.
(C) Association with large wealthy temple complexes.
(D) Equal inheritance rights with male priests.

28. Consider the following statements on property rights (Dayabhaga system):
I. It was prevalent mainly in Bengal.
II. A son has a right to ancestral property by birth.
III. It was authored by Jimutavahana.
IV. A son can claim a share only after the death of the father.
V. It gave better rights to childless widows compared to pure orthodox texts.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, III, IV and V
(C) II, III, IV and V
(D) I, II, IV and V

29. A regional commander is granted a village with rights to collect all taxes and exact vishti, while local weavers are bound to the village. This scenario primarily illustrates the socio-economic process of:
(A) Urbanization
(B) Democratization of artisans
(C) Feudalization of society
(D) Centralization of imperial power

30. Arrange the following historical developments regarding women's status in chronological order:
I. Composition of Rigvedic hymns by female scholars (Gargi, Maitreyi)
II. Widespread epigraphic evidence of Sati in Rajputana
III. Restriction of Upanayana (sacred thread) for women in later Smritis
(A) I, III, II
(B) I, II, III
(C) III, I, II
(D) II, I, III

31. The term 'Samanta' in the early medieval period primarily denoted:
(A) A feudatory chief
(B) A wealthy merchant

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urbanization.
Which of the above statement(s) is/are correct?
(A) II, III and V
(B) I, II and IV
(C) I, III and IV
(D) I, II, IV and V

49. A copper plate inscription gives the donee the right over "hidden treasures and deposits" (nidhi-upanidhi). This indicates that:
(A) The king retained all mineral and treasure rights.
(B) Transfer of comprehensive economic rights.
(C) The village contained several secret gold mines.
(D) The donee was limited to purely agricultural income.

50. In a historical analysis of early medieval state structures, if a scholar focuses on the ritual network of the Chola kings where royal authority was symbolically acknowledged without actual centralized military control in distant nadus, which model are they applying?
(A) Segmentary State
(B) Oriental Despotism
(C) Indian Feudalism
(D) Early State Model

51. The phenomenon of 'De-urbanization' in the early medieval period is a thesis most strongly associated with:
(A) Romila Thapar
(B) Hermann Kulke
(C) R.S. Sharma
(D) Noboru Karashima

52. Given below are two statements. Read the statements and select the correct option.
Statement I: The first phase of the early medieval period (c. 600-1000 CE) experienced a decline in long-distance trade.
Statement II: There was a relative paucity of metallic currency during this period in North India.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

53. Which of the following was NOT cited as evidence for the de-urbanization thesis in the early medieval period?
(A) Decay of important ancient towns like Vaishali and Pataliputra
(B) Paucity of minted coins
(C) Widespread construction of monumental stone temples in cities
(D) Relocation of artisans to rural areas

54. Identify the correct pair of term and meaning in early medieval economy:
(A) Vishti - Cash tax
(B) Shreni - Merchant Guild
(C) Bhaga - Pasture land
(D) Hiranya - Share of agricultural produce

55. The agrarian expansion in the early medieval period was primarily facilitated by:
(A) The arrival of an industrial revolution in the sector.
(B) Large-scale import of slaves from the Central Asian plains.
(C) Total abandonment of agriculture by the Brahmana class.
(D) Land grants into virgin or tribal territories.

56. Consider the following statements about the early medieval agrarian economy:
I. There was an expansion of rural settlements.
II. Advanced irrigation techniques, including the araghatta, were utilized.
III. Cash crops were entirely unknown.
IV. Peasant subjection increased due to the transfer of rights to donees.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) I, III and IV
(D) II, III and IV

57. Which of the following regions saw the extensive development of the 'Eri' (tank) irrigation system managed by local assemblies during the early medieval period?
(A) Kashmir
(B) Gujarat
(C) Tamil Nadu
(D) Bengal

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(D) I, II, IV and V

39. A peasant in an early medieval village is restricted from leaving the village and must pay a share of his produce directly to the temple priests who hold the royal charter for the land. This indicates the existence of:
(A) Systems of free-market capitalism.
(B) Democratic forms of republicanism.
(C) Nomadic types of pastoralism.
(D) Serfdom and intermediate agrarian classes.

40. Arrange the following forms of political authority from the highest to the lowest in the early medieval hierarchy:
I. Samanta
II. Rajan
III. Maharajadhiraja
IV. Ranaka
(A) III, II, I, IV
(B) III, I, II, IV
(C) II, III, I, IV
(D) III, II, IV, I

41. The term 'Brahmadeya' refers to:
(A) Land granted to a military commander
(B) Land owned directly by the King
(C) Tax-free land gifted to Brahmanas
(D) Communal pasture land

42. In the context of early medieval governance, identify the most appropriate effect resulting from the widespread issuance of religious and secular land grants with administrative immunities.
(A) Political decentralization and rise of landlords.
(B) Rapid industrialization of rural manufacturing sectors.
(C) Complete elimination of the traditional caste system.
(D) Large expansion of the direct royal bureaucracy.

43. Which of the following statements about 'Agrahara' is incorrect?
(A) It was a village granted to Brahmanas.
(B) It functioned as a center of traditional learning.
(C) The donees possessed judicial and administrative rights over it.
(D) It was heavily taxed by the central government.

44. Identify the correct pair:
(A) Amaram - Land granted to Brahmanas
(B) Devadana - Land gifted to temples
(C) Vellanvagai - Land donated to Jain institutions
(D) Pallichchhandam - Land of non-Brahmana peasant proprietors

45. In the context of early medieval polity, what was 'Mandala'?
(A) A standardized unit of regional currency.
(B) A powerful guild of professional artisans.
(C) A territorial division or province.
(D) A type of tax levied on village marriages.

46. Consider the following statements regarding the Rajput polity:
I. It was based on a clan-kinship structure.
II. The state was considered the joint property of the ruling clan.
III. Bhaibandh (brotherhood) played a crucial role in land distribution.
IV. Centralized bureaucracy strictly controlled all clan chiefs.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, III and IV
(D) I, II and III

47. All of the following scholars are associated with the debate on 'Indian Feudalism' EXCEPT:
(A) Marshall Hodgson
(B) R.S. Sharma
(C) B.D. Chattopadhyaya
(D) D.D. Kosambi

48. Consider the following statements regarding the 'Integrative Model' of state formation:
I. It challenges the feudal fragmentation theory.
II. It views state formation as a process of continuous local state development.
III. It completely denies the existence of land grants.
IV. It emphasizes the integration of tribal areas into the agrarian state society.
V. It argues for absolute decline of trade and

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15. The concept of 'Anuloma' marriage in early medieval society is defined as:
(A) Marriage between a man of a higher varna and a woman of a lower varna.
(B) Marriage between a man of a lower varna and a woman of a higher varna.
(C) Marriage strictly within the same jati.
(D) Polyandrous marriage among tribal groups.

16. Consider the following statements on outcastes:
I. The Antyajas were considered outside the four-fold varna system.
II. Al-Biruni lists eight guilds of people living near villages but outside them.
III. The Chandalas were considered the highest among the Antyajas.
IV. Outcastes were denied access to Vedic education.
Which of the above statement(s) is/are correct?
(A) II, III and IV
(B) I, II and IV
(C) I, III and IV
(D) I, II, III and IV

17. Which of the following is an exception to the general decline in the status of women during the early medieval period?
(A) The complete eradication of the established Devadasi system in temples.
(B) The right of childless widows to inherit her husband's property.
(C) The prohibition of early child marriage throughout the subcontinent.
(D) Providing universal access to formal Vedic education for all women.

18. Consider the following statements about slavery:
I. Slaves could be inherited as property.
II. Female slaves (dasis) were often donated to temples.
III. Slaves had the constitutional right to appeal to the king.
IV. A person could become a slave by failing to pay a debt.
V. Emancipation of a slave was marked by a specific ritual involving a pot of water.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III, IV and V

19. A historian encounters an 8th-century land grant inscription that explicitly transfers the right to extract 'Vishti' to the donee. This indicates that:
(A) The peasantry was legally exempted from paying state taxes.
(B) The state prohibited the practice of forced labour in gifted villages.
(C) Forced labour was decentralized and controlled by local landlords.
(D) Slaves were systematically elevated to the status of tenant farmers.

20. Arrange the following historical developments regarding women's status in chronological order:
I. Composition of Rigvedic hymns by female scholars (Gargi, Maitreyi)
II. Widespread epigraphic evidence of Sati in Rajputana
III. Restriction of Upanayana (sacred thread) for women in later Smritis
(A) II, I, III
(B) I, II, III
(C) III, I, II
(D) II, III, I

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21. Which commentator of the early medieval period is famous for his progressive interpretation of the Yajnavalkya Smriti, particularly regarding property rights?
(A) Kulluka Bhatta
(B) Jimutavahana
(C) Vijnaneshwara
(D) Medhatithi

22. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The early medieval period witnessed the rise of the Rajput identity.
Reason (R): The increase in land grants required professional scribes and record-keepers, who eventually consolidated into an endogamous group.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

58. Consider the following statements on trade and commerce in the later early medieval period (c. 1000-1200 CE):
I. There was a revival of trade and urbanization.
II. Merchant guilds like Ayyavole and Manigramam became prominent in South India.
III. The period saw a complete absence of foreign trade.
IV. Arabian sea trade was largely dominated by Arab merchants.
V. Indigenous coinage completely disappeared.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and V
(C) I, III and IV
(D) I, II, IV and V

59. The text 'Krishi Parashara' is an important source for understanding:
(A) Astrological charts prepared for royal figures.
(B) Detailed styles of regional temple architecture.
(C) Regulations concerning the conduct of guilds.
(D) Agricultural operations and weather knowledge.

60. A South Indian inscription from the 11th century records the activities of the "Five Hundred Lords of Ayyavole" traversing various regions with goods. This evidence directly challenges the idea of:
(A) The existence of long-distance trade networks
(B) A completely closed and demonetized village economy
(C) The organizational capacity of merchants
(D) The integration of South India into Indian Ocean trade

61. The term 'Araghatta' mentioned in early medieval texts refers to:
(A) A specific type of state land tax.
(B) A complex military squad formation.
(C) A water-wheel used for irrigation.
(D) A formal religious sacrificial ceremony.

62. In the context of early medieval agriculture, identify the primary effect resulting from the introduction of the Persian wheel (saqiya/ araghatta) in certain regions.
(A) Large decline in general agricultural productivity.
(B) Complete abandonment of the tank irrigation system.
(C) Total depletion of all available groundwater resources.
(D) Increased efficiency and cultivation expansion.

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63. Which of the following statements about merchant guilds in early medieval South India is incorrect?
(A) They operated strictly within a single village.
(B) They made their own specific donations to temple sites.
(C) They maintained their own groups of mercenary troops.
(D) The Manigramam and Nanadesi were very famous guilds.

64. Identify the correct pair regarding early medieval taxes:
(A) A form of compulsory forced labour for the state.
(B) The king's customary share of the produce.
(C) A religious tax strictly paid in kind by farmers.
(D) A specific tithe collected by the local temples.

65. The term 'Jajmani system' (though a later term, its roots are seen in this period) refers to:
(A) A system of long-distance maritime trade and commerce.
(B) Reciprocal relationship between patrons and castes.
(C) The administrative hierarchy of the Imperial Chola state.
(D) The collection of transit duties by the merchant guilds.

66. Consider the following statements on the agrarian system:
I. Donees often received rights to exact forced labour.
II. Peasants had strong, unalienable property rights over their lands.
III. Pastures and forests were often transferred to the donees.

85. 'Shaddarshana' refers to:
(A) Six stages of building a temple
(B) Six administrative divisions of the Chola empire
(C) Six orthodox schools of Hindu philosophy
(D) Six taxes collected during the early medieval period

86. Consider the following statements about early medieval pilgrimage (Tirtha):
I. Puranas contain extensive sections (mahatmyas) glorifying various tirthas.
II. Pilgrimage was considered a means of acquiring merit and expiating sins.
III. Pilgrimage networks helped in the cultural integration of the subcontinent.
IV. Women and Shudras were strictly barred from undertaking pilgrimages.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

87. All of the following are part of the 'Shaddarshana' EXCEPT:
(A) Nyaya
(B) Vaisheshika
(C) Mimamsa
(D) Charvaka

88. Consider the following statements regarding the integration of deities:
I. Jagannatha of Puri evolved from a tribal deity.
II. Minakshi of Madurai was integrated into the Brahmanical pantheon as Shiva's consort.
III. The concept of 'Ishta-devata' (personal deity) declined.
IV. State patronage played no role in the elevation of regional deities.
V. Synthesis often involved identifying local gods as avatars of Vishnu or forms of Shiva.
Which of the above statement(s) is/are correct?
(A) I, II and V
(B) I, III and IV
(C) II, IV and V
(D) I, II, III and V

89. An inscription mentions royal donations given to the 'Kalamukhas' and 'Pashupatas'. These groups belong to which religious tradition?
(A) Vaishnavism
(B) Jainism
(C) Shaivism
(D) Buddhism

90. A scholar analyzes the 'Gita Govinda'. Who is the author of this famous text that significantly influenced the Radha-Krishna Bhakti tradition?
(A) Jayadeva
(B) Vidyapati
(C) Chandidas
(D) Chaitanya

91. The philosophy of Advaita (Non-dualism) was propounded by:
(A) Ramanuja
(B) Madhva
(C) Nimbarka
(D) Shankara

92. Given below are two statements. Read the statements and select the correct option.
Statement I: Shankara's philosophy of Advaita Vedanta emphasizes that Brahman is the only reality and the world is Maya (illusion).
Statement II: Ramanuja rejected the concept of a personal God and promoted path of pure knowledge (Jnana) over devotion (Bhakti).
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

93. Which of the following statements regarding Ramanuja's philosophy is incorrect?
(A) He propounded Vishishtadvaita (Qualified Non-dualism).
(B) He considered Bhakti as the highest means of salvation.
(C) He argued that individual souls are identical to Brahman in every respect.
(D) He integrated the emotional devotion of the Alvars with Upanishadic philosophy.

94. Identify the correct pair of philosopher and their doctrine:
(A) Shankara - Dvaita Vedanta.
(B) Madhva - Advaita Vedanta.

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(B) A sacrificial altar used during the Vedic rituals.
(C) A Buddhist monastery used for monastic residence.
(D) A sacred pilgrimage site associated with water.

76. Consider the following statements about the Bhakti movement in South India:
I. It originated in the Tamil region.
II. The saints composed hymns in the local vernacular.
III. It strictly excluded women and shudras from participation.
IV. It often challenged the dominance of orthodox Jainism and Buddhism.
Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) I, II and IV
(C) II, III and IV
(D) I, II and III

77. Which of the following was NOT an Alvar saint?
(A) Nammalvar
(B) Andal
(C) Appar
(D) Tirumangai Alvar

78. Consider the following statements about Vajrayana Buddhism:
I. It emerged as a prominent force in eastern India under the Palas.
II. It incorporated magical spells (dharanis) and esoteric rituals.
III. Tara became a central deity in its pantheon.
IV. It advocated strict non-violence and asceticism without any ritualistic aids.
V. It was closely associated with institutions like Vikramashila.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, III and V

79. A historian studying the 'Panchamakara' (Five Ms) ritual is researching which religious tradition?
(A) Left-hand Tantra (Vamachara).
(B) The Theravada Buddhist tradition.
(C) The Digambara branch of Jainism.
(D) The Advaita Vedanta philosophy.

80. A student encounters the 'Tevaram'. This text is essential for studying:
(A) The philosophical debates of Shankara
(B) The hymns of the Nayanar saints
(C) The rules of Buddhist monastic life
(D) The architecture of North Indian temples

81. Who among the following is considered the founder of the Virashaiva (Lingayat) movement?
(A) Ramanuja
(B) Basavanna
(C) Madhvacharya
(D) Nimbarka

82. In the context of early medieval religion, identify the primary effect resulting from the growing popularity of the Bhakti movement which emphasized personal devotion and temple-centered worship.
(A) Marginalization of Buddhism and Jainism.
(B) Decline in construction of all structural temples.
(C) Complete eradication of the Brahminical priesthood.
(D) Universal adoption of Sanskrit by the commoners.

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83. Which of the following statements about the Puranic religion is incorrect?
(A) It popularized the concept of Avataras (incarnations).
(B) It promoted pilgrimage (Tirthayatra) and vows (Vratas).
(C) It was exclusively restricted to the upper two varnas.
(D) It synthesized local tribal deities with major Brahmanical gods.

84. Identify the correct pair regarding philosophical texts/traditions:
(A) Divya Prabandham - Compilation of Nayanar hymns
(B) Periya Puranam - Hagiography of Alvar saints
(C) Agama - Standard text of Theravada Buddhism
(D) Basava Purana - Text associated with Virashaivism

123. Which of the following statements about Chola bronze sculpture is incorrect?
(A) They were primarily created using the cire-perdue (lost-wax) process.
(B) The Nataraja (Shiva as Lord of Dance) is one of the most famous motifs.
(C) They were meant to be carried in processions outside the temple.
(D) They were exclusively made of pure gold.

124. Match the items in List I with those in List II.
List I: (Temple)
P. Kandariya Mahadeva
Q. Brihadisvara
R. Lingaraja
S. Kailasanatha (Rock-cut)
List II: (Location)
1. Thanjavur
2. Bhubaneswar
3. Khajuraho
4. Ellora
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

125. The term 'Garbhagriha' literally translates to:
(A) Assembly hall
(B) Gateway of the gods
(C) Womb chamber
(D) Dancing pavilion

126. Consider the following statements regarding Kalinga (Odisha) temple architecture:
I. It is a distinct sub-style of the Nagara architecture.
II. The sanctum tower is known as the Rekha Deul.
III. The assembly hall is known as the Jagamohana (Pidha Deul).
IV. The Sun Temple at Konark lacks a Jagamohana.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, III and IV
(D) I, II and III

127. Which of the following features is NOT typically associated with the Hoysala temple architecture?
(A) High unornamented boundary walls made of brick
(B) Stellate (star-shaped) plan
(C) Upapitha (jagati/platform) on which the temple stands
(D) Extensive use of chloritic schist (soapstone)

128. Given below are two statements. Read the statements and select the correct option.
Statement I: The rock-cut architecture tradition reached its climax during the early medieval period with the monolithic Kailasanatha temple at Ellora.
Statement II: After the 10th century, rock-cut architecture completely replaced structural stone temples in South India.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

129. If an archaeologist finds a temple with a barrel-vaulted roof (resembling a Buddhist chaitya hall), known as a 'Shala' or 'Vimana' top, this is characteristic of some early forms of which style?
(A) Standard Nagara style of northern regions.
(B) Dravida style in early Pallava/Chola gopurams.
(C) Bhumija style found in central Indian sites.
(D) The distinct Khajuraho style of central India.

130. A historian studies the erotic sculptures on the exterior walls of temples, integrating Kama (desire) as one of the purusharthas, and notes its association with Tantric influences. Which temple complex is most likely the subject of this study?
(A) Khajuraho Group of Monuments
(B) Meenakshi Temple, Madurai
(C) Mahabodhi Temple, Bodh Gaya
(D) Shore Temple, Mahabalipuram

131. Vikramashila Mahavihara, a prominent center of education in early medieval India, was established by:
(A) Harsha
(B) Devapala
(C) Dharmapala
(D) Kumaragupta

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(C) Vallabha - Bhedabheda school.
(D) Ramanuja - Vishishtadvaita.

95. 'Maya' in Shankara's philosophy signifies:
(A) Illusory power making the world appear real.
(B) The physical body of a specific deity.
(C) The highest state of spiritual liberation.
(D) A secret tantric ritual of transformation.

96. Consider the following statements about Shankara:
I. He was born in Kaladi, Kerala.
II. He established four monastic centers (Mathas) in four corners of India.
III. He wrote commentaries on the Brahma Sutras, Upanishads, and the Bhagavad Gita.
IV. He strongly advocated the performance of Vedic sacrifices for liberation.
Which of the above statement(s) is/are correct?
(A) II, III and IV
(B) I, II and III
(C) I, III and IV
(D) I, II and IV

97. Which of the following mathas is NOT traditionally associated with Adi Shankara?
(A) Sringeri Matha
(B) Belur Math
(C) Govardhana Matha (Puri)
(D) Jyotir Math (Badrinath)

98. Consider the following statements regarding philosophical thoughts in early medieval India:
I. Purva Mimamsa heavily emphasized the performance of Vedic rituals.
II. Uttara Mimamsa (Vedanta) focused on knowledge (Jnana) and the nature of Brahman.
III. Samkhya philosophy is fundamentally dualistic, positing Purusha and Prakriti.
IV. Yoga philosophy was exclusively developed during the Islamic period.
V. Nyaya represents the school of logic and epistemology.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, IV and V
(C) II, III, IV and V
(D) I, III, IV and V

99. To achieve liberation according to Ramanuja's Vishishtadvaita, a devotee must ultimately rely on:
(A) Complete renunciation of all actions (Sannyasa)
(B) Realization that the soul and God are absolutely one without distinction
(C) Prapatti (self-surrender) and Bhakti (devotion) to God
(D) Intense yogic breathing exercises alone

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100. A philosophy student wants to understand the concept of 'Anandmaya' (blissful) nature of God who possesses infinite auspicious qualities (Saguna Brahman). Which philosopher's works should they primarily consult?
(A) Shankara
(B) Nagarjuna
(C) Kapila
(D) Ramanuja

101. The 'Shaddarshana' comprises the classical schools of Indian philosophy. Which pair represents the traditional alignment of these schools?
(A) Samkhya and Mimamsa
(B) Yoga and Vedanta
(C) Nyaya and Vaisheshika
(D) Lokayata and Ajivika

102. In the context of early medieval thought, identify the primary effect resulting from Shankara's rigorous intellectual campaigns and the establishment of monastic centers (Mathas).
(A) The rapid spread of Islam throughout South India.
(B) Intellectual revival of Smarta Brahmanism.
(C) The complete disappearance of temple architecture styles.
(D) The rise of Jainism as the sole religion in the North.

103. Which of the following statements concerning the 'Pilgrimage tradition' is incorrect?
(A) It provided a mechanism for socio-cultural assimilation across regions.
(B) Kashi, Prayaga, and Gaya emerged as major pan-Indian pilgrimage centers.
(C) It contributed to the economic growth of the temple towns.
(D) Tirthayatra was highly discouraged by the

IV. There was an increase in the number of landholding intermediaries.

Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) I, II and III
(C) II, III and IV
(D) I, II, III and IV

67. All of the following were exports from India to the Arab world during the early medieval period EXCEPT:
(A) Spices
(B) Cotton textiles
(C) Warhorses
(D) Sandalwood

68. Consider the following statements regarding the third urbanization thesis:
I. It posits a revival of towns from the 10th century onwards.
II. Mandapika (mandis) emerged as local centers of exchange.
III. It completely rejects any agricultural surplus.
IV. It is supported by the re-emergence of metallic currency like Gadhaiya coins.
V. Some historians advocate this as a challenge to the de-urbanization theory.

Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V

69. If a local inscription mentions a 'Mandapika', it implies the existence of:
(A) A center for advanced and specialized Buddhist learning.
(B) A secluded hermitage for wandering religious ascetics.
(C) A local market or toll-center for commerce.
(D) A fortified royal military garrison for local protection.

70. Arrange the following economic developments in a conceptual chronological sequence based on common historiographical models:
I. Decay of urban centers and decline of foreign trade
II. Flourishing Indo-Roman trade
III. Partial revival of trade and commerce
(A) II, I, III
(B) I, II, III
(C) II, III, I
(D) III, II, I

71. The 'Vedic-Puranic' religion of the early medieval period is best characterized by:
(A) Exclusive worship of the deities Indra and Agni.
(B) The complete rejection of the traditional varna system.
(C) The total abandonment of structural temple construction.
(D) Synthesis of Vedic rites with sectarian worship.

72. Given below are two statements. Read the statements and select the correct option.
Statement I: The early medieval period saw the marginalization of the Shramana traditions (Buddhism and Jainism) in many parts of India.
Statement II: Jainism received significant royal patronage under the Chalukyas and Hoysalas in Karnataka and Gujarat.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

73. Which of the following is NOT a feature of the Tantric tradition in early medieval India?
(A) Significant emphasis on mantras, yantras, and mandalas.
(B) Exclusive worship of the female creative energy (Shakti).
(C) Adherence to sacrifices and caste purities.
(D) Notable influence on both Buddhism and Hinduism sects.

74. Identify the correct pair regarding Bhakti saints:
(A) Devotees of Shiva in Karnataka.
(B) Specific groups of devotees of the god Shiva.
(C) Particular groups of devotees of the god Vishnu.
(D) Devotees of the goddess Devi in the Assam region.

75. The term 'Tirtha' in the context of early medieval religion refers to:
(A) A specific religious tax levied on visiting pilgrims.

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(D) Mandapa functioning as the large pillared entry hall.

114. Identify the correct pair regarding architectural styles and regions/dynasties:
(A) Vesara - Chalukyas and Hoysalas
(B) Nagara - Cholas
(C) Dravida - Chandellas of Khajuraho
(D) Bhumija - Pallavas

115. 'Bhumija' is a sub-style of temple architecture most closely associated with the:
(A) Dravida style
(B) Islamic style
(C) Nagara style
(D) Buddhist stupa style

116. Consider the following statements about the Nagara style:
I. The entire temple is generally built on a stone platform with steps leading up to it.
II. It lacks elaborate boundary walls or gateways compared to Dravida temples.
III. The garbhagriha is always located directly under the tallest tower.
IV. The Brihadisvara temple at Thanjavur is the finest example of this style.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, III and IV
(D) I, II and III

117. Which of the following temples is a prime example of the Vesara style?
(A) Kandariya Mahadeva Temple, Khajuraho
(B) Shore Temple, Mahabalipuram
(C) Hoysaleswara Temple, Halebidu
(D) Lingaraja Temple, Bhubaneswar

118. Consider the following statements regarding early medieval art and architecture:
I. The Bhumija style features a central shikhara surrounded by miniature shikharas (shringas) arranged in rows.
II. The Vesara style combines elements of both Nagara and Dravida styles.
III. The Udayeshvara temple at Udayapur (MP) is a classic example of the Bhumija style.
IV. Bronze casting, particularly the lost-wax technique (cire perdue), reached its zenith under the Cholas.
V. Temple walls in this period were devoid of any sculptural ornamentation.
Which of the above statement(s) is/are correct?
(A) I, II, IV and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III, IV and V

119. A student observes a temple with a star-shaped plan, highly ornate pillars, and intricate soapstone carvings. This temple most likely belongs to which architectural tradition?
(A) Pallava
(B) Gupta
(C) Pratihara
(D) Hoysala

120. Arrange the following structural components of a typical fully developed Dravida temple from the entrance to the innermost sanctum:
I. Garbhagriha
II. Gopuram
III. Mandapa
IV. Antarala (Vestibule)
(A) II, III, IV, I
(B) II, IV, III, I
(C) III, II, IV, I
(D) III, IV, II, I

121. The Udayeshvara temple at Udayapur (Madhya Pradesh) is the most celebrated example of which architectural style?
(A) Kalinga
(B) Vesara
(C) Bhumija
(D) Dravida

122. In the context of early medieval history, identify the primary effect resulting from the accumulation of vast wealth through land grants, donations, and royal patronage by temple institutions.
(A) Temples evolved into socio-economic complexes.
(B) Temples became mere centers of asceticism and prayer.
(C) Temples abandoned all architectural and artistic styles.
(D) The state completely banned new temple construction projects.

NODIA

Puranas as a waste of wealth.

104. Identify the correct pair of text and its nature:
(A) Brahma Sutra Bhashya - Commentary by Shankara
(B) Sribhashya - Tantric text on rituals
(C) Tirumurai - Jain canonical text
(D) Agama - Secular administrative manual

105. 'Shramana' tradition in ancient and early medieval India primarily refers to:
(A) Orthodox Vedic priests performing traditional sacrifices.
(B) The warrior class of the influential Rajput clans.
(C) Ascetic movements rejecting Vedic authority.
(D) Powerful guilds of itinerant merchants and traders.

106. Consider the following statements regarding the decline of Buddhism in early medieval India:
I. Assimilation of Buddhist deities into the Hindu pantheon (e.g., Buddha as an avatar of Vishnu).
II. Withdrawal of royal patronage in several regions.
III. The destruction of major monastic universities by invaders at the end of the period.
IV. Its complete rejection of all Tantric practices alienating the masses.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) I, III and IV
(D) II, III and IV

107. Which of the following is an exception to the orthodox 'Astika' schools of philosophy?
(A) Samkhya
(B) Yoga
(C) Vaisheshika
(D) Charvaka

108. Given below are two statements. Read the statements and select the correct option.
Statement I: The Bhakti movements of the Alvars and Nayanars challenged the rigid caste hierarchy and included women and lower castes.
Statement II: Despite this egalitarian spiritual ethos, the broader socio-economic structure remained largely feudal and caste-bound.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

109. If a philosopher argues that the world is a real transformation (parinama) of Brahman and that individual souls are real parts of Brahman, they are arguing against the concept of:
(A) The Law of Karma.
(B) The Cycle of Samsara.
(C) Vivartavada of Shankara.
(D) The Concept of Moksha.

110. A researcher maps the spread of Srivaishnavism in the 12th century. The central figure of this study would be:
(A) Shankara
(B) Basavanna
(C) Chaitanya
(D) Ramanuja

111. The term 'Vesara' in the context of early medieval history refers to:
(A) A style of temple architecture.
(B) A specific type of land grant.
(C) A distinct philosophical school.
(D) A class of untouchable people.

112. Given below are two statements. Read the statements and select the correct option.
Statement I: Nagara style of architecture is predominantly found in North India.
Statement II: Dravida style of architecture is characterized by a curvilinear shikhara and amalaka.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

113. Which of the following is NOT a characteristic feature of the Dravida style of temple architecture?
(A) Vimana consisting of a stepped pyramid structure.
(B) Amalaka and Kalasha as crowning elements.
(C) Gopuram acting as the ceremonial gateway of temples.

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132. In the context of early medieval eastern India, identify the primary effect resulting from the patronage of the Pala dynasty.
(A) The total eradication of traditional Buddhist learning.
(B) The shift of the capital from Pataliputra to the South.
(C) The promotion of pure Advaita Vedanta across the East.
(D) Flourishing of Mahaviharas like Nalanda.

133. Which of the following statements about Nalanda Mahavihara is incorrect?
(A) It attracted students from Tibet, China, and Southeast Asia.
(B) It received land grants from rulers like Harsha and the Palas for its maintenance.
(C) It was exclusively dedicated to Theravada (Hinayana) Buddhism.
(D) It had a massive library complex known as Dharmaganja.

134. Match the items in List I with those in List II.
List I: (Educational Center)
P. Nalanda
Q. Vikramashila
R. Valabhi
S. Kanchipuram
List II: (Associated Region/Patron)
1. Gujarat (Maitrakas)
2. Bihar (Guptas/Palas)
3. Bihar (Dharmapala)
4. Tamil Nadu (Pallavas)
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-1, Q-2, R-4, S-3

135. The 'Ghatika' in South India during the early medieval period functioned as a:
(A) A formal toll collection center for merchants.
(B) A professional military training camp for soldiers.
(C) A specialized guild consisting of bronze casters.
(D) Center for higher Brahmanical learning.

136. Consider the following statements about the early medieval education system:
I. Mathas and Agraharas emerged as major centers of Brahmanical education.
II. Vikramashila was particularly famous for Tantric/Vajrayana Buddhism.
III. Vocational and craft education was primarily transmitted through guild and family lineages.
IV. State-sponsored public schools for all castes were established universally.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) II, III and IV
(C) I, II and IV
(D) I, III and IV

137. All of the following were renowned scholars associated with Nalanda or Vikramashila EXCEPT:
(A) Atisha Dipankara
(B) Santarakshita
(C) Kalhana
(D) Nagarjuna (the Madhyamaka philosopher)

138. Given below are two statements. Read the statements and select the correct option.
Statement I: The language of instruction in high-level Brahmanical institutions (Mathas) and Buddhist Mahaviharas during this period was predominantly Sanskrit.
Statement II: Persian completely replaced Sanskrit in all educational centers across India by the 9th century.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

139. If a Tibetan account mentions a scholar named Atisha Dipankara leaving an Indian university to travel to Tibet to reform Buddhism, which institution was he primarily associated with?
(A) Taxila
(B) Valabhi
(C) Kanchipuram
(D) Vikramashila

140. A historian researching the destruction of major Buddhist educational centers like Nalanda and Vikramashila at the end of the early medieval period would primarily rely on the accounts of:
(A) The Greek ambassador named Megasthenes.
(B) Minhaj-i-Siraj (Tabaqat-i Nasiri).
(C) The Chinese pilgrim known as Fa-Hien.

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(D) The Venetian explorer called Marco Polo.

141. Who among the following is the author of the mathematical and astronomical treatise 'Siddhanta Shiromani'?
(A) The astronomer Aryabhata.
(B) The mathematician Brahmagupta.
(C) Bhaskaracharya (Bhaskara II).
(D) The polymath Varahamihira.

142. In the context of ancient and early medieval India, identify the primary effect resulting from the necessity for precise calculations for Vedic rituals, astrology, and calendar-making.
(A) The total abandonment of written mathematics.
(B) The restriction of science only to the Shudra caste.
(C) The complete reliance on Greek mathematical texts.
(D) Refinement of astronomy and mathematics.

143. Which of the following statements regarding early medieval mathematics is incorrect?
(A) Indian mathematicians completely lacked the knowledge of algebra (Bijaganita).
(B) The concept of zero as a number with its own rules of operation was well established.
(C) Bhaskaracharya's Lilavati deals extensively with arithmetic and geometry.
(D) Trigonometric concepts like sine (jya) were widely used in astronomical calculations.

144. Identify the correct pair of text and subject matter:
(A) Lilavati - Medicine
(B) Bijaganita - Algebra
(C) Rasaratnakara - Astronomy
(D) Ashtangahridaya - Architecture

145. 'Lilavati', a famous section of the Siddhanta Shiromani, is primarily dedicated to:
(A) Arithmetic and Geometry
(B) Grammar and Philology
(C) Statecraft and Diplomacy
(D) Veterinary Science (Elephants)

146. Consider the following statements about scientific achievements in the early medieval period:
I. Mahavira (9th century) authored Ganita-sara-sangraha.
II. Bhaskara II introduced concepts that are considered precursors to calculus.
III. Alchemy (Rasashastra) saw significant development in this period.
IV. Indian astronomy was entirely isolated and unaffected by earlier Hellenistic/Greek interactions.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) I, III and IV
(D) II, III and IV

147. All of the following scholars made significant contributions to Indian astronomy/mathematics EXCEPT:
(A) Lalla
(B) Sripati
(C) Bhavabhuti
(D) Aryabhata II

148. Given below are two statements. Read the statements and select the correct option.
Statement I: The Bakhshali manuscript is an important text documenting early Indian mathematics, including the use of a dot for zero.
Statement II: The early medieval period saw the translation of several Indian mathematical and astronomical texts into Arabic in Baghdad.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

149. An Arab scholar translates the 'Khandakhadyaka' and 'Brahmasphutasiddhanta' into Arabic as 'Zij al-Arkad' and 'Sindhind'. Who is the original Indian author of these works?
(A) Aryabhata
(B) Varahamihira
(C) Brahmagupta
(D) Bhaskara I

150. A researcher wants to study the development of metallurgy and alchemy (Rasa-vidya) during the early medieval period, heavily influenced by Tantric traditions. Which text would be most relevant?
(A) Natyashastra by Bharata
(B) Rasaratnakara by Nagarjuna

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(C) Amarakosha by Amarasimha
(D) Mahabhashya by Patanjali

151. Kalhana's 'Rajatarangini' is widely regarded by modern historians as:
(A) A purely mythological text with no historical value.
(B) A manual on taxation.
(C) A translation of a Persian chronicle.
(D) The first true historical narrative written in early India.

152. In the context of early medieval historiography, identify the primary effect resulting from Kalhana's objective of documenting the continuous history of the kings of Kashmir.
(A) Consulted chronicles, coins, and traditions.
(B) He relied solely on oral myths and legends.
(C) He wrote the text in the regional Kashmiri dialect.
(D) He focused only on the geography of the local area.

153. Which of the following statements about Kalhana's Rajatarangini is incorrect?
(A) It was composed in the 12th century CE.
(B) It deals with the history of the rulers of Kashmir.
(C) It is written in prose, avoiding poetic meter.
(D) Kalhana critically evaluates his sources and previous historians.

154. Identify the correct pair:
(A) Account of Indian society and sciences.
(B) Complete history of the region of Gujarat.
(C) Biography of a prominent Imperial Chola king.
(D) History of the Pala dynasty of Eastern India.

155. The term 'Tarangini' in 'Rajatarangini' literally means:
(A) Mountain
(B) Crown
(C) Sword
(D) River

156. Consider the following statements about Al-Biruni's 'Kitab-ul-Hind' (Tahqiq-i-Hind):
I. It was written in Arabic.
II. Al-Biruni accompanied Mahmud of Ghazni to the Indian subcontinent.
III. The text shows a deep understanding of Sanskrit texts like the Puranas and Bhagavad Gita.
IV. Al-Biruni completely ignores Indian sciences like astronomy and mathematics.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

157. Which of the following is NOT a subject covered by Al-Biruni in his Kitab-ul-Hind?
(A) The traditional Hindu caste system.
(B) Indian systems of weights and measures.
(C) Strategy to conquer South India.
(D) Indian philosophical systems of logic.

158. Given below are two statements. Read the statements and select the correct option.
Statement I: Al-Biruni noted the insularity and arrogance of the Indian learned classes (Brahmanas) regarding their knowledge compared to other nations.
Statement II: Kalhana was highly partisan and completely suppressed any faults or cruelties of the kings he patronized.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

159. If you are analyzing a primary source that details the rise of the Damaras (feudal landlords) and the intrigues of Queens like Didda, which text are you reading?
(A) Rajatarangini
(B) Harsha Charita
(C) Gaudavaho
(D) Navasahasankacharita

160. A comparative historian wants to study 11th-century Indian social structure, idolatry, and legal systems from the perspective of an erudite outsider who learned Sanskrit. The indispensable source is:
(A) The text Megasthenes' Indica.
(B) Al-Biruni's Kitab-ul-Hind.
(C) The text Hiuen Tsang's Si-yu-ki.
(D) The text Ibn Battuta's Rihla.

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161. The 'Samarangana Sutradhara' is a famous canonical text primarily dealing with:
(A) Traditional Ayurvedic medicine.
(B) Architecture and Vastu Shastra.
(C) Principles of Sanskrit grammar.
(D) Classical styles of music and dance.

162. In the context of cross-cultural interaction, identify the primary effect resulting from the advent of Islamic presence in the Sindh and Punjab regions from the 8th to 11th centuries.
(A) Initial cultural and scientific exchanges.
(B) Complete isolation of Indian intellectual traditions.
(C) The immediate conversion of the entire Indian population.
(D) The cessation of all maritime trade in the Indian Ocean.

163. Which of the following statements about early contacts with Islam is incorrect?
(A) The Arabs conquered Sindh in 712 CE under Muhammad bin Qasim.
(B) Arab merchants established settlements along the western coast of India long before military conquests.
(C) The early Islamic conquerors forcibly eradicated all local administrative structures in Sindh.
(D) The Rashtrakutas maintained friendly relations with Arab traders and allowed them to build mosques.

164. Match the items in List I with those in List II.
List I: (Canonical Text)
P. Samarangana Sutradhara
Q. Sadhanamala
R. Manasara
S. Bhuvanapradeepa
List II: (Theme)
1. Buddhist Tantric iconographic and ritual text
2. Vastu Shastra text attributed to Bhoja
3. Comprehensive treatise on Shilpa (architecture/sculpture)
4. Orissan architectural manual
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-4, R-1, S-2
(C) P-2, Q-3, R-4, S-1
(D) P-2, Q-1, R-3, S-4

165. The text 'Manasara' is highly regarded as a standard authority on:
(A) Canonical laws of inheritance
(B) The preparation of rasas (mercury-based medicines)
(C) Shilpa Shastra (Architecture and town planning)
(D) Cavalry warfare

166. Consider the following statements regarding the 'Samarangana Sutradhara':
I. It is attributed to the Paramara King Bhoja.
II. It discusses town planning, temple architecture, and icon-making.
III. It contains a fascinating chapter on Yantras (machines), including flying machines.
IV. It is a canonical text of Theravada Buddhism.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

167. All of the following are traditional texts dealing with architecture and iconography (Shilpa/Vastu Shastras) EXCEPT:
(A) Mayamata
(B) Bhuvanapradeepa
(C) Aparajitapriccha
(D) Sadhanamala

168. Given below are two statements. Read the statements and select the correct option.
Statement I: The 'Sadhanamala' is an essential text for understanding the iconography of the Vajrayana Buddhist pantheon.
Statement II: It contains rituals and visual descriptions used for meditating upon and invoking specific deities.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

169. If an art historian wants to accurately identify a complex multi-armed bronze sculpture of a Pala-era Buddhist deity, which text would be the most reliable primary guide?
(A) Manasara
(B) Krityakalpataru
(C) Sadhanamala

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(D) Rajatarangini

170. A researcher studying the Orissan (Kalinga) style of temple architecture, specific terminologies for temple parts, and rules of construction would most likely consult:
(A) Bhuvanapradeepa
(B) Mitakshara
(C) Lilavati
(D) Prithviraj Vijaya

171. The 'Chachnama' is an important historical source for the history of:
(A) The Chola naval expeditions
(B) The origin of the Rajputs
(C) The Palas of Bengal
(D) The Arab conquest of Sindh

172. In the context of North Indian history, identify the primary effect resulting from the establishment of the Ghaznavid empire in Punjab and subsequent campaigns.
(A) Permanent displacement of the entire Rajput population.
(B) Contact and conflict between political systems.
(C) Total adoption of Persian as the language of the commoners.
(D) Absolute eradication of caste distinctions in North India.

173. Which of the following statements about the early impacts of contact with Islam is incorrect?
(A) Led to the minting of bi-lingual coins by Mahmud of Ghazni.
(B) Sufi saints began arriving in the Indian subcontinent regions.
(C) Fostered cross-cultural translations.
(D) Architecture shifted to the arcuate style with arches and domes.

174. Identify the correct pair of scholar/traveler and their origin:
(A) Al-Masudi - A Chinese pilgrim traveling through Indian states.
(B) Al-Biruni - A Portuguese explorer discovering the maritime route.
(C) Marco Polo - A Persian historian documenting early medieval kings.
(D) Sulaiman - Arab merchant in the Rashtrakuta kingdom.

175. The term 'Dhimmi' in the context of the early Arab administration in Sindh was used for:
(A) Protected non-Muslim subjects paying Jizya.
(B) Islamic judges acting in the local judiciary.
(C) Land granted to soldiers for their military work.
(D) The central treasury used for administrative costs.

176. Consider the following statements on the 'Manasara':
I. It is one of the most comprehensive ancient treatises on Indian architecture.
II. It categorizes temples, residential buildings, and town layouts.
III. It strictly belongs to the Islamic architectural tradition.
IV. It details the proportional measurements (Tala system) for sculpting deities.
Which of the above statement(s) is/are correct?
(A) I, III and IV
(B) I, II and IV
(C) II, III and IV
(D) I, II and III

177. Which of the following is NOT a category of temple base (Adhisthana) or molding discussed in the traditional Vastu texts like Manasara?
(A) Jagati
(B) Minaret
(C) Kumuda
(D) Kapota

178. Given below are two statements. Read the statements and select the correct option.
Statement I: The translation of Indian texts on astronomy (Siddhantas) into Arabic contributed significantly to the development of Islamic astronomy.
Statement II: The Arabs termed Indian mathematics as 'Hindsa'.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

179. A scholar studies the 'Bhuvanapradeepa'. They find terms like 'Rekha', 'Pidha', and 'Khakhara'. These terms refer to:
(A) Tax categories under the Palas

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(B) Musical instruments in the Chola court
(C) Types of Orissan temples
(D) Weapons used by the Rajputs

180. An early medieval king commissions a mechanical contrivance (yantra) in his palace, such as a wooden bird that can fly or a mechanical guard. The theoretical basis for such a device is most famously described in which text?
(A) Panini's Ashtadhyayi.
(B) The legal Manusmriti.
(C) The Gita Govinda poem.
(D) Samarangana Sutradhara.

181. The term 'Mlechchha' in early medieval Indian texts was frequently used to denote:
(A) High-ranking Brahmanas within the orthodox social order.
(B) Powerful merchant guilds involved in international commerce.
(C) Foreigners considered outside the varna system.
(D) Temple architects who designed massive stone structures.

182. In the context of early medieval society, identify the primary effect resulting from the socio-religious rigidity of the caste system and untouchability.
(A) Total abandonment of Hinduism by the majority masses.
(B) Facilitation of conversions to Islam for equality.
(C) Complete disappearance of the various Shramana traditions.
(D) Immediate legal ban on the traditional varna system.

183. Which of the following statements about the economic contacts with the Islamic world is incorrect?
(A) The Indian Ocean trade saw significant participation by Arab navigators.
(B) Indian ports like Cambay and Calicut became melting pots of indigenous and Arab merchants.
(C) India imported warhorses from the Arabian Peninsula and Persia.
(D) The Rashtrakutas completely banned Arab merchants from entering their territory.

184. Match the items in List I with those in List II.
List I: (Text)
P. Siddhanta Shiromani
Q. Sadhanamala
R. Rajatarangini
S. Samarangana Sutradhara
List II: (Field of Study)
1. Architecture
2. History
3. Mathematics and Astronomy
4. Vajrayana Buddhism
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-4, R-2, S-3

185. 'Gadhaiya' coins, which circulated widely in western India during this period, indicate:
(A) The total absence of currency in the regional markets.
(B) Pure Islamic dinars issued by the early caliphate states.
(C) Influence of Sasanian coinage styles.
(D) Coins made strictly of gold for high-value transactions.

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186. Consider the following statements about early medieval society:
I. A commentator states that a Brahmana cannot take up arms even in times of distress.
II. Alberuni notes that the Vedas were transmitted orally.
III. Smritis permitted Shudras to hear the Puranas.
IV. The practice of untouchability became less severe.
Which of the above statement(s) is/are correct?
(A) II and III
(B) I and IV
(C) I, II and III
(D) II, III and IV

187. All of the following were impacts of the Arab conquest of Sindh EXCEPT:
(A) Expansion of agriculture into various peripheral regions.
(B) Rise of a class of influential landed intermediaries.
(C) Subjection of the peasantry to the local land donees.

(D) Nationalization of land by the central state.

188. Given below are two statements. Read the statements and select the correct option.
Statement I: The early medieval period is often termed a "dark age" by some colonial historians due to political fragmentation.
Statement II: Many modern historians reject the "dark age" theory, highlighting immense regional cultural, architectural, and agricultural dynamism.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

189. If a land grant inscription states that the land is given "a-chandr-arka-kshiti-samakalam" (as long as the sun, moon, and earth endure), it means the grant is:
(A) Temporary and revocable
(B) Valid only for the lifetime of the donee
(C) Hereditary and perpetual
(D) Conditional upon military service

190. A historian wants to apply the concept of 'Sanskritization' to the early medieval period. Which of the following best exemplifies this process?
(A) The destruction of temples by various foreign invaders.
(B) Brahmanas abandoning Sanskrit for local vernacular speech.
(C) The sharp decline of long-distance trade and commerce.
(D) Tribal chiefs adopting orthodox genealogies.

191. The term 'Brahmakshatriya' used for some dynasties (like the Senas) suggests:
(A) Brahmanas who adopted the martial profession.
(B) Untouchables who eventually became powerful rulers.
(C) Foreigners absorbed into the traditional Shudra varna.
(D) Jain ascetics who renounced all material possessions.

192. In the context of early medieval social change, identify the primary effect resulting from the proliferation of land grants to Brahmanas in tribal frontiers.
(A) The immediate collapse of the entire agrarian economy.
(B) Acculturation of tribes into the peasant society.
(C) The total elimination of the traditional Brahmana varna.
(D) Transformation of India into a predominantly urban society.

193. Which of the following statements about the 'Nadu' in the Chola administration is incorrect?
(A) It was a fundamental unit of agrarian organization.
(B) It possessed administrative responsibilities.
(C) The assembly of the Nadu was known as the Nattar.
(D) It was controlled by foreign merchants from Arabia.

194. Identify the correct pair regarding land rights in South India:
(A) Hereditary right to land or perquisites.
(B) Land given exclusively to the local Jain monks.
(C) Land cultivated by the various royal slaves.
(D) Land reserved for the construction of military camps.

195. 'Varna-samkara' refers to:
(A) A new tax levied on the various groups of local artisans.
(B) A specific style of roof used in early temple architecture.
(C) Mixing of varnas to explain the proliferation of jatis.
(D) A festival celebrating the harvest of agricultural products.

196. Consider the following statements on philosophy:
I. Nyaya darshana posits that logical thinking and valid knowledge lead to liberation.
II. Vaisheshika is known for its atomic theory (Paramanu).
III. Yoga emphasizes physical and mental discipline (Ashtanga Yoga).
IV. Charvaka accepts the authority of the Vedas.
Which of the above statement(s) is/are correct?
(A) I, III and IV

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(B) II, III and IV
(C) I, II and IV
(D) I, II and III

197. Which of the following texts is considered a seminal work on Poetics and Dramaturgy from the early medieval period?
(A) Mitakshara by Vijnaneshwara
(B) Siddhanta Shiromani by Bhaskara II
(C) Dhvanyaloka by Anandavardhana
(D) Sadhanamala

198. Given below are two statements. Read the statements and select the correct option.
Statement I: The early medieval period witnessed the rapid development and blossoming of regional languages (vernaculars) alongside Sanskrit.
Statement II: Apabhramsha played a key role as a transitional literary language connecting Prakrit to modern Indo-Aryan languages.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

199. A student notes that a temple features a towering Vimana, a massive Nandi pavilion, and walls covered with frescoes and inscriptions detailing extensive royal land grants. The temple is most likely the:
(A) Sun Temple at Konark
(B) Kandariya Mahadeva Temple at Khajuraho
(C) Dashavatara Temple at Deogarh
(D) Brihadisvara Temple at Thanjavur

200. A philosopher debates against both the ritualistic Mimamsakas and the nihilistic interpretations of Buddhism, positing a singular, non-dual cosmic reality. Who is this philosopher?
(A) Shankara
(B) Ramanuja
(C) Madhva
(D) Kapila

201. The 'Valabhi' university in Gujarat was particularly renowned as a center for:
(A) The Vajrayana Buddhist tradition of Eastern India.
(B) The Srivaishnavism movement following Ramanuja.
(C) Theravada / Sammatiya (Hinayana) Buddhism.
(D) The field of Islamic theology and jurisprudence.

202. In the context of early medieval devotion, identify the primary effect resulting from the growing popularity of the Bhakti movement which emphasized an unmediated, personal relationship with God.
(A) Composition of literature in regional languages.
(B) A resurgence of massive Vedic animal sacrifices.
(C) The strict enforcement of Latin in religious texts.
(D) The banning of all forms of music and dance in temples.

203. Which of the following statements regarding the 'Shaddarshana' is incorrect?
(A) They all acknowledge the divine authority of the Vedas.
(B) Samkhya philosophy originally had strong atheistic tendencies.
(C) Vedanta focuses primarily on the texts of the Upanishads.
(D) Mimamsa focuses on Upanishads rather than rituals.

204. Identify the correct pair:
(A) Uttara Mimamsa (Vedanta) - Gautama
(B) Purva Mimamsa - Jaimini
(C) Nyaya - Badarayana
(D) Yoga - Kanada

205. 'Bhakti' in the context of the early medieval period is best defined as:
(A) The path of intellectual philosophical inquiry
(B) Strict adherence to physical austerities and self-mortification
(C) Absolute surrender and loving devotion to a personal deity
(D) The performance of elaborate fire sacrifices

206. Consider the following statements on Rajput origins:
I. The Agnikula legend traces the origin of four Rajput clans to a fire pit at Mount Abu.
II. The Agnikula clans are Pratiharas,

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Chauhans, Chalukyas, and Paramaras.
III. All historians universally agree that Rajputs are purely of foreign origin.
IV. The process of Rajputization allowed upward mobility for indigenous tribes.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) II, III and IV
(C) I, III and IV
(D) I, II and IV

207. Which of the following is NOT a characteristic of Tantric Buddhism (Vajrayana)?
(A) Complete rejection of the guru-shishya tradition.
(B) The systematic use of sacred Mandalas in rituals.
(C) The daily recitation of complex religious Mantras.
(D) The goal of achieving the state of Mahasukha or bliss.

208. Given below are two statements. Read the statements and select the correct option.
Statement I: The early medieval period saw the emergence of 'Mathas' not just as religious centers, but as powerful landowning institutions.
Statement II: Mathas often performed functions of education, feeding the poor, and providing hospitals.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

209. If a local chief wants to legitimize his newly acquired political power in the early medieval period, which of the following actions would he most likely undertake?
(A) Publicly declare himself to be from the Shudra varna.
(B) Invite Brahmanas and fabricate a genealogy.
(C) Formally abolish all structural temples in his domain.
(D) Refuse to patronize any religious or educational institutions.

210. A historian studying the 'Sabha' and 'Ur' in South Indian history is focusing on:
(A) Village assemblies
(B) Military formations
(C) Types of temple towers
(D) Merchant guilds

211. The term 'Ur' refers to:
(A) An assembly of the local Brahmana landowning class.
(B) A powerful guild consisting of long-distance merchants.
(C) Assembly of non-Brahmana tax-paying villagers.
(D) A committee responsible for village tank maintenance.

212. In the context of the Chola agrarian economy, identify the primary effect resulting from the accumulation of agricultural surplus and the organizational capacity of the Nattar and local assemblies in the Kaveri delta.
(A) The sudden and total collapse of the Chola state.
(B) Construction of monumental temples under the Cholas.
(C) The complete abandonment of the fertile river region.
(D) The rejection of the traditional Brahmanical religion.

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213. Which of the following statements about early medieval trade is incorrect?
(A) The 'Third Urbanization' theory suggests a trade revival.
(B) Arab writers mention exports like spices and textiles.
(C) Indian merchants stopped voyaging due to prohibitions.
(D) Guilds like the Manigramam participated in overseas trade.

214. Identify the correct pair of literature and author:
(A) Dashakumaracharita - Kalhana
(B) Kathasaritsagara - Somadeva
(C) Vikramankadevacharita - Bana
(D) Ramacharita - Harishena

215. The 'Ramacharita' of Sandhyakara Nandi is unique because:
(A) It is the first text written in the Hindi language.
(B) It is a purely astronomical text about the stars.
(C) It vehemently criticizes the tenets of

Buddhism.
(D) Written in shlesha narrating Rama and Ramapala.

216. Consider the following statements on Al-Biruni:
I. He translated several Sanskrit works, including elements of Patanjali's Yoga, into Arabic.
II. He was highly critical of the hypocrisies he perceived in Indian society.
III. He considered the Hindu concept of time (Yugas) to be fascinating.
IV. He stayed in India for a few days and did not learn Sanskrit.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

217. All of the following were prominent female figures in early medieval Kashmir EXCEPT:
(A) Didda
(B) Sugandha
(C) Rudramadevi
(D) Kota Rani

218. Given below are two statements. Read the statements and select the correct option.
Statement I: The position of women in early medieval India was generally characterized by patriarchal subjugation.
Statement II: However, there are notable exceptions of women rulers, administrators, and patrons, especially in regions like Kashmir and among the Bhaumakaras of Odisha.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

219. If an inscription from a Chola village details the qualifications and disqualifications for members of various village committees (Variyams), it is most likely the famous:
(A) Aihole Inscription
(B) Hathigumpha Inscription
(C) Nasik Prasasti
(D) Uttaramerur Inscription

220. A merchant guild donates a portion of its profit on every bag of salt sold to a local deity. This practice, often recorded in inscriptions, is termed:
(A) Vishti
(B) Maganmai / Vaddavuta
(C) Bhaga
(D) Jizya

221. The 'Kalamukhas' were an extreme sect of:
(A) Buddhism
(B) Jainism
(C) Shaivism
(D) Vaishnavism

222. In the context of philosophical development, identify the primary effect resulting from the synthesis of Upanishadic monism with devotional surrender by Ramanuja.
(A) The sharp decline of the Srivaishnavism movement.
(B) The total eradication of Shankara's monistic teachings.
(C) The conversion of the whole of South India to Islam.
(D) Formulation of Vishishtadvaita for the Bhakti movement.

223. Which of the following statements about the 'Sadhanamala' is incorrect?
(A) It is an architectural manual for building Hindu temples.
(B) It belongs to the Vajrayana Buddhist tradition.
(C) It was composed in the early medieval period.
(D) It contains descriptions of deities used for visualizing them in meditation.

224. Identify the correct pair of text and its language:
(A) Rajatarangini - Persian
(B) Kitab-ul-Hind - Arabic
(C) Periya Puranam - Sanskrit
(D) Gita Govinda - Prakrit

225. 'Ayyavole' in early medieval South India was:
(A) A prestigious royal title for local governors.
(B) A renowned merchant guild (the Five Hundred).
(C) A specific land tax levied on irrigated fields.
(D) A large religious festival held in temple

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towns.

226. Consider the following statements on education:
I. Odantapuri was a famous Buddhist Mahavihara.
II. The Salotgi inscription (Rashtrakuta period) gives details of a college (Vidyasthana) attached to a temple.
III. Ennayiram in Tamil Nadu was a prominent center of Vedic education.
IV. Education was purely secular and completely divorced from religion.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, II and IV
(C) II, III and IV
(D) I, III and IV

227. Which of the following was NOT a recognized means of gaining knowledge (Pramana) in the Nyaya philosophical system?
(A) Pratyaksha (Perception)
(B) Anumana (Inference)
(C) Blind Faith (Andhavishwas).
(D) Shabda (Verbal Testimony)

228. Given below are two statements. Read the statements and select the correct option.
Statement I: The architectural style of the Khajuraho temples is characterized by a high terrace (jagati) and a series of progressively rising shikharas resembling mountain peaks.
Statement II: These temples were built under the patronage of the Chandella dynasty.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

229. If you encounter the term 'Panchayatana' while studying temple architecture, it refers to:
(A) A temple management committee consisting of five members.
(B) A specific five-storied design of the vimana tower.
(C) A main shrine surrounded by four subsidiary shrines.
(D) Five different styles of sculpting mixed in one temple.

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230. A researcher studying the impact of feudalism on literature notes a proliferation of texts written by court poets heavily glorifying the localized, petty rulers (e.g., Charita literature). This reflects:
(A) A broad and pan-Indian nationalistic literary sentiment.
(B) Localization of power typical of a feudal setup.
(C) The absolute decline of the use of the Sanskrit language.
(D) The significant influence of Arabic poetic styles on poets.

231. The 'Kapalikas' and 'Kalamukhas' often faced criticism from orthodox society because:
(A) They were extremely wealthy merchants in the region.
(B) They steadfastly refused to worship the god Shiva.
(C) They were foreigners who arrived from outside India.
(D) Transgressive practices like using skulls for begging.

232. In the context of early medieval religion, identify the primary effect resulting from the growing popularity of Tantric practices across different religions.
(A) Emergence of Vajrayana and Shakta/Shaiva tantra.
(B) Absolute puritanism in all of the religious sects.
(C) The complete disappearance of the various goddess cults.
(D) The banning of all visual art forms in temple sites.

233. Which of the following statements about early medieval literature is incorrect?
(A) Kavya (court poetry) continued to flourish in the courts.
(B) Biographies of patrons (Charitas) became a popular genre.
(C) Complete cessation of writing commentaries (Bhashyas).
(D) Vernacular literature began to emerge prominently in regions.

234. Match the items in List I with those in List II.
List I: (Tantric/Religious Term)

P. Mandala
Q. Mantra
R. Mudra
S. Yantra

List II: (Meaning)
1. Sacred syllable or chant
2. Symbolic hand gesture
3. Mystic diagram for meditation
4. Machine or geometrical aid to worship

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-2, R-1, S-4

235. 'Prapatti' in Ramanuja's philosophy signifies:
(A) The path of specialized intellectual knowledge.
(B) The illusion of the material world and existence.
(C) The practice of compulsory and unpaid forced labor.
(D) Complete surrender to the grace of God.

236. Consider the following statements on Al-Biruni's observations:
I. He stated that the ancestors of the Hindus were not as narrow-minded as the present generation.
II. He accurately detailed the geographical features of India.
III. He observed the rigid purity and pollution laws of the caste system.
IV. He praised the absolute political unity of the Indian subcontinent.

Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

237. All of the following were impacts of the Arab conquest of Sindh EXCEPT:
(A) Establishment of small Arab principalities in Mansura and Multan.
(B) Transmission of Indian numerals and zero to the Arab world.
(C) Translation of medical texts like Charaka Samhita into Arabic.
(D) The complete conversion of the entire population of Sindh to Islam within a decade.

238. Given below are two statements. Read the statements and select the correct option.
Statement I: The 'Manasara' lays down detailed rules for not only temple construction but also for the layout of villages and cities.
Statement II: These canonical architectural texts were highly theoretical and had absolutely no practical application in early medieval India.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

239. A student reads a passage from an 11th-century text detailing how to construct a mechanical fountain and a bird-shaped wooden flying machine. The text is:
(A) Samarangana Sutradhara.
(B) The Mitakshara.
(C) The Rajatarangini.
(D) The Sadhanamala.

240. A historian studies the changing nature of royal courts in early medieval India, noticing the presence of Sandhivigrahika (Minister of Peace and War), Akshapatalika (Record Keeper), and Mahadandanayaka. This reflects:
(A) The tribal egalitarian nature of the political system.
(B) Structured apparatus for land grants and feudal relations.
(C) The complete absence of all formal state machinery.
(D) A system of pure democratic republic administration.

241. The term 'Antyaja' in the early medieval texts referred to:
(A) The highest class of Brahmanas in the social order.
(B) People living outside the varna system.
(C) The inner sanctum of a structural temple complex.
(D) Royal bodyguards assigned to the reigning monarch.

242. In the context of early medieval socio-economics, identify the primary effect resulting from widespread land grants and the transfer of fiscal and administrative rights to donees.
(A) Growth of a localized economy and

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subjection of peasants.
(B) Rise of a class of independent peasant proprietors.
(C) Complete centralization of all royal political power.
(D) Rapid industrialization of the regional manufacturing.

243. Which of the following statements about the Bhakti movement is incorrect?
(A) It provided a voice to the marginalized sections of society.
(B) It often utilized regional languages for composing poetry.
(C) Many saints sharply criticized empty rituals and caste-based discrimination.
(D) It was entirely confined to South India and never reached North India.

244. Identify the correct pair of text and author:
(A) Mitakshara - Authored by Jimutavahana
(B) Dayabhaga - Authored by Vijnaneshwara
(C) Rajatarangini - Authored by Bilhana
(D) Krityakalpataru - Lakshmidhara

245. In South Indian inscriptions, the term 'Eripatti' refers to:
(A) A state tax levied on the ceremony of marriage.
(B) Land donated exclusively to the local Jain ascetics.
(C) Land donated for the maintenance of a village tank.
(D) A professional military title for army commanders.

246. Consider the following statements on Science and Technology:
I. Mathematicians of the period gave the rules for computing with zero.
II. Astronomers of the period explained that eclipses are caused by shadows, not demons.
III. Iron technology saw advancements, evidenced by the rust-resistant iron beams used in Odisha temples (e.g., Konark).
IV. Alchemy (Rasashastra) completely disappeared during this period.
Which of the above statement(s) is/are correct?
(A) I, II and IV
(B) I, II and III
(C) II, III and IV
(D) I, III and IV

247. All of the following were distinct architectural features of the Chola temples EXCEPT:
(A) Massive Vimanas such as the Brihadisvara.
(B) Extensive courtyards within the temples.
(C) Profuse stone sculptures and bronze figures.
(D) True arches and domes using mortar.

248. Given below are two statements. Read the statements and select the correct option.
Statement I: The philosophy of Advaita asserts the absolute oneness of Atman (individual soul) and Brahman (universal soul).
Statement II: The philosophy of Dvaita asserts the absolute distinction between God, the individual soul, and the world.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

249. If you are examining a text that offers a syncretic view of Vastu Shastra, incorporating elements of Shaiva Siddhanta, and is widely used in South India for temple construction, you are most likely looking at traditions linked to texts like:
(A) Chachnama
(B) Rajatarangini
(C) Mayamata / Manasara
(D) Dayabhaga

250. A historian pieces together the history of a specific region by analyzing continuous succession lists, myths, local traditions, and contemporary events meticulously recorded in a single Sanskrit kavya written in 1148-49 CE. This masterpiece of historical writing is:
(A) Rajatarangini
(B) Harsha Charita
(C) Ramacharita
(D) Vikramankadevacharita

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Direction : Please read the following source carefully.

The Early Medieval Period experienced significant social transformations marked by the legacies of Classical ideas alongside the emergence of new trends. In this scenario, society witnessed a notable proliferation of castes and the marginalization of specific groups as outcastes. A

case study of regional social dynamics during this era highlights the institutionalization of forced labor, known as Vishti, which became prevalent in agrarian expansions. Simultaneously, the practice of slavery was recorded in various social transactions, reflecting rigid hierarchical structures. Furthermore, the position of women underwent redefinition as societal norms tightened under emerging traditional paradigms. This proliferation of castes often resulted from the absorption of tribal groups into the mainstream fold and the diversification of occupations. The systemic reliance on Vishti and slavery underscored the economic dependencies of the elite classes on subjugated groups. Analysts studying this period note that the position of women was intricately linked to these evolving socio-economic hierarchies, which were fundamentally rooted in the legacies of classical ideas but adapted to new regional realities. Consequently, the social fabric became highly stratified, dictating mobility and dictating the roles of outcastes within the rigid boundaries established during the Early Medieval Period.

Based on the above source, attempt the following five questions.

251. According to the passage, what did the institutionalization of Vishti primarily become prevalent in?
(A) Urban commercial trading
(B) Agrarian expansions
(C) Intellectual discourses
(D) Religious pilgrimages

252. The proliferation of castes during the Early Medieval Period often resulted from which of the following factors?
(A) The absorption of tribal groups and occupational diversification
(B) The dissolution of all traditional classical ideas
(C) The complete elimination of outcastes from the social hierarchy
(D) The voluntary redistribution of elite economic wealth

253. How does the passage describe the position of women during this era?
(A) Full liberation from all classical cultural legacies
(B) Complete stagnation within evolving social structures
(C) Redefinition under emerging societal paradigms
(D) Absolute elevation above existing economic hierarchies

254. What did the systemic reliance on Vishti and slavery underscore in this society?
(A) Widespread decline of agrarian land systems
(B) Rapid upward mobility for regional outcasts
(C) Egalitarian nature of new social paradigms
(D) Elite dependencies on subjugated groups

255. The social fabric of the Early Medieval Period can best be described as:
(A) Devoid of any traditional classical ideas
(B) Entirely egalitarian due to new trendlines
(C) Highly stratified with limited mobility
(D) Unaffected by slavery or forced labor systems

Direction : Please read the following source carefully.

The political and economic landscape of the Early Medieval Period provides a distinct case of structural transformation. The polity of this era was primarily characterized by the emergence of feudalism, which fundamentally altered administrative and territorial governance. In this system, decentralized power structures replaced the centralized authority typical of earlier classical empires. This feudal polity was inextricably linked to a shifting economy defined by de-urbanization and the consolidation of a robust agrarian system. As urban centers experienced decline and trade networks contracted, economic focus shifted heavily toward land ownership and agricultural production. A localized case of economic reorganization demonstrates how de-urbanization propelled the agrarian system to the forefront of economic life. Land grants became the primary mode of compensating officials, cementing the feudal hierarchy. Consequently, the agrarian system expanded as elites sought to maximize revenue from rural territories. This interplay between a feudal polity and an agrarian economy fostered a highly localized economic framework, distinctively marked by de-urbanization. The transition highlights a fundamental departure from classical urban

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economies, establishing a new trend where land dictated political power and economic sustenance in the Early Medieval Period.

Based on the above source, attempt the following five questions.

256. What was the primary characteristic of the polity during the Early Medieval Period as described in the passage?
(A) A highly centralized classical empire
(B) The emergence of feudalism
(C) An exclusive focus on urban governance
(D) The elimination of land ownership

257. According to the source, the shifting economy of this era was defined by which two major factors?
(A) Industrialization and global trade expansion
(B) Centralized authority and maritime commerce
(C) Urban expansion and the decline of agriculture
(D) De-urbanization and a robust agrarian system

258. In the context of the feudal hierarchy, what became the primary mode of compensating officials?
(A) Land grants
(B) Monetary salaries in urban centers
(C) Exclusive access to trade networks
(D) Direct political titles without territory

259. What happened as a result of the decline in urban centers and the contraction of trade networks?
(A) Elites abandoning all rural territories
(B) Centralized authority being restored
(C) Focus shifting toward land ownership
(D) Agrarian systems facing total collapse

260. The interplay between a feudal polity and an agrarian economy fostered an economic framework that was:
(A) Highly localized and de-urbanized
(B) Highly globalized and urban-centric
(C) Centralized and commerce-dependent
(D) Disconnected from political authority

Direction : Please read the following source carefully.

Religious paradigms in the Early Medieval Period evolved through a complex interaction of traditional practices and emerging spiritual movements. The religious domain was characterized by the interplay of the Vedic-Puranic tradition and the Shramana tradition, creating a diverse theological environment. A significant case of religious transformation during this era was the rise of Tantra, which introduced esoteric rituals and philosophies that permeated mainstream practices. Alongside Tantra, the Bhakti movements emerged as a powerful religious force, emphasizing personal devotion over rigid ritualistic compliance. The synthesis of the Vedic-Puranic framework with the emotional appeal of the Bhakti movements fundamentally restructured religious participation. Furthermore, the Shramana tradition continued to influence ethical and ascetic dimensions of spiritual life. As communities engaged with these diverse religious currents, Tantra and the Bhakti movements often intersected, offering alternative pathways to salvation that challenged orthodox hierarchies. The coexistence of the Vedic-Puranic foundations with the ascetism of the Shramana tradition, the ritualism of Tantra, and the devotion of the Bhakti movements illustrates a dynamic religious landscape. This period thus represents a critical juncture where classical legacies generated new trends in spiritual engagement and communal worship.

Based on the above source, attempt the following five questions.

261. Which two traditions initially characterized the diverse theological environment of the religious domain?
(A) Bhakti movements and global mysticism
(B) Tantra and exclusive political rituals
(C) Classical thoughts and esoteric rituals
(D) Vedic-Puranic and Shramana traditions

262. What did the rise of Tantra introduce into the mainstream religious practices of the period?
(A) Strict centralized bureaucratic governance
(B) Esoteric rituals and philosophies
(C) The complete abolition of asceticism
(D) A rejection of all classical legacies

263. According to the passage, what did the Bhakti movements emphasize?
(A) Ritual compliance over personal faith
(B) The exclusive study of Shramana texts

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(C) The exclusive use of classical ideas
(D) The lack of cross-cultural encounters

Direction : Please read the following source carefully.

The codification of architectural, spatial, and ritualistic knowledge during the Early Medieval Period was achieved through the compilation of authoritative canonical texts. A detailed examination of this scholastic tradition reveals the importance of specific manuals, such as the Samarangana Sutradhara, Manasara, Bhuvanapradeepa, and Sadhanamala. The Samarangana Sutradhara served as a comprehensive treatise on architecture and engineering, detailing civil construction and mechanical devices. Similarly, the Manasara functioned as an exhaustive canonical text on town planning and traditional architecture, dictating spatial geometries. Further contributing to this codified knowledge was the Bhuvanapradeepa, which provided specialized guidelines for architectural designs and structural aesthetics. In a different yet parallel domain, the Sadhanamala emerged as a critical canonical text compiling intricate meditation rituals and iconographic descriptions. The reliance on the Samarangana Sutradhara, Manasara, Bhuvanapradeepa, and Sadhanamala illustrates a strong trend toward standardizing complex disciplines. These canonical texts ensured that the legacies of classical ideas were preserved and systematically applied in new constructions and spiritual practices. Consequently, the Manasara, Bhuvanapradeepa, Samarangana Sutradhara, and Sadhanamala remain central to understanding the formalized intellectual frameworks of the period.

Based on the above source, attempt the following five questions.

291. Which canonical text is described in the passage as a comprehensive treatise detailing civil construction and mechanical devices?
(A) The Manasara manual
(B) The Bhuvanapradeepa
(C) Samarangana Sutradhara
(D) The Sadhanamala text

292. According to the source, the Manasara functioned primarily as a canonical text focused on:
(A) Town planning and traditional architecture
(B) Intricate meditation rituals
(C) Agrarian reform and tax collection
(D) Historical writing and dynastic chronicles

293. What specialized guidelines were provided by the Bhuvanapradeepa?
(A) Guidelines for planetary movements
(B) Guidelines for historical chronicles
(C) Guidelines for agrarian land grants
(D) Architectural and structural designs

294. In contrast to the architectural texts, what type of knowledge did the Sadhanamala compile?
(A) Dynastic history and regional politics
(B) Rituals and iconographic descriptions
(C) Town planning and spatial geometries
(D) Mechanical and civil construction

295. What overarching trend does the reliance on these four canonical texts illustrate?
(A) A shift away from preserving classical ideas
(B) A decline in formalized intellectual frameworks
(C) A trend toward standardizing complex disciplines
(D) The abandonment of structural aesthetics in new constructions

Direction : Please read the following source carefully.

The Early Medieval Period was a transitional epoch marked by the enduring legacies of classical ideas and the definitive emergence of new trends. This era's society and culture were notably transformed through early contacts with Islam. A case study of this period illustrates how contacts with Islam introduced new socio-cultural and administrative dynamics into the existing regional frameworks. The legacies of classical ideas, which had previously dictated societal norms, began to interact with the new trends brought forth by these interactions. Contacts with Islam facilitated unprecedented exchanges in trade, intellectual discourse, and eventually political administration. As a result, the emergence of new trends was not merely internal but significantly catalyzed by these external interactions. The synthesis between the legacies of classical ideas and the influences derived from contacts with Islam created a highly dynamic cultural landscape. This interaction

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(C) Spiritual motives detached from geography
(D) Philosophical ideas influencing daily life

Direction : Please read the following source carefully.

The Early Medieval Period marked a zenith in structural and aesthetic innovation, particularly in the domain of art and architecture. A focused case study of temple construction during this era reveals the systematic classification and development of distinct architectural styles, namely Nagara, Dravida, Bhumija, and Vesara. The Nagara style, prevalent in specific geographical zones, was characterized by its curvilinear spires, while the Dravida style was distinguished by its pyramidal towers and expansive courtyard layouts. Concurrently, the Vesara style emerged as a sophisticated hybrid, blending elements of both Nagara and Dravida traditions into a cohesive architectural vocabulary. Furthermore, the Bhumija style introduced unique radial and geometric spatial arrangements to the architectural repertoire. The evolution of art and architecture through the Nagara, Dravida, Bhumija, and Vesara styles reflects the localized adaptation of classical spatial legacies into new regional trends. Builders and patrons systematically utilized these styles to project political authority and religious devotion. The distinct characteristics of the Nagara, Dravida, Bhumija, and Vesara styles not only defined the visual landscape of the period but also demonstrated advanced engineering and artistic capabilities in monumental art and architecture.

Based on the above source, attempt the following five questions.

271. Which architectural style was characterized specifically by its curvilinear spires?
(A) Dravida
(B) Vesara
(C) Nagara
(D) Bhumija

272. According to the passage, the Dravida style was primarily distinguished by which of the following features?
(A) Curvilinear spires and small, enclosed spaces
(B) Pyramidal towers and expansive courtyard layouts
(C) A sophisticated hybrid of multiple different styles
(D) Unique radial and geometric spatial arrangements

273. How is the Vesara style described in the context of art and architecture during this period?
(A) An early prototype of Bhumija style
(B) A rejection of classical traditions
(C) An exclusively secular building form
(D) A Nagara and Dravida hybrid

274. What specific contribution did the Bhumija style make to the architectural repertoire?
(A) Unique radial and geometric arrangements
(B) The invention of the curvilinear spire
(C) The exclusive use of pyramidal towers
(D) The elimination of courtyard layouts

275. Why did builders and patrons systematically utilize these architectural styles according to the source?
(A) Obscuring classical spatial legacies
(B) Standardizing town planning layouts
(C) Projecting authority and devotion
(D) Reducing the costs of construction

Direction : Please read the following source carefully.

The dissemination of knowledge during the Early Medieval Period was highly structured, facilitated by an advanced education system and renowned academic centres. A critical examination of this era's intellectual landscape highlights the pivotal roles played by prominent centres such as Vikramashila and Nalanda. The education system was meticulously organized to support both indigenous scholars and a vast influx of international students seeking rigorous academic training. Centres like Vikramashila and Nalanda were not merely monastic retreats but complex universities that fostered a multidisciplinary education system. At Nalanda, the curriculum encompassed classical legacies alongside new philosophical and scientific trends, establishing it as a premier pedagogical institution. Similarly, Vikramashila emerged as a formidable centre for specialized theological and dialectical studies. The infrastructure of these centres supported extensive libraries and residential accommodations, characterizing a highly institutionalized

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(C) Devotion over ritualistic compliance
(D) Rejection of emotional religious appeal

264. Which tradition is noted in the passage for continuing to influence the ethical and ascetic dimensions of spiritual life?
(A) The Bhakti movements
(B) The agrarian tradition
(C) The feudal tradition
(D) The Shramana tradition

265. The intersection of Tantra and the Bhakti movements offered alternative pathways to salvation that achieved what result?
(A) They challenged orthodox hierarchies
(B) They reinforced strict orthodox hierarchies
(C) They mandated the exclusion of the Vedic-Puranic framework
(D) They eliminated the need for communal worship

Direction : Please read the following source carefully.

The intellectual and spiritual environment of the Early Medieval Period was profoundly shaped by rigorous philosophical thoughts and the establishment of widespread pilgrimage networks. The philosophical discourse was anchored in the Shaddarshana, the six orthodox schools of thought, which provided the epistemological and metaphysical foundations for contemporary debates. A prominent case of intellectual advancement is observed in the works of philosophers Shankara and Ramanuja. Shankara's interpretations emphasized non-dualism, while Ramanuja advanced qualified non-dualism, both contributing significantly to the philosophical thoughts derived from classical texts. Simultaneously, this era witnessed the institutionalization of the pilgrimage tradition. The pilgrimage tradition became a critical mechanism for cultural integration, connecting disparate regional identities through shared sacred geographies. The philosophical thoughts of the Shaddarshana, alongside the specific teachings of Shankara and Ramanuja, often guided the spiritual motivations underlying these journeys. The synthesis of high philosophical thoughts with the accessible practice of the pilgrimage tradition allowed abstract theological concepts to permeate the daily lives of devotees. Consequently, the works of philosophers like Shankara and Ramanuja not only elevated scholarly discourse but also deeply influenced the evolving pilgrimage tradition across the subcontinent.

Based on the above source, attempt the following five questions.

266. What provided the epistemological and metaphysical foundations for contemporary debates during this period?
(A) The institutionalization of the pilgrimage tradition
(B) The Shaddarshana, the six orthodox schools of thought
(C) The shared sacred geographies of disparate regions
(D) The exclusive reliance on non-dualism by all scholars

267. According to the passage, what specific philosophical concept did Shankara's interpretations emphasize?
(A) Qualified non-dualism
(B) Non-dualism
(C) Pluralistic theology
(D) Absolute dualism

268. What philosophical concept did Ramanuja advance in his works?
(A) Qualified non-dualism
(B) Non-dualism
(C) Epistemological skepticism
(D) Secular humanism

269. What role did the pilgrimage tradition play in the Early Medieval Period according to the source?
(A) It isolated disparate regional identities from one another
(B) It restricted abstract theological concepts to elite scholars
(C) It served as a critical mechanism for cultural integration
(D) It actively dismantled the shared sacred geographies

270. How did the synthesis of high philosophical thoughts and the pilgrimage tradition affect the devotees?
(A) Devotees lacking understanding of concepts
(B) Complete rejection of Shankara's teachings

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(D) The simple mapping of constellations

283. What role did developments in Mathematics play in the context of Astronomy?
(A) Proving that calculations were unnecessary
(B) Providing foundational tools for breakthroughs
(C) Serving as an obstacle to observations
(D) Replacing the need for empirical research

284. What did the observatories and astronomical texts utilize advanced Mathematics to accomplish with remarkable precision?
(A) To predict eclipses and map constellations
(B) To design pyramidal towers and courtyards
(C) To record ethnographic histories of the subcontinent
(D) To calculate agrarian revenues and land grants

285. Beyond practical requirements like calendar creation, what did these scientific achievements represent?
(A) A decline in analytical capabilities
(B) A complete reliance on purely traditional methodologies
(C) A high degree of abstract theoretical reasoning
(D) A regression in empirical research techniques

Direction : Please read the following source carefully.

The literary landscape of the Early Medieval Period provides profound insights into the historical and cultural dynamics of the era through exceptional textual creations. A primary case of such literature is Kalhana's Rajatarangini, which represents a critical milestone in historical writing. Kalhana's Rajatarangini systematically documented dynastic chronicles, blending classical poetic legacies with a new trend of objective historical documentation. Concurrently, external perspectives enriched the literature of the period, most notably through Al-Biruni's Kitab ul Hind. Al-Biruni's Kitab ul Hind offered a meticulous ethnographic and scientific account of the subcontinent, capturing its societal, religious, and philosophical frameworks. The contrast and complementarity between Kalhana's Rajatarangini and Al-Biruni's Kitab ul Hind highlight the diversity of literature produced during this epoch. While Kalhana's Rajatarangini focused on internal political and regional histories, Al-Biruni's Kitab ul Hind provided an analytical outsider's view resulting from early cross-cultural encounters. Together, these works of literature serve as indispensable sources for reconstructing the Early Medieval Period. The analytical depth in Al-Biruni's Kitab ul Hind and the chronological rigor in Kalhana's Rajatarangini demonstrate the advanced state of scholarly literature and historical consciousness.

Based on the above source, attempt the following five questions.

286. According to the passage, what does Kalhana's Rajatarangini represent a critical milestone in?
(A) Ethnographic observation
(B) Astronomical calculation
(C) Temple architecture
(D) Historical writing

287. How did Kalhana's Rajatarangini document dynastic chronicles?
(A) Relying only on cross-cultural encounters
(B) Recording only religious era practices
(C) Blending poetic and objective history
(D) Utilizing only scientific accounts

288. What type of account did Al-Biruni's Kitab ul Hind offer?
(A) Internal political history of a single region
(B) Meticulous ethnographic and scientific account
(C) Poetic chronicle devoid of analytical depth
(D) Manual dedicated to architectural planning

289. Which of the following best describes the contrast between Kalhana's Rajatarangini and Al-Biruni's Kitab ul Hind as presented in the source?
(A) Outsider's view versus internal poetry
(B) Abstract philosophy versus regionalism
(C) Scientific texts versus fictional works
(D) Internal history versus outsider views

290. The analytical depth and chronological rigor of these two works demonstrate what aspect of the era?
(A) Advanced literature and consciousness
(B) The decline of historical writing

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education system. The operational dynamics of Vikramashila and Nalanda demonstrate how the education system of the Early Medieval Period functioned as a catalyst for cross-cultural intellectual exchange. Through these centres, classical ideas were preserved, debated, and transmitted, ensuring the continuous evolution of scholarly pursuits during this transformative epoch.

Based on the above source, attempt the following five questions.

276. The passage highlights the pivotal roles played by which two prominent academic centres?
(A) Vikramashila and Nalanda
(B) Shaddarshana and Shramana
(C) Dravida and Nagara
(D) Rajatarangini and Manasara

277. According to the text, what kind of institutions were Vikramashila and Nalanda?
(A) Simple retreats lacking structured curricula
(B) Exclusive centres for indigenous scholars
(C) Administrative hubs for local governance
(D) Multidisciplinary university complexes

278. What did the curriculum at Nalanda encompass to establish it as a premier pedagogical institution?
(A) Only legacies without any new additions
(B) Classical legacies and new trends
(C) Exclusively new philosophical trends
(D) Solely specialized theological studies

279. Vikramashila emerged primarily as a formidable centre for which specific types of studies?
(A) Agricultural and economic management
(B) Monumental art and architectural engineering
(C) Specialized theological and dialectical studies
(D) Astronomical observations and calendar creation

280. How did the education system at these centres impact intellectual exchange during this period?
(A) Restricting learning to isolated regions
(B) Preventing the debate of classical ideas
(C) Eliminating libraries and accommodations
(D) Catalyzing cultural intellectual exchange

Direction : Please read the following source carefully.

The Early Medieval Period was characterized by substantial intellectual progress, particularly evident in the realm of scientific achievements. A detailed analysis of the scholarly output of this era reveals profound advancements in the disciplines of Mathematics and Astronomy. Researchers and scholars meticulously expanded upon classical legacies, resulting in significant scientific achievements that redefined quantitative and celestial understanding. In Mathematics, the period witnessed the refinement of numerical systems, algorithmic computations, and geometric principles. These developments in Mathematics provided the essential foundational tools for parallel breakthroughs in Astronomy. The study of Astronomy involved complex observational techniques and the calculation of planetary movements, reflecting a sophisticated grasp of cosmic phenomena. The symbiotic relationship between Mathematics and Astronomy constituted the core of the era's scientific achievements. Observatories and astronomical texts produced during this time utilized advanced Mathematics to predict eclipses and map constellations with remarkable precision. These scientific achievements not only fulfilled practical requirements such as calendar creation and navigation but also represented a high degree of abstract theoretical reasoning. The rigorous methodologies applied in Mathematics and Astronomy highlight the empirical and analytical capabilities developed during the Early Medieval Period.

Based on the above source, attempt the following five questions.

281. According to the source, the substantial intellectual progress in scientific achievements was most evident in which two disciplines?
(A) Mathematics and Astronomy
(B) Architecture and Town Planning
(C) Philosophy and Theological Studies
(D) Literature and Ethnography

282. Which of the following was a key advancement within the discipline of Mathematics during this period?
(A) The rejection of algorithmic computation
(B) Refining numerical and geometric systems
(C) The exclusive study of planetary orbits

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redefined artistic motifs, architectural methods, and societal structures. Understanding the Early Medieval Period requires acknowledging how the rigid legacies of classical ideas adapted to accommodate the emergence of new trends, fundamentally driven by sustained contacts with Islam and the subsequent integration of diverse traditions.

Based on the above source, attempt the following five questions.

296. According to the passage, the Early Medieval Period was characterized by the enduring legacies of classical ideas and what other definitive feature?
(A) The complete collapse of all intellectual discourse
(B) The rigid isolation from all external interactions
(C) The absolute rejection of trade exchanges
(D) The definitive emergence of new trends

297. What significantly introduced new socio-cultural and administrative dynamics into the existing regional frameworks?
(A) Contacts with Islam
(B) The immediate abandonment of all societal norms
(C) The exclusive enforcement of Shramana traditions
(D) The localized decline of agricultural revenues

298. In which areas did contacts with Islam facilitate unprecedented exchanges?
(A) Only in religious meditation rituals
(B) Trade, discourse, and administration
(C) Codification of spatial geometries
(D) Calculation of planetary movements

299. How does the passage describe the origin of the newly emerging trends?
(A) They were merely internal and isolated developments
(B) They were significantly catalyzed by external interactions
(C) They originated strictly from classical Vedic texts
(D) They were forcefully imposed without any cultural synthesis

300. The synthesis between the legacies of classical ideas and the influences derived from external contacts resulted in:
(A) A highly dynamic cultural landscape
(B) A stagnant and unyielding cultural environment
(C) The eradication of all preexisting architectural methods
(D) The permanent division of regional administrative units

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ANSWERS

1. (B) Vishti
Early medieval Indian texts frequently utilized this term to signify unpaid, compulsory labour extracted by the state or landed intermediaries. This practice became more prevalent with the increase in land grants, where the right to demand such labour was often transferred to donees. It represented a form of exploitation that intensified the subjection of the rural peasantry across the subcontinent.

2. (A) Both A and R are true and R is the correct explanation of A.
The expansion of agrarian society through land grants led to the integration of various tribal communities into the existing social hierarchy as specific jatis. Simultaneously, the transformation of professional craft guilds into closed endogamous units further multiplied the number of castes. These processes collectively explain the significant structural complexity and proliferation of the jati system during this transformative historical era.

3. (C) They were largely absorbed into the Kshatriya varna through royal decrees.
Social structures in this period remained rigid regarding the status of marginalized groups, who were generally restricted to polluted tasks like handling corpses. These individuals faced severe social exclusion and were mandated to reside outside the boundaries of established village settlements. No historical evidence suggests their systematic elevation to higher varna status through royal intervention or any official royal decrees.

4. (D) P-3, Q-4, R-2, S-1
Social stratification involved the broad categorization of society into four classes, while specific endogamous groups based on occupation emerged as distinct jatis. Forced labour was a common economic exaction during this period, often accompanying the transfer of land rights. Additionally, individuals subjected to various forms of servitude were recognized as dasas, serving in various domestic or agricultural capacities.

5. (C) A widow who immolated herself on her husband's funeral pyre.
This practice involved the self-immolation of a woman following the death of her spouse, often depicted in literature as an act of extreme devotion. While early texts mention it occasionally, the frequency increased among the ruling classes during the medieval era. It reflects the patriarchal norms and the deteriorating social status of widows in certain regional and cultural historical contexts.

6. (B) I and III
Servitude in early medieval India was diverse, with individuals being utilized for both field work and household tasks. Domestic slavery was a widespread and recognized phenomenon within the social structure of the time. While prisoners of war were a source, people also became enslaved through debt or birth, and legal texts did indeed provide specific protocols for their emancipation.

7. (D) Complete abolition of the stridhana (women's wealth) concept.
During this period, the social standing of women generally saw a decline, marked by earlier marriage ages and the enforcement of stricter lifestyle regulations for widows. The practice of self-immolation also became more prominent among the elite. However, the legal concept of personal wealth belonging to women was not abolished; instead, its scope and inheritance rules were expanded by several commentators.

(A) I, II, III and V
The proliferation of castes was a multi-faceted process involving the assimilation of tribal groups and the transformation of professional guilds into hereditary units. Theoretical explanations for new jatis often relied on the concept of mixed-varna marriages. Additionally, the integration of foreign ethnic groups into the social fabric and the fragmentation of the ruling class prevented any varna from remaining entirely homogeneous.

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9. (C) Forced labour was decentralized and controlled by local landlords.
The transfer of the right to extract compulsory labour from the state to the donee highlights a significant shift in political and economic authority. This process allowed local intermediaries to directly command the services of the peasantry for their own projects. It reflects the broader trend of decentralization and the growing power of landed elites at the expense of central administration.

10. (A) III, I, II
The social hierarchy evolved from a flexible system based on functional roles to a more rigid structure determined by birth. Initially, the four-fold division focused on occupation, but later texts emphasized hereditary status. Eventually, the proliferation of numerous groups considered untouchable marked the final stage of this increasing social stratification, leading to the highly complex jati system seen in later periods.

11. (D) Narada Smriti
This legal treatise provides a detailed classification of individuals in servitude, identifying fifteen distinct categories based on how they entered such a state. These included those born to female slaves, those purchased, or those captured during wartime. It remains a crucial source for understanding the legal complexities and the various modes of enslavement prevalent in early Indian social history.

12. (A) Both A and R are true and R is the correct explanation of A.
The consolidation of political power by various local and foreign groups led to the creation of the Rajput identity. To legitimize their newly acquired status, these groups often commissioned elaborate and sometimes fabricated genealogies tracing their descent to ancient solar or lunar dynasties. This process of social mobility allowed them to be formally recognized within the prestigious Kshatriya varna hierarchy.

13. (C) A woman held the absolute right to sell property without consent.
While the legal scope of personal wealth for women was expanded by certain commentators, their actual control over these assets remained limited. Women generally required the consent of their male relatives for significant property transactions involving land or high-value items. Despite being the primary heirs to this wealth, their autonomy was often constrained by the prevailing patriarchal legal and social frameworks.

14. (D) P-3, Q-4, R-2, S-1
Historical records from this era offer diverse perspectives on social organization. Travelers documented the existence of groups outside the traditional varna fold, while legal commentators detailed the specific duties and restrictions placed on marginalized communities. Other texts noted the flexibility of varna duties during crises and provided insights into regional social groups and their interactions within specific geographical contexts.

15. (A) Marriage between a man of a higher varna and a woman of a lower varna.
This specific type of marital alliance was generally more accepted by legal texts compared to other mixed-varna unions. It allowed for a certain degree of social interaction between different strata, though it also led to the theoretical creation of various mixed castes or jatis. Such concepts were used by Brahmanical authors to explain and categorize the increasing complexity of the social order.

16. (B) I, II and IV
Marginalized groups residing outside the four-fold varna system were subject to severe social and educational restrictions. Historical accounts from foreign travelers describe specific guilds of people who lived on the periphery of villages due to their low social status. These individuals were systematically denied access to traditional religious education, reflecting the deep-seated exclusions prevalent in the early medieval social structure.

17. (B) The right of childless widows to inherit her husband's property.
While the general status of women faced many challenges, certain legal advancements occurred regarding inheritance. Prominent commentators introduced interpretations that allowed childless widows to succeed to the property of their deceased husbands. This provided a degree of financial security and represented a significant

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53. (C) Widespread construction of monumental stone temples in cities
The theory of urban decline is based on archaeological evidence of decaying ancient towns and a shift of the population to rural areas. The paucity of coinage is also cited as a primary indicator of reduced commercial activity. In contrast, the massive investment in monumental temple construction is often seen as a diversion of resources toward religious and agrarian-centered rural institutions.

54. (B) Shreni - Merchant Guild
Professional and commercial organizations played a vital role in the economy, managing trade, setting standards, and providing financial services. These guilds were self-governing bodies with their own rules and influence. Other terms from this era denote specific types of taxes paid in cash or kind, shares of agricultural produce due to the state, and various forms of unpaid labor obligations.

55. (D) Land grants into virgin or tribal territories.
The systematic donation of land to religious and secular individuals acted as a catalyst for clearing forests and bringing new areas under the plow. These grants incentivized the settlement of previously uncultivated regions and the integration of tribal groups into sedentary agriculture. This process was essential for the expansion of the agrarian base and the growth of rural settlements during the period.

56. (A) I, II and IV
The agrarian economy was characterized by the expansion of cultivation and the adoption of more efficient irrigation technology like the water-wheel. However, the transfer of land rights to numerous intermediaries often resulted in the increased subjection and exploitation of the peasantry. Despite these changes, cash crops were cultivated and traded, contributing to the diversity of the rural and regional agricultural output.

57. (C) Tamil Nadu
This region became famous for its highly organized systems of artificial reservoirs, which were essential for the intensive cultivation of rice. Local village assemblies and specialized committees were responsible for the maintenance and management of these water resources. This collective effort supported a thriving agrarian economy and the growth of powerful local and regional political structures centered on the Kaveri delta.

58. (A) I, II and IV
The later part of the early medieval period witnessed a significant resurgence of commercial activity and the growth of towns. Powerful merchant guilds played a leading role in both internal and international trade, particularly in the southern regions. Arab merchants dominated the maritime routes in the Indian Ocean, facilitating exchanges between India and the west during this era of economic revival.

59. (D) Agricultural operations and weather knowledge.
This important text provides a wealth of information regarding traditional farming practices, including soil preparation, seed selection, and irrigation. It also contains extensive sections on predicting weather patterns and the seasonal timing of various agricultural tasks. Such literature reflects the sophisticated understanding of the environment and the central importance of farming in the early medieval socio-economic and cultural life.

60. (B) A completely closed and demonetized village economy
The documented presence of powerful, mobile merchant guilds traveling across vast distances with various commodities clearly demonstrates that rural areas were integrated into wider trade networks. These organizations maintained significant resources and influence, indicating that the economy was not purely localized or devoid of commercial exchange. Such evidence challenges the idea of a stagnant and entirely self-sufficient village system.

61. (C) A water-wheel used for irrigation.
This technological innovation was a significant advancement in the field of agriculture, allowing for the efficient lifting of water from wells to irrigate fields. It played a crucial role in increasing agricultural productivity and supporting the expansion of cultivation during the early medieval period. Its mention in contemporary texts highlights the ongoing development of

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land grants through formal epigraphs. It typically involved unpaid service provided by the lower agricultural and artisan classes rather than the priestly varna. This system allowed the landed elite to mobilize local resources for infrastructure or personal use, reflecting the decentralized nature of the early medieval economy.

27. (D) Equal inheritance rights with male priests.
This system involved the dedication of women to temple service, where they were responsible for maintaining the arts of music and dance. While these institutions were often wealthy and provided the women with a specific social standing, they did not grant them legal equality in inheritance with the priesthood. The practice was deeply embedded in the religious and socio-economic life of temples.

28. (B) I, III, IV and V
This legal system, prominent in the eastern regions, introduced specific rules regarding the timing of inheritance. It posited that sons only acquired rights to property after the father's demise, unlike other contemporary schools. Furthermore, it offered improved property rights for widows in certain circumstances. These variations reflect the regional diversity in legal interpretations and the evolving nature of family law during this period.

29. (C) Feudalization of society
The granting of land along with the rights to revenue and labor extraction characterizes the growth of intermediary powers. When artisans and peasants are bound to the land and subjected to the authority of a local donee or commander, it signifies a shift away from central control. This process created a hierarchical structure based on land tenure and personal dependency.

30. (A) I, III, II
Historical trends indicate a transition from the relative participation of women in intellectual life during the early period to more restrictive norms in later centuries. This decline was marked by the loss of certain religious rights in later legal texts, eventually followed by the more frequent documentation of practices like self-immolation in specific regional records. These stages highlight the changing socio-religious landscape.

31. (A) A feudatory chief
This term originally referred to a neighbor but evolved to denote a subordinate ruler who owed allegiance and military support to a sovereign. These chiefs were central to the decentralized political structure, exercising considerable authority over their own territories while acknowledging an overlord. Their status and power often fluctuated, leading to the characteristic political instability and fragmentation of the early medieval period.

32. (A) Both A and R are true and R is the correct explanation of A.
The practice of granting land with extensive revenue and administrative immunities led to the creation of a powerful class of intermediaries. These donees exercised judicial and executive powers, effectively diminishing the direct authority of the central monarch over the rural population. This shift towards localized control and the subjection of the peasantry are central arguments for the feudalism thesis.

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33. (B) The system strengthened the centralized bureaucratic apparatus of the state.
This decentralized political arrangement relied on personal loyalties and military obligations rather than a unified administrative system. While these chiefs performed important courtly and military duties for their overlords, their existence actually undermined central control. Powerful subordinates frequently sought independence, and the system led to the fragmentation of authority rather than the strengthening of a centralized state bureaucracy.

34. (A) P-3, Q-4, R-1, S-2
The administrative hierarchy was comprised of various officials responsible for different levels of governance, from provincial oversight to village management. Military and judicial roles were often combined in specific titles, while other officials focused on managing revenue assignments and land grants. This structured but decentralized system reflected the complex nature of political authority and resource management during the early medieval period.

reflect the broader shifts in global and regional economic networks and political stability.

71. (D) Synthesis of Vedic rites with sectarian worship.
This religious tradition combined the ancient rituals of the Vedas with the increasingly popular devotion to specific deities like Shiva and Vishnu as described in the Puranas. It emphasized temple-centered worship and personal piety alongside traditional fire sacrifices. This synthesis allowed for the integration of diverse social groups and regional cults into the broad framework of the Brahmanical religion.

72. (A) Both Statement I and Statement II are true.
While the earlier dominance of Buddhism and Jainism began to wane in many regions due to the resurgence of Puranic Hinduism, they continued to thrive in specific locales under royal protection. In western and southern India, various dynasties provided substantial support for Jain institutions, allowing them to remain influential cultural and religious centers. This highlights the regional diversity and complexity of the religious landscape.

73. (C) Adherence to sacrifices and caste purities.
This religious tradition often challenged conventional social norms and focused on esoteric rituals, the use of sacred diagrams, and the repetition of specific chants. It emphasized the importance of a spiritual guide and aimed for liberation through direct experience, frequently crossing varna boundaries. Its influence was widespread, affecting the practices and iconography of various Hindu, Buddhist, and Jain sectarian movements.

74. (A) Devotees of Shiva in Karnataka.
The early medieval period saw the rise of powerful devotional movements led by saints who expressed their piety in the common language of the people. These groups were often dedicated to a single deity and challenged the dominance of traditional religious establishments. Their teachings emphasized social equality and direct personal experience of the divine, attracting large numbers of followers from all backgrounds.

75. (D) A sacred pilgrimage site associated with water.
These locations were considered holy sites where individuals could earn religious merit and expiate sins through rituals like bathing in sacred rivers or tanks. The Puranas extensively glorified these centers, encouraging travel and helping to create a shared cultural and religious geography across the subcontinent. This tradition played a vital role in integrating regional beliefs and fostering a sense of pan-Indian identity.

76. (B) I, II and IV
This devotional movement originated in the Tamil region and was led by saints who composed hymns in the local vernacular, making the divine accessible to the masses. It was inclusive of various social groups and often competed with and marginalized the influence of Jainism and Buddhism. The poetry of these saints remains a cornerstone of the regional religious and literary heritage.

77. (C) Appar
The devotional tradition of South India was divided into two main groups of saints, one dedicated to Vishnu and the other to Shiva. Each group had its own set of prominent figures who composed influential hymns and traveled widely to spread their message of devotion. While most listed names belong to the Vaishnava tradition, some famous figures were central to the Shaiva movement.

78. (D) I, II, III and V
This form of Buddhism rose to prominence in the eastern regions, incorporating complex rituals, magical chants, and the worship of a diverse pantheon of deities. It was supported by major monastic institutions and emphasized the attainment of spiritual power. The inclusion of female deities like Tara was a key feature of this tradition, which eventually spread from India to other parts of Asia.

79. (A) Left-hand Tantra (Vamachara).
This religious path involved rituals that often included substances and activities generally considered forbidden or transgressive in orthodox society. The practitioners aimed to achieve spiritual transformation and liberation by transcending conventional dualities and

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these institutions to flourish and expand their influence.

44. (B) Devadana - Land gifted to temples
Religious institutions received significant land grants to support their daily rituals, maintenance, and the livelihood of their staff. These donations were a major factor in the growth of temples as powerful socio-economic centers. Other types of grants were specifically designated for the support of non-Brahmana peasant proprietors, military service, or other religious traditions like Jainism, each with distinct terms of tenure.

45. (C) A territorial division or province.
This term was used to denote a specific administrative unit within the kingdom, often organized for the purpose of revenue collection and local governance. It reflected the systematic division of the state's territory into manageable parts. Such divisions were crucial for the operation of the decentralized administrative structure, allowing the central authority to interact with various local and regional powers.

46. (D) I, II and III
This political system was deeply rooted in the concept of lineage and kinship, where the state was viewed as the collective property of the ruling clan. Land was distributed among family members through systems based on brotherhood, ensuring shared interests and decentralized authority. This structure relied on clan loyalty rather than a centralized, formal bureaucracy, which remained limited in its reach and control.

47. (A) Marshall Hodgson
The debate over the nature of the early medieval state and economy has involved several prominent historians who have proposed various models. These scholars have analyzed land grants, trade patterns, and political structures to argue for or against the existence of a feudal system in India. The other listed individuals are central figures in this significant and ongoing historiographical discussion.

48. (B) I, II and IV
This model views the development of the state as a continuous process of integrating local and tribal areas into a larger agrarian and political structure. It emphasizes the active role of land grants in this expansion and challenges theories focused solely on political fragmentation. It argues that these processes led to the formation of more complex state structures through the absorption of diverse regional elements.

49. (B) Transfer of comprehensive economic rights.
The inclusion of rights over mineral wealth and deposits in land grant inscriptions indicates that the donee received full economic control over the territory. This move beyond simple revenue collection meant the king surrendered all potential income from the land's hidden resources. Such comprehensive transfers reinforced the autonomy and wealth of the landed intermediaries within the decentralized socio-economic framework.

50. (A) Segmentary State
This historiographical model focuses on the distinction between actual political control and symbolic, ritual sovereignty. It suggests that while the central monarch was acknowledged as the supreme head through religious and ritual networks, local centers of power maintained significant administrative and military autonomy. This approach explains the persistence of localized authority within large empires without assuming a highly centralized bureaucratic state.

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51. (C) R.S. Sharma
This historian is the leading proponent of the thesis that early medieval India underwent a period of urban decay and a decline in trade. He argued that the reduction in metallic currency and the contraction of long-distance commerce led to the ruralization of society. This theory is a cornerstone of the broader argument for the existence of an Indian feudalism.

52. (A) Both Statement I and Statement II are true.
Historical evidence from the earlier phase of the early medieval period suggests a notable contraction in international commerce and the volume of trade. This economic shift was accompanied by a relative scarcity of gold and silver coins compared to the preceding eras. These factors together form the basis for the argument that the economy became increasingly localized and land-oriented during this time.

35. (C) Exemptions and privileges granted to the donee.
Land grants were accompanied by specific immunities that prohibited state officials, such as soldiers or tax collectors, from entering the gifted territory. These privileges often included the right to retain all local taxes and the authority to administer justice within the village. Such grants effectively created autonomous pockets of power, which is a key feature of the decentralized political landscape.

36. (D) II and III
Political power during this era was characterized by a limited core area under the king's direct administration, surrounded by vast territories controlled by autonomous subordinates. These feudatories managed their internal affairs while providing military assistance to the sovereign. This structure often included layers of sub-infeudation, where subordinates made their own land grants, further fragmenting authority and revenue control.

37. (C) A standing army controlling all macro-regions.
This model of statehood emphasizes the limits of central authority, positing that the king exercised primarily ritual sovereignty over distant regions. Localized units of power maintained significant administrative and military autonomy, and the state lacked a centralized, standing army capable of total regional control. Instead, authority was realized through a pyramidal hierarchy of symbolic allegiances and ritualized networks of power.

38. (B) I, III, IV and V
The feudal structure led to the subjection of the peasantry through the transfer of rights to landed intermediaries and the growth of self-sufficient village economies. This process was marked by the fragmentation of political authority and the granting of judicial powers to donees. Conversely, this period is often associated with a decline in the volume of long-distance trade in its early phase.

39. (D) Serfdom and intermediate agrarian classes.
When peasants are legally tied to the soil and mandated to provide produce or labor to a specific landlord or institution, they occupy a status similar to serfs. The presence of these landed intermediaries, who gained their authority through royal charters, indicates a complex hierarchy of land rights. This arrangement fundamentally differs from free-market systems or direct state administration of the peasantry.

40. (A) III, II, I, IV
The political hierarchy featured a clear graduation of titles, with the supreme sovereign at the top and various levels of subordinate chiefs below. Higher titles indicated imperial status, while intermediate and lower titles were held by feudatories with varying degrees of territorial control and military obligation. This structured system of titles reflected the decentralized and stratified nature of political authority during this era.

41. (C) Tax-free land gifted to Brahmanas
These land grants were a common feature of the early medieval period, intended to provide economic support to the priestly class and foster religious merit for the donor. Such gifts often involved the transfer of entire villages, complete with revenue and administrative rights. This practice significantly contributed to the expansion of agriculture and the dissemination of Brahmanical culture into various regions.

42. (A) Political decentralization and rise of landlords.
The widespread issuance of grants with administrative immunities effectively stripped the central state of direct control over large territories. Donees and secular officials who received these grants became powerful local intermediaries with judicial and fiscal authority. This process led to the fragmentation of political power and the emergence of a strong landed aristocracy that dominated the rural socio-economic landscape.

43. (D) It was heavily taxed by the central government.
These settlements were specifically established for the benefit of the priestly varna and were generally exempted from the usual state taxes. They served as vital centers for the preservation and transmission of traditional knowledge and religious practices. The donees exercised significant local authority, and the tax-free status was a defining characteristic that allowed

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practical sciences and engineering in the rural economy.

62. (D) Increased efficiency and cultivation expansion.
The introduction and wider use of this advanced water-lifting technology allowed farmers to bring more land under irrigation and improve the reliability of their water supply. This led to a significant increase in agricultural output and supported the growth of the population. Such technical improvements were vital for the overall economic dynamism and the prosperity of the agrarian sectors during this era.

63. (A) They operated strictly within a single village.
These commercial organizations were large-scale, transnational bodies that operated across wide regions and participated in international maritime trade. They possessed significant wealth and influence, often maintaining their own armed guards to protect their goods and caravans. Their activities included making substantial donations to temples, which recorded their far-reaching presence and organizational capacity throughout the southern part of the subcontinent.

64. (B) The king's customary share of the produce.
Taxation systems were primarily based on the extraction of a portion of the agricultural harvest, which was considered the sovereign's rightful claim for providing protection. This share varied but was a fundamental source of revenue for the state and its intermediaries. Other forms of exaction included taxes paid in cash, religious tithes, and various types of compulsory labor for public projects.

65. (B) Reciprocal relationship between patrons and castes.
This socio-economic arrangement involved a network of mutual obligations where specific service-providing castes performed hereditary tasks for landowning patrons. In exchange for their services, these groups received a share of the harvest or other forms of traditional compensation. This system ensured the availability of essential services within the village community and reinforced the interdependence of various social groups.

66. (A) I, III and IV
The agrarian structure was shaped by the transfer of land, including surrounding natural resources, to various donees who gained the authority to demand labor from the local population. This process created a layered hierarchy of land rights and led to the proliferation of powerful intermediary classes. Consequently, the direct autonomy and property rights of the individual peasants were often significantly compromised.

67. (C) Warhorses
India was a major exporter of luxury goods and staples to the western world, including high-quality textiles, aromatic woods, and various spices. These products were highly valued in the Arab markets and beyond. Conversely, the subcontinent was a major importer of high-quality cavalry horses from Arabia and Persia, which were essential for the military needs of the various regional kingdoms.

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68. (D) I, II, IV and V
This historiographical thesis argues for a revival of urban life and commerce from the tenth century onwards, supported by the emergence of local market centers and new types of coinage. Many historians see this as evidence of a dynamic economy that contradicted the earlier theory of absolute urban decay. This period saw increased agricultural surplus and a renewed integration of regional markets.

69. (C) A local market or toll-center for commerce.
The mention of these centers in inscriptions indicates the existence of organized trade and the collection of duties on goods passing through a region. They functioned as vital nodes where local produce was exchanged and commercial transactions were regulated. Their presence supports the idea of an evolving and active market system that facilitated economic interaction beyond the individual village level.

70. (A) II, I, III
The economic history of the subcontinent is often analyzed as a transition from the flourishing international commerce of the early centuries to a period of urban contraction and localized exchange. This phase was subsequently followed by a gradual revival of trade and the re-emergence of towns and monetary systems. These stages

and royal legitimation. This synthesis allowed for the creation of inclusive religious centers that bridged the gap between different traditions.

89. (C) Shaivism
These specific groups were prominent sects within the broader tradition dedicated to the worship of Shiva. They were known for their distinct and sometimes extreme ascetic practices and rituals. Royal patronage for such sects indicates their significant social and religious influence during the early medieval period, particularly in the southern and central parts of the Indian subcontinent.

90. (A) Jayadeva
This celebrated twelfth-century poet composed a masterpiece that focused on the divine love between Radha and Krishna. The work combined lyrical Sanskrit poetry with an intense devotional sentiment, significantly influencing the development of the Bhakti tradition and the arts of music and dance. Its popularity spread across the subcontinent, making it a foundational text for later Vaishnava devotional movements.

91. (D) Shankara
This influential eighth-century philosopher championed the doctrine that Brahman is the only ultimate reality and that the individual soul is identical to it. He argued that the perceived world of multiplicity is an illusion caused by ignorance. His intellectual work and the establishment of monastic centers were crucial for the revival and systematization of orthodox Brahmanical thought during this era.

92. (C) Statement I is true but Statement II is false.
The philosophical landscape was characterized by a debate between the school of absolute non-dualism and later traditions that emphasized the reality of the individual soul and the world. While one influential figure focused on the illusory nature of diversity, another propounded a system where devotion to a personal god was the primary path to liberation, integrating emotional piety with traditional knowledge.

93. (C) He argued that individual souls are identical to Brahman in every respect.
This philosopher developed a system of qualified non-dualism that recognized the reality of the individual soul and the material world as attributes of the supreme reality. He emphasized that while souls are related to God, they maintain their distinct identity even in the state of liberation. His teachings integrated the emotional devotion of the Tamil saints with the rigor of Upanishadic philosophy.

94. (D) Ramanuja - Vishishtadvaita.
Different philosophers established distinct doctrines regarding the relationship between the divine, the individual soul, and the physical world. Some advocated for absolute oneness, others for absolute difference, and some for a synthesis of the two. These varying perspectives led to the formation of multiple sub-schools within the broader tradition of Vedanta, each with its own significant following and religious practices.

95. (A) Illusory power making the world appear real.
In the system of absolute non-dualism, this concept explains why the singular, unchanging reality appears as a world of diverse and changing forms. It is the power that hides the true nature of Brahman and projects the false perception of multiplicity. Overcoming this ignorance through knowledge is seen as the essential step toward realizing the fundamental oneness of the self and the divine.

96. (B) I, II and III
This philosopher is renowned for his extensive commentaries on foundational sacred texts and his travels to establish monastic centers across the subcontinent. His work focused on the path of knowledge and the realization of non-dual reality rather than the performance of Vedic sacrifices. These institutions remain central to the preservation of his teachings and the broader Brahmanical tradition in the modern era.

97. (B) Belur Math
The four principal monastic centers established by the great advocate of non-dualism are located in the northern, southern, eastern, and western corners of the subcontinent. These institutions were intended to safeguard and propagate the Vedic teachings and the philosophy of Advaita. Other famous modern monastic organizations belong to different traditions and were established much later by other prominent spiritual leaders.

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social taboos. This tradition represents the more radical and esoteric aspect of the broader Tantric movement that influenced various religious systems during the early medieval period.

80. (B) The hymns of the Nayanar saints
This compilation is a vital source for understanding the devotional fervor and the theological developments of the Shaiva movement in South India. It consists of the poetic compositions of various saints who expressed their intense love for God in the Tamil language. These hymns played a crucial role in establishing the temple-centered religious culture that dominated the region for centuries.

81. (B) Basavanna
This twelfth-century social reformer and philosopher established a powerful movement in the Karnataka region that challenged the traditional caste system and the authority of the Vedas. His teachings focused on the direct worship of Shiva and emphasized the dignity of labor and social equality. The movement produced a unique genre of literature that articulated its radical social and spiritual vision.

82. (A) Marginalization of Buddhism and Jainism.
The intense emotional appeal and the use of regional languages by devotional movements attracted many followers away from the more austere and monastic traditions. This resurgence of personal piety and temple-centered worship within the Hindu fold led to the gradual decline of Shramana influence in many parts of the subcontinent. It also fostered a vibrant culture of sacred art, music, and vernacular literature.

83. (C) It was exclusively restricted to the upper two varnas.
The religious culture based on the Puranas was highly inclusive, making spiritual practices and sacred stories available to all social groups, including women and those outside the traditional elite. It promoted broad participation through activities like pilgrimage and the observance of specific vows. This accessibility helped to synthesize local and tribal traditions into the mainstream religious fabric of the time.

84. (D) Basava Purana - Text associated with Virashaivism
Different religious and philosophical traditions produced their own foundational texts that codified their beliefs, hagiographies, and rituals. Some compilations focused on the hymns of Shaiva or Vaishnava saints, while others detailed the lives of influential reformers. These works are essential for understanding the diverse and often competing spiritual movements that shaped the cultural landscape of early medieval India.

85. (C) Six orthodox schools of Hindu philosophy
This term refers to the six major intellectual systems that recognized the authority of the Vedas while offering different perspectives on reality, knowledge, and liberation. They include traditions focused on logic, atomic theory, dualism, mental discipline, ritualism, and the nature of Brahman. These schools represents the peak of classical Indian philosophical inquiry and continue to influence spiritual thought today.

86. (B) I, II and III
The tradition of visiting sacred sites was promoted by religious literature as a powerful means of spiritual purification and the acquisition of merit. These pilgrimage networks facilitated the movement of people and ideas, contributing significantly to the cultural and social integration of different regions. Crucially, this practice was accessible to a broad spectrum of society, providing a common religious experience.

87. (D) Charvaka
The classical classification of philosophical schools distinguishes between those that accept Vedic authority and those that reject it. While most systems focus on transcendental reality or the nature of the self, some traditions took a purely materialistic and skeptical stance, denying the existence of an afterlife or the efficacy of rituals. This school remains a significant representative of early Indian philosophical heterodoxy.

88. (A) I, II and V
The integration of regional and tribal cults into the Brahmanical pantheon was a central feature of the period's religious evolution. Local deities were often identified as incarnations of major gods or as the consorts of prominent deities, a process frequently supported by state patronage

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departure from more restrictive earlier traditions, even as other social practices like early marriage continued to intensify.

18. (A) I, II, IV and V
Slavery was a complex institution where individuals were treated as transferable property and could be donated to religious institutions. Debt default was a common path into servitude, and the legal system recognized specific rituals, such as the breaking of a water pot, to signify the formal release of a slave. However, they lacked the political right to appeal directly to royalty.

19. (C) Forced labour was decentralized and controlled by local landlords.
The explicit transfer of the authority to demand unpaid work in land grant inscriptions illustrates the decentralization of state power. Donees gained the legal ability to utilize the labor of the village population for their own maintenance or local projects. This shift indicates the rise of a landed aristocracy that held both economic and administrative control over the rural peasantry.

20. (A) II, I, III
The historical trajectory of social status shows a movement from the early prominence of female scholars to the later imposition of restrictive regulations. Over time, traditional educational rights for women were curtailed in legal texts, while practices like self-immolation became more documented in specific regional records. These developments reflect the complex and often declining social and religious position of women throughout history.

21. (C) Vijnaneshwara
This influential legal scholar composed a seminal commentary that redefined inheritance laws by granting sons a right to ancestral property from birth. His interpretations provided a foundation for the Mitakshara school, which governed property rights across large parts of India. His work focused on balancing traditional Smriti injunctions with contemporary social needs regarding family wealth and successful succession planning.

22. (A) Both A and R are true and R is the correct explanation of A.
The proliferation of land grants necessitated the growth of a specialized class of administrators and record-keepers. These professionals, often known as Kayasthas, eventually consolidated into distinct endogamous groups with their own social identity. The rise of such administrative castes was part of the same broader social restructuring that saw the emergence and consolidation of various powerful regional and clan-based identities.

23. (D) It was solely caused by the arrival of Islamic invaders.
The proliferation of jatis was a complex internal process driven by tribal assimilation, the occupational shift of various social groups, and the crystallization of professional guilds. While foreign groups were absorbed into the hierarchy, the phenomenon was well underway due to land grants and internal socio-economic changes before major external incursions. It was not a result of a single external event.

24. (A) P-2, Q-1, R-4, S-3
Legal literature during this era was dominated by significant treatises and commentaries that shaped inheritance and civil laws. Different authors specialized in distinct regional traditions, with some works becoming standard authorities in the east and others across the rest of the subcontinent. These texts provided the theoretical framework for managing property rights, social duties, and legal disputes within a decentralized political environment.

25. (C) Marriage of a lower varna man with a higher varna woman.
This form of marital union was strongly discouraged and condemned by Brahmanical legal texts, as it was seen as a violation of the prescribed social hierarchy. Such unions were theoretically used to explain the origin of the most marginalized and untouchable groups in society. It represents the rigid efforts of the elite to maintain varna purity and control social mobility.

26. (A) I, III and IV
Forced labour was a legally recognized exaction that was frequently transferred to beneficiaries of

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98. (A) I, II, III and V
The classical schools of Indian philosophy offer diverse approaches to understanding existence, from the analysis of ritual and language to theories of logic, dualism, and the nature of the absolute. These systems were well-developed by the early medieval period and engaged in vigorous intellectual debates. While some focused on physical and mental discipline, others explored the fundamental constituents of reality and the rules of valid reasoning.

99. (C) Prapatti (self-surrender) and Bhakti (devotion) to God
According to this school of thought, the ultimate goal of spiritual life is achieved through a personal relationship with the divine and total reliance on God's grace. This approach emphasizes that while individual effort in devotion is important, the final act of surrender is what leads to salvation. It makes liberation accessible to all individuals, regardless of their knowledge of complex philosophical texts.

100. (D) Ramanuja
This philosopher's work provides the primary theoretical basis for the worship of God with attributes, focusing on the divine qualities of mercy, beauty, and knowledge. He argued that the supreme reality is not an impersonal absolute but a personal deity who responds to the love and devotion of the soul. His teachings are foundational for the Srivaishnava tradition and many other devotional movements.

101. (C) Nyaya and Vaisheshika
These two schools are traditionally paired because of their shared focus on logic, epistemology, and the categorization of the physical world. One system provides the framework for valid reasoning and debate, while the other develops a detailed theory of the fundamental elements and atoms that compose the universe. Together, they represent the analytical and scientific side of classical Indian philosophical thought.

102. (B) Intellectual revival of Smarta Brahmanism.
The intellectual vigor and institutional framework established by this philosopher led to a significant revitalization of orthodox Brahmanical practices and thought. His emphasis on the authority of the Upanishads and the Smritis provided a unified structure for worship and belief that could compete with the influence of Shramana traditions. This revival shaped the religious life of many communities for centuries to come.

103. (D) Tirthayatra was highly discouraged by the Puranas as a waste of wealth.
The practice of visiting sacred sites was heavily promoted by religious literature as a primary means of spiritual advancement available to all social classes. These journeys encouraged the flow of people, goods, and cultural ideas, strengthening the links between different regions of the subcontinent. Far from being discouraged, pilgrimage centers became major economic and religious hubs that flourished under both popular and royal support.

104. (A) Brahma Sutra Bhashya - Commentary by Shankara
Foundational philosophical works often received extensive commentaries that clarified and expanded upon their core teachings. One such seminal work by the great advocate of non-dualism provided the definitive interpretation of the nature of reality according to the Vedanta tradition. These texts were central to the intellectual training of scholars and the development of different sectarian and philosophical identities.

105. (C) Ascetic movements rejecting Vedic authority.
This term refers to various non-Brahmanical religious traditions, most notably Buddhism and Jainism, that emphasized individual effort, asceticism, and the rejection of the hereditary caste system. These movements provided an alternative social and spiritual framework and were highly influential during the early and early medieval periods. They often engaged in intense philosophical competition with the orthodox traditions for patronage and popular support.

106. (A) I, II and III
The decline of this major religious tradition was a result of multiple factors, including the withdrawal of support by regional rulers and the assimilation of its deities into the Hindu pantheon. The destruction of its major educational institutions by invaders at the end of the period was a final blow to its institutional

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India are famous for their ornate towers and sculptures, while massive structures in the south and east represent the height of the southern and regional northern traditions, respectively. Unique rock-cut monuments also highlight the diverse technical approaches used to create sacred spaces across the subcontinent.

125. (C) Womb chamber
This term refers to the innermost part of the temple, a small and often unadorned space where the primary deity is housed. It is considered the most sacred area, symbolizing the core of the temple and the source of divine energy. All other structural elements, such as towers and halls, are organized around this central point, reflecting its primary importance in Hindu temple architecture.

126. (D) I, II and III
The architectural style of this eastern region is a distinct variation of the northern tradition, characterized by its own terminology and structural forms. It features a high, straight-edged tower for the sanctum and a separate, pyramidal hall for the assembly. Most major temples in this region, including the most famous sun temple, follow this complex plan, though some parts of the larger structures may have collapsed over time.

127. (A) High unornamented boundary walls made of brick
The architecture of this southern Deccan region is renowned for its highly ornate and detailed style, featuring star-shaped plans and low platforms. These temples are characterized by an abundance of sculptural decoration on every surface rather than plain brick walls. The use of soft stone allowed for the creation of intricate, jewelry-like carvings that are a hallmark of this specific regional and dynastic tradition.

128. (C) Statement I is true but Statement II is false.
The tradition of carving sacred spaces directly into rock reached its highest point with the creation of massive monolithic structures in the eighth century. These monuments demonstrated extraordinary engineering and artistic skill. However, structural stone temples built using separate blocks remained the more common form of architecture and continued to evolve and expand in both the north and south throughout the medieval period.

129. (B) Dravida style in early Pallava/Chola gopurams.
This specific roof shape, which resembles a semi-cylindrical vault, was an early element that became part of the complex design of southern gateway towers and shrines. It reflects the early integration of ancient wooden and thatched architectural forms into permanent stone structures. This feature contributed to the characteristic profile of the southern architectural tradition as it developed from early prototypes into massive, multi-storied monuments.

130. (A) Khajuraho Group of Monuments
This central Indian complex is world-famous for its temples that feature extensive and highly detailed sculptural work on their exterior walls. These carvings depict a wide range of human activities, including scenes that represent the diverse goals of human life as understood in the religious and social philosophy of the time. The presence of these figures reflects the complex integration of various spiritual and cultural influences during that era.

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131. (C) Dharmapala
This eighth-century ruler of the eastern regions established a major center of learning that became a rival to older institutions. It was particularly famous for its focus on the later, more ritualized forms of Buddhism and attracted scholars from across the subcontinent and beyond. The university was generously supported by the state, reflecting the importance of education and religious patronage in the political and cultural life of that era.

132. (D) Flourishing of Mahaviharas like Nalanda.
The patronage of this dynasty was crucial for the growth and continued influence of major centers of Buddhist education in the eastern regions. These institutions functioned as large-scale universities that attracted students from across Asia and preserved a wide range of religious and secular knowledge. This era represents a final flourishing of organized Buddhist intellectual life in India before the major transformations at the end of the period.

central India and the Deccan, representing a sophisticated variation of the broader northern tradition. These temples are known for their proportional balance and the intricate rhythmic patterns of their sculptural ornamentation.

116. (D) I, II and III
The northern architectural style is generally defined by temples built on raised platforms, lacking the elaborate walls and gateways typical of southern complexes. The primary tower is always located directly above the innermost sanctum. While many famous temples exemplify this style, those built by different southern dynasties represent the distinct and equally impressive southern tradition, which has its own unique structural and decorative logic.

117. (C) Hoysaleswara Temple, Halebidu
This magnificent structure is a prime example of the ornate and hybrid style that developed in the southern Deccan. It features a star-shaped plan, highly detailed soapstone carvings, and multiple shrines, all characteristic of this architectural tradition. The temple's intricate sculptural work and complex design reflect the peak of artistic achievement under the patronage of the local dynasty that ruled this region.

118. (B) I, II, III and IV
Early medieval art was incredibly rich, with diverse architectural sub-styles emerging across different regions. Some combined features of multiple traditions, while others refined specific local forms with complex decorative patterns. This period also saw the peak of sophisticated bronze casting, particularly in the south. Far from being plain, temple walls were covered with elaborate sculptures that depicted various deities, mythological scenes, and social life.

119. (D) Hoysala
The use of fine-grained soapstone allowed artists in this region to achieve an extraordinary level of detail in their carvings. Temples here are famous for their star-shaped ground plans and the vast quantity of sculptures that cover every available surface, including the exterior walls and interior pillars. This unique aesthetic and technical approach distinguishes this regional tradition from other contemporary architectural styles found throughout the subcontinent.

120. (A) II, III, IV, I
A fully developed southern temple complex follows a specific spatial arrangement designed to lead the devotee from the external world to the sacred center. This begins with the massive gateway tower, followed by a series of pillared halls and a transition space that eventually leads to the innermost sanctum. This hierarchical structure reflects the religious importance and the symbolic journey of the worshipper toward the divine.

121. (C) Bhumija
This eleventh-century structure is celebrated for its precise proportions and the unique arrangement of miniature towers on its main shikhara. It represents one of the most refined examples of this central Indian sub-style, which achieved a high degree of mathematical and aesthetic harmony. The temple's design reflects the ongoing innovation within the broader northern tradition and the sophisticated technical knowledge of the architects of that era.

122. (A) Temples evolved into socio-economic complexes.
The accumulation of land and wealth allowed religious institutions to function as major centers of economic activity, education, and social welfare. They employed vast numbers of people, from priests and musicians to laborers and artisans, and managed irrigation projects and regional trade. This transformation made the temple a central institution in the life of the community, far beyond its purely religious or spiritual role.

123. (D) They were exclusively made of pure gold.
These iconic sculptures were created using a sophisticated metal-casting technique and were primarily intended to serve as portable images for temple processions. While highly valued, they were typically made from an alloy of several metals rather than pure gold. The grace and dynamic quality of these figures, especially the depiction of the dancing deity, represent a pinnacle of artistic achievement in medieval art.

124. (B) P-3, Q-1, R-2, S-4
Different regions of India produced iconic temples that became defining examples of various architectural styles. Some complexes in central

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158. (C) Statement I is true but Statement II is false.
While foreign observers often remarked on the insularity and high self-regard of the learned classes they encountered, local historians displayed a remarkable degree of critical independence. One famous chronicler did not hesitate to detail the faults, cruelties, and political failures of the various kings he documented. This indicates a sophisticated historical tradition that, at its best, aimed for an objective recording of events rather than mere courtly flattery.

159. (A) Rajatarangini
This influential history of the northern Himalayan kingdom provides deep insights into the internal political struggles and the role of powerful social groups like the local landed elite. It also offers a detailed account of the reigns of influential female figures who played a central role in the administration. Such nuanced political reporting makes it a unique and vital source for studying the complexities of medieval regional governance and society.

160. (B) Al-Biruni's Kitab-ul-Hind.
For an analytical and learned perspective on the eleventh-century subcontinent, the work of this Arab scholar is unparalleled. His dedicated study of Sanskrit allowed him to directly access and interpret the major religious and scientific texts of the era. He provided a structured and often critical assessment of the legal systems, social categories, and philosophical thought he encountered, creating a comprehensive record that remains essential for modern historical research.

161. (B) Architecture and Vastu Shastra.
This significant eleventh-century treatise, attributed to a prominent ruler of the Paramara dynasty, covers a vast range of topics related to the built environment. It provides detailed instructions on town planning, temple construction, and the proportions of various types of buildings. The work reflects the high value placed on the science of architecture and the systematic approach to managing sacred and secular spaces in early medieval India.

162. (A) Initial cultural and scientific exchanges.
The early presence of Islamic powers in the northwestern parts of the subcontinent facilitated a significant period of interaction where Indian knowledge in mathematics, astronomy, and medicine was transmitted to the Arab world. This era of contact saw the translation of numerous Sanskrit works, enriching the scientific traditions of both cultures. Far from leading to immediate isolation, it opened channels for intellectual and commercial communication that persisted for centuries.

163. (C) The early Islamic conquerors forcibly eradicated all local administrative structures in Sindh.
Early Arab administrators in the northwestern region often maintained the existing local governance systems to ensure political stability and revenue collection. They recognized the practical benefits of working with the local elite and frequently employed indigenous people in the administration. This pragmatic approach allowed for a degree of continuity in the social and economic life of the region despite the change in supreme political authority.

164. (D) P-2, Q-1, R-3, S-4
Technical literature on the arts and architecture was highly developed, with different texts focusing on various aspects of construction, iconography, and regional styles. Some works provided theoretical foundations for building, while others focused on the specific visual requirements for religious icons or the unique architectural traditions of certain regions. These canonical texts were essential guides for the artisans and architects who created the era's monumental structures.

165. (C) Shilpa Shastra (Architecture and town planning)
This comprehensive treatise is considered a definitive authority on the principles of design and construction for a wide variety of structures. It provides systematic rules for the proportions of temples, residential houses, and the layout of towns, as well as the creation of sacred icons. Its detailed and standardized approach reflects the sophistication of the architectural sciences and the importance of professional expertise in early medieval India.

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133. (C) It was exclusively dedicated to Theravada (Hinayana) Buddhism.
This world-renowned university was a center for the study of diverse religious and philosophical traditions, with a strong emphasis on the later developments of the Mahayana school. It received support from multiple dynasties and served as a major destination for international scholars. Its extensive library and rigorous academic life made it one of the most important intellectual hubs of the ancient and early medieval world.

134. (B) P-2, Q-3, R-1, S-4
Different regions of the subcontinent were home to prestigious educational centers supported by various local and imperial dynasties. Some universities in the east were major hubs for Buddhist studies, while centers in the west and south were renowned for their focus on different religious traditions or Vedic learning. These institutions were vital for the preservation of knowledge and the cultural prestige of their respective patrons and regions.

135. (D) Center for higher Brahmanical learning.
These institutions were often attached to temples or established in Brahmana settlements, serving as crucial hubs for the study of the Vedas, philosophy, and other traditional sciences. They were supported by royal grants and local donations, reflecting the state's interest in patronizing religious and intellectual elite. Such centers played a vital role in maintaining the cultural and religious continuity of the Brahmanical tradition in the southern regions.

136. (A) I, II and III
The education system during this period was diverse, with religious institutions like monasteries and temple colleges serving as primary centers for higher learning. These centers often specialized in different branches of knowledge, including specific Buddhist or Brahmanical traditions. Meanwhile, the transmission of practical skills and crafts remained rooted in the community through guilds and family lineages, ensuring the continuity of traditional technical expertise.

137. (C) Kalhana
While many famous philosophers and religious teachers were associated with the great mahaviharas of the east, contributing to their intellectual fame, some prominent authors and chroniclers lived in other parts of the subcontinent. These individuals specialized in different genres, such as the recording of history or the development of regional literary traditions. This diversity of scholarship reflects the wide-ranging intellectual life that existed across different geographical and cultural centers.

138. (C) Statement I is true but Statement II is false.
During the early medieval period, Sanskrit remained the undisputed language of high-level intellectual discourse and religious instruction in major educational centers across the subcontinent. It served as a common medium that allowed scholars from different regions to communicate and engage in complex debates. Other languages, such as Persian, only began to gain prominence in administrative and educational contexts after the establishment of different political powers later on.

139. (D) Vikramashila
This tenth-century scholar was a central figure in the transmission of Indian knowledge to other parts of Asia, particularly in the later stages of his life. He was a prominent teacher at one of the major mahaviharas of the eastern region before being invited to help reform religious practices in a neighboring territory. His journey and teachings are documented in various accounts, highlighting the international reach of Indian educational institutions.

140. (B) Minhaj-i-Siraj (Tabaqat-i Nasiri).
The accounts of later chroniclers provide the primary evidence for the events that led to the decline and destruction of the major centers of learning in the east. These records describe the military campaigns and the subsequent loss of the massive libraries and institutional structures that had stood for centuries. Such sources are essential for understanding the dramatic end of the mahavihara system and its impact on Indian intellectual history.

141. (C) Bhaskaracharya (Bhaskara II).
This twelfth-century polymath was one of the most brilliant figures in the history of Indian science, making fundamental contributions to both arithmetic and astronomy. His comprehensive work consolidated earlier

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knowledge and introduced original concepts in algebra and geometry. His legacy lived on through his influential texts, which remained standard references for scholars for centuries and were eventually translated into several other languages.

142. (D) Refinement of astronomy and mathematics.
The practical requirements of accurately timing religious ceremonies and managing calendar systems acted as a powerful stimulus for the development of exact sciences. Scholars across the subcontinent worked to improve methods of calculation and observations of celestial bodies. This drive for accuracy led to significant advancements in trigonometry, algebra, and planetary theory, ensuring that India remained a leading center of scientific inquiry during the period.

143. (A) Indian mathematicians completely lacked the knowledge of algebra (Bijaganita).
Early Indian mathematics was remarkably advanced, with a strong focus on both arithmetic and the use of variables to solve complex problems. Scholars developed sophisticated rules for handling the concept of zero and positive or negative numbers. Their work in trigonometry and geometry was also highly developed, providing the necessary tools for complex astronomical calculations and representing a pinnacle of scientific thought in the medieval world.

144. (B) Bijaganita - Algebra
Different branches of knowledge were codified in specific treatises, each focusing on a particular area of science or mathematics. While some texts dealt with the rules of calculation and geometry, others were dedicated to the study of symbolic logic and the manipulation of unknown quantities. These works reflect the high degree of specialization and the systematic approach to learning that characterized the intellectual culture of the early medieval period.

145. (A) Arithmetic and Geometry
This famous section of a larger astronomical treatise is presented as a series of problems and solutions, often addressed to a young girl. It covers a wide range of topics, including basic operations, fractions, and the properties of various shapes. The text's clarity and systematic approach made it one of the most popular and enduring works of Indian mathematics, used for instruction across the subcontinent for many generations.

146. (A) I, II and III
The early medieval period saw continued progress in scientific thought, with mathematicians refining calculation rules and exploring new concepts that anticipated later global developments. Simultaneously, the study of alchemy and metallurgy flourished, driven by both practical needs and esoteric religious interests. While influenced by earlier cross-cultural exchanges, Indian scientists continued to innovate and build upon their own robust tradition of inquiry into the natural world.

147. (C) Bhavabhuti
While many brilliant minds contributed to the field of exact sciences during this era, making significant discoveries in astronomy and mathematics, other renowned figures were primarily celebrated for their work in literature and drama. These individuals produced masterpiece works in Sanskrit that explored human emotion and mythological themes. This distinction reflects the diverse and flourishing intellectual life where different disciplines reached high levels of sophistication and achievement.

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148. (A) Both Statement I and Statement II are true.
Early Indian scientific knowledge had a profound impact beyond the subcontinent, particularly through the translation of key texts into Arabic in the eighth and ninth centuries. These translations introduced concepts like the decimal system and advanced planetary models to the burgeoning scientific community of the Arab world. Internal archaeological evidence also confirms the long-standing use of advanced mathematical notations, including the representation of zero.

149. (C) Brahmagupta
This seventh-century astronomer was a pivotal figure whose works were among the first to be translated into Arabic, laying the foundation for Islamic mathematics and astronomy. He was the first to define the mathematical properties of zero and provide systematic rules for negative numbers. His influential texts on planetary

theory and calculation remained highly regarded both in India and across the western world for centuries.

150. (B) Rasaratnakara by Nagarjuna
The study of alchemy and the preparation of complex metallic medicines were deeply influenced by Tantric traditions during this era. Specialized texts detailed processes for purifying substances and creating elixirs believed to provide longevity and spiritual power. These works represent a unique intersection of scientific inquiry, technical skill, and religious practice, documenting the advanced state of chemistry and metallurgy in the early medieval period.

151. (D) The first true historical narrative written in early India.
Composed in the twelfth century, this work stands out for its methodical approach to recording the history of a specific region. The author consulted diverse sources, including earlier chronicles, inscriptions, and coins, to construct a chronological account of successive dynasties. It reflects a level of historical consciousness and critical evaluation rarely encountered in contemporary literary productions of that era, marking a significant milestone in Indian historiography.

152. (A) Consulted chronicles, coins, and traditions.
To achieve his goal of writing an objective and comprehensive history, the chronicler employed a rigorous methodology that went beyond simple storytelling. He actively sought out and verified information from a variety of sources, including existing royal records and local myths. This evidence-based approach allowed him to create a detailed narrative that included both the achievements and the failings of the rulers he documented.

153. (C) It is written in prose, avoiding poetic meter.
This masterpiece of historical writing was composed in high-quality Sanskrit poetry, following the traditions of courtly literature while maintaining a commitment to factual accuracy. It provides a detailed account of the political and social life of the northern Himalayan kingdom over several centuries. The author's critical perspective on his predecessors and his use of varied evidence distinguish it as a uniquely important historical text from the medieval period.

154. (A) Account of Indian society and sciences.
This seminal work by an eleventh-century traveler offers an extraordinarily detailed and objective view of the subcontinent's intellectual and social landscape. The author spent years studying Sanskrit and various Indian sciences, including astronomy and philosophy, to provide a comprehensive analysis for a foreign audience. It remains one of the most valuable external sources for understanding the complexities of the early medieval Indian world.

155. (D) River
The title of the famous history of Kashmir translates to the flow or stream of kings, reflecting the continuous succession of rulers and events over time. This metaphor highlights the author's intention to present a connected and chronological narrative of the region's past. The use of such poetic imagery is characteristic of the work's style, which combines historical detail with the aesthetics of classical Sanskrit poetry.

156. (B) I, II and III
This scholarly account was written by an erudite traveler who accompanied a northern invader but dedicated himself to understanding the culture of the region. He mastered local languages and engaged deeply with foundational religious and scientific texts. His work provides a sophisticated outsider's perspective on the intellectual life of the period, acknowledging the advanced state of Indian sciences while critically observing the social customs of the time.

157. (C) Strategy to conquer South India.
The comprehensive account of the subcontinent by the Arab scholar focused on the intellectual and social dimensions of the region rather than military objectives. He explored the philosophical systems, mathematical innovations, and the complex structure of the caste hierarchy. His work aimed to provide a detailed understanding of Indian knowledge and culture, making it an indispensable resource for comparative history rather than a manual for conquest.

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strength in India. Simultaneously, its adoption of complex Tantric rituals made it less distinct.

107. (D) Charvaka
This school stands out as a radical departure from both the orthodox and most other heterodox systems by advocating a purely materialistic worldview. It rejected the concepts of karma, the soul, and the afterlife, emphasizing that sensory perception is the only valid source of knowledge. As an 'unorthodox' tradition, it challenged the fundamental spiritual assumptions of its time, presenting a unique skeptical perspective.

108. (A) Both Statement I and Statement II are true.
While the devotional movements provided a powerful spiritual egalitarianism that welcomed marginalized groups, the underlying socio-economic structures remained deeply hierarchical. Land tenure systems, the proliferation of castes, and the dependency of the peasantry continued to define the daily lives of the population. This highlights the tension between the inclusive ideals of popular religion and the restrictive realities of the medieval social and political order.

109. (C) Vivartavada of Shankara.
This philosophical stance argues that the world is a real and substantial evolution of the divine, rather than just an illusory appearance. It directly opposes the view that the world is a mere projection or illusion caused by ignorance. By asserting the reality of both the individual soul and the world, this perspective provides a different basis for understanding the relationship between God and creation.

110. (D) Ramanuja
This eleventh-century teacher was the central figure who organized and spread the specific branch of Vaishnavism that emphasizes the qualified non-dual nature of reality. He spent much of his life traveling, teaching, and managing temple administration, most notably at Srirangam. His efforts ensured that the devotion of the Tamil saints was integrated into a formal theological system that could be widely disseminated.

111. (A) A style of temple architecture.
This architectural tradition represents a hybrid style that flourished in the Deccan region, combining elements from both the northern and southern traditions. It is characterized by its unique combination of features, such as the curvilinear shikhara and the elaborate decorative motifs common in central and western India. This style reached its zenith under the patronage of the Later Chalukyas and the Hoysala dynasties.

112. (C) Statement I is true but Statement II is false.
Northern Indian temples are typically characterized by their curvilinear towers and specific crowning elements like the amalaka. In contrast, the southern tradition utilizes a stepped pyramidal structure for its towers and features massive, ornate gateway towers as a defining characteristic. This distinction in design reflects the regional evolution of architectural practices and aesthetic preferences throughout the subcontinent during the medieval period.

113. (B) Amalaka and Kalasha as crowning elements.
These specific features are characteristic of the northern style of temple construction, whereas the southern tradition employs a different set of decorative and structural elements. Southern temples are distinguished by their stepped pyramidal towers, large pillared halls, and the prominent gateways that surround the temple complex. This regional variation in architecture is one of the most visible aspects of the diverse cultural heritage of the period.

114. (A) Vesara - Chalukyas and Hoysalas
Different regions and dynasties favored specific architectural styles that reflected their local traditions and influences. While some rulers built massive southern-style temples, others in central and western India developed a hybrid style that merged northern and southern features. Other prominent dynasties in the north and east contributed to the refinement of the curvilinear tower style, each adding their own unique regional flair to the structures.

115. (C) Nagara style
This specific sub-type is distinguished by a central tower decorated with miniature towers arranged in rows, creating a distinct and complex silhouette. It became particularly popular in

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166. (B) I, II and III
This remarkable text on the science of construction is attributed to a famous polymath king and covers diverse topics from urban planning to the creation of mechanical devices. It stands out for its imaginative descriptions of machines and its detailed sections on the aesthetics of architecture. The work is a vital source for understanding the theoretical and practical knowledge of engineering and design during the eleventh century.

167. (D) Sadhanamala
While many traditional texts provided the technical rules for building temples and sculpting deities within the Hindu tradition, other significant works were focused on the rituals and iconography of different religious systems. These specialized manuals were essential for practitioners to visualize and invoke specific spiritual beings. This variety of literature highlights the high degree of specialization within the artistic and religious communities of the early medieval period.

168. (A) Both Statement I and Statement II are true.
This important collection of rituals and descriptions is fundamental for identifying and understanding the complex pantheon of deities in the later developments of Buddhism. It provided practitioners with precise details on the appearance, attributes, and symbolic gestures of various gods and goddesses for use in meditation. Such texts were crucial for the transmission of religious art and practice across the monastic centers of Asia.

169. (C) Sadhanamala
To accurately identify and interpret the complex iconography of Buddhist sculptures from the eastern mahaviharas, scholars rely on specialized ritual texts. These works provide the definitive descriptions of the multi-armed and symbolic forms that became prominent in later Buddhist art. They are indispensable for understanding the theological shifts and the artistic expressions of the Vajrayana tradition during the early medieval period.

170. (A) Bhuvanapradeepa
For a detailed understanding of the unique architectural tradition of the eastern coastal region, specialized regional manuals are essential. These texts provide the specific terminology and technical rules used to construct the various types of temples found there. They explain the structural and aesthetic logic that distinguishes this regional style from others, reflecting the diverse and localized nature of the architectural sciences in medieval India.

171. (D) The Arab conquest of Sindh
This significant historical source provides a detailed account of the military campaigns and the subsequent establishment of Arab rule in the northwestern part of the subcontinent. It offers insights into the local political situation before the conquest and the administrative measures taken by the new rulers. The text is vital for understanding the early interactions between Islamic powers and the various social and religious groups in India.

172. (B) Contact and conflict between political systems.
The establishment of new powers in the northern and western regions led to a prolonged period of interaction between different political and social orders. This contact involved both military struggle and the exchange of administrative and cultural practices. While it created significant pressure on existing states, it also facilitated the movement of people and ideas, eventually leading to more complex and syncretic socio-political developments across North India.

173. (C) Fostered cross-cultural translations.
Early interactions between the Indian subcontinent and the Islamic world were marked by substantial scientific and literary exchange. Numerous Indian works on mathematics, astronomy, and medicine were translated into Arabic, influencing the development of these fields in the broader Islamic world. This period was characterized by intellectual curiosity and the active pursuit of knowledge across linguistic and religious boundaries, rather than purely military or cultural conflict.

174. (D) Sulaiman - Arab merchant in the Rashtrakuta kingdom.
Arab travelers and merchants provided valuable external perspectives on the political and social conditions of the various Indian kingdoms they

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visited. Their accounts document the peaceful presence of foreign commercial communities and the tolerant policies of many regional rulers. These records are essential for reconstructing the history of maritime trade and the international relations of the subcontinent during the ninth and tenth centuries.

175. (A) Protected non-Muslim subjects paying Jizya.
Under early Arab administration in the northwest, non-Muslim populations were granted a protected status that allowed them to continue their religious practices and maintain their internal social laws. In return, they were required to pay a specific tax to the state. This legal arrangement provided a framework for managing a diverse population and ensuring social stability within the newly conquered territories.

176. (B) I, II and IV
This comprehensive architectural treatise is one of the most important sources for understanding the principles of design for both sacred and secular buildings in the Indian tradition. It provides detailed rules for the layout of entire settlements and the proportional systems used for sculpting divine images. The work reflects the high degree of standardization and the systematic technical knowledge available to architects and artisans during the period.

177. (B) Minaret
Traditional Indian architectural texts focused on the specific structural elements of temples and other buildings rooted in the indigenous tradition. They detailed the various moldings and base structures that were essential for the stability and aesthetic appeal of stone monuments. Elements from other architectural traditions only began to appear and merge with local styles much later, following the establishment of different cultural and political influences.

178. (A) Both Statement I and Statement II are true.
The scientific exchange between India and the Arab world was a two-way process that significantly enriched the global intellectual heritage. The translation of Indian astronomical and mathematical works introduced new concepts that were essential for the development of sciences in Baghdad and beyond. The Arabs openly acknowledged the source of this knowledge, using terms that recognized its Indian origin and helped disseminate it to the West.

179. (C) Types of Orissan temples
These specific terms are used in the architectural literature of the eastern coastal region to categorize temples based on their structural form and the shape of their towers. They represent a sophisticated classification system that allowed architects to design diverse buildings according to established canonical rules. Understanding these terms is essential for the analysis of the unique and highly developed regional style of architecture found in that area.

180. (D) Samarangana Sutradhara.
This exceptional eleventh-century treatise on the science of construction includes fascinating sections on the design and operation of various mechanical devices. It describes a wide range of contrivances, from simple automated fountains to more complex wooden machines. The work reflects the deep interest in engineering and the creative imagination of its author, offering a rare glimpse into the technological aspirations of the early medieval period.

181. (C) Foreigners considered outside the varna system.
This term was frequently used in Brahmanical texts to designate people who did not adhere to the social and religious norms of the four-fold varna system. It often applied to foreign groups or those from the periphery whose customs were viewed as alien or impure. Over time, the category evolved as different groups were integrated into or excluded from the core social structure of the subcontinent.

182. (B) Facilitation of conversions to Islam for equality.
The rigid and often exclusionary nature of the traditional social hierarchy, particularly regarding those in the lower strata and outside the varna fold, created conditions where other religious systems offering greater social equality became attractive. This factor played a significant role in the gradual expansion of alternative faiths in various regions. It highlights the social consequences of deep-seated structural inequalities within the early medieval period.

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183. (D) The Rashtrakutas completely banned Arab merchants from entering their territory.
Many regional dynasties in the southern and western parts of the subcontinent maintained very friendly and productive relationships with foreign merchants. They recognized the economic benefits of maritime trade and often provided these commercial communities with significant privileges and the freedom to practice their religion. This open policy facilitated the growth of vibrant, cosmopolitan port cities and strengthened the state's revenue through international commerce.

184. (A) P-3, Q-4, R-2, S-1
The intellectual life of the period was recorded in a diverse array of foundational texts covering history, the exact sciences, and the rules of architecture. Some works provided systematic accounts of regional dynasties, while others explored the complexities of mathematics or the rituals of specific religious traditions. Together, these masterpieces represent the high level of scholarly achievement and the specialized knowledge that flourished across different disciplines.

185. (C) Influence of Sasanian coinage styles.
These coins, which circulated widely in western and central India, demonstrate the persistence of earlier artistic and monetary influences from the northwest. Their design evolved from foreign prototypes into a distinct regional currency that supported local trade for centuries. The continued use of such coinage reflects the practical economic needs of the era and the adaptation of established financial forms within the medieval Indian context.

186. (A) II and III
Foreign observers noted the significant reliance on oral tradition for the transmission of sacred knowledge, highlighting the enduring importance of memory in the intellectual culture. At the same time, religious literature began to allow broader social participation in certain spiritual activities, such as listening to the sacred stories of the Puranas. This reflects a complex balance between maintaining elite knowledge and expanding the reach of popular religion.

187. (D) Nationalization of land by the central state.
The political and social changes following the arrival of new powers in the northwest did not lead to the state taking direct control of all territory. Instead, the period saw the continued expansion of agriculture and the persistence of powerful local intermediaries who managed the land and the peasantry. This decentralized approach to resources was consistent with the broader agrarian patterns of the early medieval period across most regions.

188. (A) Both Statement I and Statement II are true.
The early medieval period has been subject to diverse interpretations, with some earlier scholars focusing on the lack of imperial unity to suggest a period of decline. However, more recent historical research has emphasized the extraordinary creativity and expansion that occurred at the regional level. This perspective highlights the vibrant developments in art, the growth of new social groups, and the significant agricultural expansion that defined the era.

189. (C) Hereditary and perpetual
Phrases used in land grant inscriptions often specified that the gift was intended to last indefinitely, passed down through the generations. This language emphasized the permanent nature of the transfer of rights and the donor's wish for lasting religious merit. Such grants created a stable and long-term economic base for the recipients, contributing to the establishment of permanent landed elite and influential religious institutions.

190. (D) Tribal chiefs adopting orthodox genealogies.
The process of social mobility and assimilation often involved marginalized or powerful local groups adopting the customs, titles, and lineage claims of the elite. By commissioning Brahmanas to create respectable family histories, these leaders sought formal recognition within the traditional varna hierarchy. This cultural integration allowed for the expansion of Brahmanical norms and the stabilization of new regional political powers through religious legitimation.

191. (A) Brahmanas who adopted the martial profession.
This term was used for dynasties or individuals who claimed a dual identity, combining the

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were central to the religious life of the eastern regions during the early medieval period.

208. (A) Both Statement I and Statement II are true.
These monastic organizations emerged as powerful and multi-functional institutions that held significant landed wealth and played a central role in society. Beyond their religious duties, they served as centers of higher education and provided essential social services like healthcare and support for the poor. Their economic and social influence made them vital components of the decentralized political and agrarian structure of the early medieval period across various regions.

209. (B) Invite Brahmanas and fabricate a genealogy.
Local leaders who achieved political power often sought to formalize their status by claiming a prestigious descent from ancient royal lineages. By patronizing the priestly class and commissioning elaborate family histories, they could be officially recognized as belonging to the elite varna. This process was a common method of social mobility and political legitimation, ensuring that new powers were integrated into the traditional social and religious hierarchy.

210. (A) Village assemblies
These local organizations were the heart of rural administration in the southern regions, managing the affairs of different types of settlements. Some were composed of the landowning elite, while others represented the broader village population. They exercised significant authority over local resources, taxation, and justice, demonstrating the highly organized and decentralized nature of community life and governance that characterized the medieval southern agrarian landscape.

211. (C) Assembly of non-Brahmana tax-paying villagers.
This specific type of local organization was characteristic of many settlements in the southern regions, where the broader community of farmers and residents managed their collective affairs. These assemblies were responsible for various administrative tasks, including the oversight of land, water resources, and the payment of state dues. They represented the grass-roots level of governance and social organization in the decentralized and agrarian-focused political structure of the time.

212. (B) Construction of monumental temples under the Cholas.
The accumulation of significant resources and the high degree of local organization in the fertile river deltas allowed for the creation of massive and highly ornate stone structures. These monuments served as powerful symbols of both imperial authority and religious devotion, and they were made possible by the state's ability to mobilize surplus wealth. The resulting architectural achievements remain some of the most impressive and defining legacies of the medieval southern dynasties.

213. (C) Indian merchants stopped voyaging due to prohibitions.
Despite certain theoretical restrictions in later legal texts, historical evidence confirms that commercial activity and maritime travel continued to flourish. Powerful merchant organizations participated in international trade across the Indian Ocean, and foreign travelers documented the active presence of Indian goods in distant markets. This period saw a dynamic and often thriving commercial sector that maintained important links between the subcontinent and the wider world beyond its shores.

214. (B) Kathasaritsagara - Somadeva
The literary landscape was rich with a variety of genres, including epic poetry, royal biographies, and large-scale collections of stories and myths. These works were composed by talented court poets and scholars who documented the culture and social life of their time. These masterpieces represent the high level of sophistication and the vibrant storytelling tradition that flourished in Sanskrit and other regional languages during the early medieval period.

215. (D) Written in shlesha narrating Rama and Ramapala.
This unique twelfth-century work utilizes a complex poetic device that allows the text to be read simultaneously as the epic story of a legendary hero and as the biography of a contemporary regional ruler. This dual narrative approach highlights the author's extraordinary linguistic skill and his desire to link his patron

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a major investment of resources and a powerful statement of imperial authority and religious devotion.

200. (A) Shankara
This influential eighth-century philosopher engaged in vigorous intellectual debates to establish a singular, non-dual reality as the ultimate truth. He challenged both the ritual-focused traditions and the various heterodox schools, arguing that true knowledge of the self as identical to the divine is the only path to liberation. His work was fundamental in revitalizing and systematizing orthodox philosophical thought across the subcontinent through his writings and travels.

201. (C) Theravada / Sammatiya (Hinayana) Buddhism.
This university in the western part of the subcontinent was a world-renowned center of learning that attracted thousands of students. It was particularly famous for its focus on the earlier, more monastic traditions of Buddhism, but it also offered a broad curriculum in other subjects. Generous patronage from regional dynasties allowed it to flourish for centuries as a major intellectual hub alongside the mahaviharas of the east.

202. (A) Composition of literature in regional languages.
The rise of devotional movements that emphasized a direct, personal connection with the divine led to a blossoming of creative expression in the common languages of the people. Saints and poets composed hymns and stories that could be understood and sung by the masses, making religious life more immediate and inclusive. This shift significantly enriched the regional literary traditions and helped to disseminate spiritual ideas far beyond the elite Sanskrit circles.

203. (D) Mimamsa focuses on Upanishads rather than rituals.
This specific school of thought was primarily dedicated to the systematic interpretation of the ritual portions of the Vedas, emphasizing the supreme importance of correctly performed actions for spiritual merit. It focused on the nature of duty and the power of language in a ritual context, rather than the abstract philosophical inquiry into the nature of Brahman found in later traditions. This distinction was central to the diversity of classical Indian thought.

204. (B) Purva Mimamsa - Jaimini
Different intellectual traditions were founded by legendary sages whose names are permanently associated with their respective schools. These systems covered a wide range of disciplines, from logic and epistemology to the study of rituals and the nature of the absolute. Each school produced its own foundational texts and commentaries, creating a rich and varied intellectual landscape that defined the classical period of Indian philosophy and scholarship.

205. (C) Absolute surrender and loving devotion to a personal deity
This religious approach emphasized the emotional and personal relationship between the worshipper and a chosen god, such as Vishnu or Shiva. It prioritized sincere devotion over the performance of complex rituals or the attainment of intellectual knowledge. This inclusive and accessible path attracted wide participation and became a dominant force in the religious life of the subcontinent during the early medieval period, profoundly affecting art and literature.

206. (D) I, II and IV
The origins of this prominent social and political identity were complex, involving the rise of localized clans who claimed elite status through legendary genealogies. While some traditions traced their roots to a sacred fire ceremony, the process more broadly allowed for the upward mobility of various indigenous and foreign groups who consolidated power. This group became a defining feature of the political and social structure of northern and western India.

207. (A) Complete rejection of the guru-shishya tradition.
This later development in the Buddhist tradition emphasized esoteric rituals, the use of sacred diagrams, and the repetition of secret chants. It remained deeply rooted in the relationship between an advanced guide and a student, who together navigated the path toward enlightenment and spiritual power. These practices were supported by major monastic institutions and

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of the period, it belonged to a different spiritual lineage than the technical manuals used for general temple construction.

224. (B) Kitab-ul-Hind - Arabic
Masterpiece works of history, philosophy, and travel were composed in several different languages, reflecting the cosmopolitan and scholarly nature of the early medieval period. While some local chronicles and devotional poems were written in high-quality Sanskrit or regional vernaculars, important external accounts were composed in the languages of the travelers who documented the subcontinent's culture. These diverse sources are vital for reconstructing the multi-faceted history of the era.

225. (B) A renowned merchant guild (the Five Hundred).
This prestigious commercial organization was a powerful international body that operated across wide regions and participated in maritime trade. It maintained its own resources and influence, often making substantial donations to religious institutions to record its social status and far-reaching presence. The activities of such guilds demonstrate the high degree of organization and the dynamic nature of the commercial sector in the early medieval southern regions.

226. (A) I, II and III
The education system during this period was deeply integrated with religious and social institutions, with temples and monasteries serving as primary centers for both sacred and secular learning. These hubs of knowledge were supported by royal grants and local donations, which funded their maintenance and provided for the livelihood of teachers and students. This network of institutions ensured the preservation and transmission of traditional sciences and culture across different regions.

227. (C) Blind Faith (Andhavishwas).
The classical system of logic and epistemology recognized several distinct methods for attaining valid knowledge, including direct perception, logical inference, and reliable verbal testimony. These tools were used in vigorous intellectual debates to establish the truth and challenge opposing views. Crucially, this system emphasized the importance of rigorous reasoning and evidence rather than uncritical belief, representing the peak of scientific and philosophical methodology in the early medieval period.

228. (A) Both Statement I and Statement II are true.
The magnificent temple complexes in central India are renowned for their highly ornate towers and the elevated platforms on which they stand. These structures were built under the patronage of a powerful local dynasty and represent a high point of the northern architectural style. The intricate sculptures and the progressively rising towers create a symbolic mountain landscape that reflects both the religious and aesthetic ideals of the eleventh century.

229. (C) A main shrine surrounded by four subsidiary shrines.
This term refers to a specific and popular layout for temple complexes, where the central sanctum is flanked by four smaller shrines placed at the corners. This design creates a balanced and harmonious sacred space, reflecting the complex and interconnected nature of the pantheon. This arrangement was common across different regions and styles, demonstrating the shared aesthetic and theological principles that guided temple architecture throughout the medieval period.

230. (B) Localization of power typical of a feudal setup.
The proliferation of literature dedicated to the glorification of local patrons reflects the fragmentation of political authority into numerous regional and sub-regional centers. Court poets focused their creative efforts on legitimizing the power of these petty rulers through elaborate biographies and praises. This shift in literary focus highlights the decentralized nature of the early medieval world, where individual lords and their small courts became major hubs of cultural and social activity.

231. (D) Transgressive practices like using skulls for begging.
Certain radical ascetic groups within the broader religious tradition were known for their extreme and unconventional rituals that often challenged social norms. Their lifestyle and practices were viewed as transgressive by the more orthodox

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with the prestige of ancient mythology. It remains a fascinating and rare example of historical and literary synthesis in Sanskrit poetry.

216. (A) I, II and III
The detailed account of the subcontinent by the Arab scholar was based on years of dedicated study and first-hand observation of the geography and customs of the region. He mastered local languages and engaged deeply with foundational scientific and religious texts. His work provides a sophisticated outsider's perspective that acknowledged the advanced knowledge of the Indian elite while offering critical reflections on the social and intellectual life of the period.

217. (C) Rudramadevi
While many influential women played central roles in the politics and administration of the northern Himalayan kingdom, some prominent female rulers belonged to other powerful dynasties in the southern part of the subcontinent. These individuals exercised significant authority, led military campaigns, and commissioned major public works, demonstrating that women could achieve high levels of political power within certain regional and dynastic contexts during the early medieval period.

218. (A) Both Statement I and Statement II are true.
The social history of the period presents a complex picture where the general trend of patriarchal restrictions coexisted with notable instances of female agency and power. While legal and social norms often limited the autonomy of women, some individuals were able to hold supreme political authority and exert significant influence as patrons and administrators in various regions. This highlights the diversity and the regional variations in gender roles and social status throughout history.

219. (D) Uttaramerur Inscription
This tenth-century epigraph provides a remarkably detailed account of the functioning of local self-government in a Brahmana settlement. It specifies the criteria for electing members to various village committees, including requirements for land ownership, age, and Vedic knowledge. It also lists disqualifications, such as financial misconduct, highlighting the sophisticated administrative systems that existed within the regional Chola political framework and their commitment to local accountability.

220. (B) Maganmai / Vaddavuta
Powerful commercial organizations often demonstrated their religious devotion and social status by making voluntary contributions to temples based on their business activities. These donations were frequently recorded in official inscriptions as a way to acknowledge the guild's generosity and to secure spiritual merit for its members. Such practices highlight the close connection between the economic, social, and religious life of the influential merchant communities in the early medieval period.

221. (C) Shaivism
This particular group was an influential and often controversial sect within the broader tradition of Shiva worship, known for their rigorous asceticism and distinct ritual practices. They received significant royal patronage and maintained important centers across several regions, especially in the Deccan and the south. Their presence and the support they received illustrate the diverse and sometimes radical spiritual movements that flourished within the medieval religious landscape.

222. (D) Formulation of Vishishtadvaita for the Bhakti movement.
This eleventh-century philosopher developed a system of thought that recognized the divine as the supreme person and the world as a real attribute of God. His teachings provided a solid theological foundation for emotional devotion, making it intellectually respectable and widely accessible. This synthesis of knowledge and surrender became a major force in the religious life of the subcontinent, shaping the spiritual practices of countless followers for centuries to come.

223. (A) It is an architectural manual for building Hindu temples.
This significant collection of rituals and descriptions is essential for understanding the specific visual and symbolic forms of the deities in the later developments of the Buddhist tradition. It served as a guide for practitioners to visualize sacred beings for use in meditation and ritual practice. While influential in the artistic life

planning to the creation of automated fountains and wooden machines. The work is a vital source for understanding the theoretical and practical aspirations of designers and builders in the early medieval period.

240. (B) Structured apparatus for land grants and feudal relations.
The presence of a complex hierarchy of court officials responsible for diverse administrative and military tasks highlights the organized nature of governance in the early medieval period. These titles indicate a system dedicated to managing the state's extensive land grants, maintaining records, and coordinating between central and regional powers. This structured administrative machinery was essential for the functioning of the decentralized political and socio-economic order of the time.

241. (B) People living outside the varna system.
This term was used in traditional social and legal texts to designate groups who were excluded from the four-fold varna hierarchy and were often relegated to marginalized roles and peripheral living areas. Over time, the category became more complex as it was used to explain the proliferation of various occupational and regional jatis considered outside the mainstream social fold. It reflects the rigid exclusions of the medieval social structure.

242. (A) Growth of a localized economy and subjection of peasants.
The systematic transfer of revenue and administrative rights to various donees led to the fragmentation of economic and political power. This process created a strong class of landed intermediaries who exercised direct control over the rural population, often leading to increased exploitation and a more localized, self-sufficient economy. This transformation was a defining feature of the agrarian and social landscape across many regions during the early medieval period.

243. (C) Many saints sharply criticized empty rituals and caste-based discrimination.
The devotional movements that spread across the subcontinent were often led by charismatic saints who advocated for a sincere, personal relationship with the divine. They utilized the languages of the common people and frequently challenged the dominance of the traditional religious elite and the rigidities of the caste system. This inclusive and often radical spiritual vision attracted a wide following and left a lasting impact on regional cultures and religions.

244. (D) Krityakalpataru - Lakshmidhara
Foundational legal and administrative treatises were composed by prominent scholars who served as influential ministers and advisors in regional courts. These works codified laws regarding inheritance, civil duties, and the management of land and revenue, providing the theoretical framework for governance and justice. The production of such comprehensive texts reflects the high level of intellectual organization and the importance of professional expertise in the medieval administrative systems.

245. (C) Land donated for the maintenance of a village tank.
Regional inscriptions often recorded specific land grants intended to support the upkeep of vital local infrastructure, such as irrigation reservoirs. These donations were essential for maintaining the productivity of the agrarian economy and were managed by local assemblies and committees. This practice demonstrates the importance of collective effort and the systematic management of water resources within the decentralized and agriculture-focused social order of the southern regions.

246. (B) I, II and III
The early medieval period was a time of significant progress in both theoretical and practical sciences, with scholars making important advancements in mathematics and astronomy. These discoveries were complemented by technical achievements in fields like metallurgy, which are visible in the lasting monuments of the era. Simultaneously, the study of chemistry and the preparation of medicines continued to flourish, reflecting the sophisticated understanding of the natural world and its practical applications.

247. (D) True arches and domes using mortar.
The architectural tradition of the southern regions achieved extraordinary heights with the construction of massive stone monuments featuring towering sanctums and extensive

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sections of society, leading to both fear and criticism. These sects highlight the diverse and often radical spiritual landscape of the medieval period, where different paths were explored in the search for spiritual power and liberation.

232. (A) Emergence of Vajrayana and Shakta/Shaiva tantra.
The growing popularity of esoteric rituals and symbolic practices across different faiths led to the formation of distinct and highly influential sectarian traditions. These movements incorporated complex iconography, secret chants, and the worship of powerful male and female deities. This trend significantly affected the religious life, art, and literature of the time, creating a vibrant and multifaceted spiritual culture that transcended traditional boundaries and reached various social groups.

233. (C) Complete cessation of writing commentaries (Bhashyas).
The literary culture of the period was highly productive and varied, with traditional genres like court poetry and sophisticated commentaries continuing to flourish alongside new forms like royal biographies. Scholars and poets remained deeply engaged in interpreting and expanding upon foundational sacred and secular texts. At the same time, the emergence of literature in regional languages made cultural and religious ideas more accessible to a broader audience across the subcontinent.

234. (A) P-3, Q-1, R-2, S-4
The practice of complex rituals involved the use of various symbolic elements, including sacred syllables, hand gestures, and intricate diagrams used for meditation and worship. These tools were essential for practitioners to focus their mental and spiritual energy and to interact with the divine in specific ways. This structured and technical approach to religion was characteristic of the broader Tantric movement that influenced different sectarian traditions during the early medieval period.

235. (D) Complete surrender to the grace of God.
In the system of qualified non-dualism, this concept represents the final and most important step in the spiritual journey toward liberation. It involves total reliance on the divine mercy and the abandonment of personal ego, making the path to salvation accessible to all regardless of their social status or intellectual training. This emphasis on surrender and devotion was central to the religious vision that shaped many popular devotional movements.

236. (B) I, II and III
The scholarly account of the subcontinent by the foreign traveler provided a detailed and often critical look at the geography, sciences, and social customs of the time. He acknowledged the deep historical roots of local knowledge while noting the rigid laws and insularity of the society he observed. His records are a vital external source that helps modern historians reconstruct the complex intellectual and social reality of the early eleventh century.

237. (C) Translation of medical texts like Charaka Samhita into Arabic.
Early interactions with the western world were marked by a significant period of scientific and cultural transmission where Indian knowledge in various fields was actively studied and translated. This exchange enriched the intellectual traditions of both regions and facilitated the movement of people and ideas across boundaries. While some areas saw profound social and political shifts, the broader impact of this contact was the dissemination of advanced Indian learning.

238. (C) Statement I is true but Statement II is false.
Canonical texts on the science of construction provided a comprehensive theoretical framework that guided the design of everything from individual houses to entire cities. These rules were not merely abstract; they were applied by professional architects and artisans to create the period's iconic monuments and settlements. The survival of so many impressive structural remains demonstrates the practical importance and the enduring influence of these sophisticated architectural and urban planning traditions.

239. (A) Samarangana Sutradhara.
This exceptional eleventh-century treatise on the science of construction includes fascinating descriptions of various mechanical devices, reflecting the technical imagination and engineering knowledge of its time. It covers a wide range of topics, from the principles of town

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prestigious status of the priestly varna with the political and military roles of the ruling class. It highlights the social flexibility and the complex identities that could emerge in the decentralized political environment of the period. Such claims were often part of the process of legitimizing newly established regional power.

192. (B) Acculturation of tribes into the peasant society.
The systematic donation of land in frontier regions acted as a powerful tool for extending the agrarian and cultural reach of the state. As Brahmanas settled in these areas, they introduced new farming techniques and religious practices, leading to the gradual integration of local tribal populations into the sedentary social order. This process was fundamental to the expansion of the agrarian base and the spread of Brahmanical culture.

193. (B) It possessed administrative responsibilities.
These units were the fundamental building blocks of the agrarian and social organization in the southern regions. They were managed by local assemblies that held significant authority over land management, irrigation, and the collection of local taxes. Far from being controlled by foreign interests, they represented the localized centers of power that were essential for the functioning of the decentralized and segmentary political structure of the time.

194. (A) Hereditary right to land or perquisites.
Land tenure systems in the south involved complex layers of rights and obligations, with specific terms denoting different types of ownership or shares in the produce. Some rights were hereditary and carried significant social and economic prestige, while others were tied to specific services or religious donations. These detailed systems of landholding were crucial for maintaining the social hierarchy and the economic stability of the agrarian community.

195. (C) Mixing of varnas to explain the proliferation of jatis.
The increasing complexity of the social structure was theoretically explained by Brahmanical authors through the concept of unions between different varnas. This framework allowed for the categorization of numerous emerging occupational and regional groups into the traditional four-fold system. It served as a tool for maintaining the primacy of the varna model while acknowledging the reality of a rapidly diversifying and stratified society.

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196. (D) I, II and III
The classical schools of Indian thought offered a wide range of perspectives on the nature of reality and the path to liberation, from logical analysis and atomic theory to physical and mental discipline. While most of these systems accepted the authority of the Vedas, they each developed their own distinct methodology and philosophical core. In contrast, some heterodox traditions were characterized by their rejection of the Vedas and their materialistic worldview.

197. (C) Dhvanyaloka by Anandavardhana
This ninth-century masterpiece introduced revolutionary ideas in the field of literary theory, focusing on the power of suggestion and the emotional resonance of poetry. It provided a sophisticated framework for analyzing how language can convey meanings beyond the literal level. The work represents a peak of intellectual achievement in the study of aesthetics and had a profound and lasting influence on the development of Indian literary traditions.

198. (A) Both Statement I and Statement II are true.
The early medieval period was a time of immense linguistic creativity, marked by the growth of regional languages alongside the continued use of Sanskrit for formal and intellectual purposes. These vernaculars were increasingly used for literature, particularly in devotional contexts, making religious and cultural ideas more accessible. This transition was facilitated by intermediate literary forms that bridged the gap between ancient classical languages and the emerging modern tongues.

199. (D) Brihadisvara Temple at Thanjavur
This massive eleventh-century structure is a defining monument of the southern architectural tradition, famous for its towering sanctum and its extensive records of royal patronage. The walls are covered with detailed inscriptions and vibrant paintings that provide a wealth of information about the state's administration and socio-economic life. Its construction represented

sculptural work. These structures were built using sophisticated dry-stone techniques rather than the arch and dome methods that characterized other later traditions. The grace and scale of these temples remain a powerful testament to the artistic vision and the engineering skill of the designers and builders of that era.

248. (A) Both Statement I and Statement II are true.
The philosophical landscape of the period was shaped by the debate between schools that emphasized the absolute oneness of the individual and the divine and those that asserted their fundamental distinction. These different perspectives offered diverse ways of understanding existence, the nature of God, and the path to liberation. These competing intellectual systems were well-developed and engaged in vigorous discourse, reflecting the high degree of scholarly depth in early medieval Indian thought.

249. (C) Mayamata / Manasara
Comprehensive technical treatises on the science of architecture and design provided the definitive rules for building sacred and secular structures across different regions. These canonical works were deeply integrated with various religious traditions and were essential guides for the artisans who created the era's monumental stone buildings. Their standardized approach and detailed technical instructions ensure the aesthetic and structural consistency of the architectural heritage from that period of history.

250. (A) Rajatarangini
This twelfth-century masterpiece of historical writing provides a remarkably detailed and chronological account of the rulers and events in the northern Himalayan kingdom. The author's critical methodology, which involved consulting various types of evidence and cross-referencing sources, distinguishes it as a uniquely important historical text. It remains an indispensable resource for understanding the political, social, and cultural life of the region over several centuries of its medieval history.

251. (B) Agrarian expansions
During the Early Medieval Period, the social structure experienced significant changes, including the formalization of forced labor known as Vishti. This system became widely established as a direct result of expanding agricultural activities across different regions. It highlights the economic reliance of the ruling elite on subjugated groups to maintain productivity within the growing agrarian landscape.

252. (A) The absorption of tribal groups and occupational diversification
The expansion of the caste system in the Early Medieval Period was driven by two main factors. First, numerous tribal communities were integrated into the mainstream social fold, and second, there was a significant diversification of professional occupations. These processes led to a more stratified society where social roles were strictly defined and mobility became increasingly restricted.

253. (C) Redefinition under emerging societal paradigms
The status of women underwent a significant redefinition as societal norms became increasingly rigid during the Early Medieval Period. This transition occurred as traditional paradigms emerged and tightened the social structure. Their position was closely linked to evolving socio-economic hierarchies, reflecting the adaptation of classical ideas to the specific regional realities and new stratified social boundaries of the era.

254. (D) Elite dependencies on subjugated groups
The widespread use of forced labor and slavery during the Early Medieval Period highlights the deep economic dependency of the elite classes on marginalized groups. These practices were central to maintaining the power of the ruling hierarchy. Such systemic reliance underscored the rigid social stratification and lack of mobility that defined the economic relationships between different layers of society.

255. (C) Highly stratified with limited mobility
The Early Medieval Period is characterized by a social fabric that was highly stratified and marked by rigid boundaries. The proliferation of castes and the marginalization of specific groups as outcasts restricted social mobility. This stratification was reinforced by the institutionalization of forced labor and slavery,

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which dictated the specific roles and positions of individuals within the hierarchy.

256. (B) The emergence of feudalism
The political landscape of the Early Medieval Period was fundamentally defined by the rise of feudalism. This shift involved the transition from centralized authority to decentralized power structures, where territorial governance was reorganized. Feudalism altered the administrative framework by linking political power directly to land ownership and agricultural control, marking a significant departure from the preceding classical imperial systems.

257. (D) De-urbanization and a robust agrarian system
The economic transformation during the Early Medieval Period was characterized by the decline of urban centers and the contraction of trade networks. This process of de-urbanization shifted the primary economic focus toward a robust agrarian system. Agricultural production and land ownership became the central pillars of the economy, replacing the urban-based commercial activities that had previously defined earlier classical periods.

258. (A) Land grants
In the feudal polity of the Early Medieval Period, the administrative system relied on land grants as the primary method for compensating state officials. This practice cemented the feudal hierarchy by linking bureaucratic service directly to territorial control. Consequently, officials became landed elites, which further reinforced the decentralized nature of power and the importance of the agrarian economy.

259. (C) Focus shifting toward land ownership
As urban centers declined and trade networks contracted during the Early Medieval Period, the economic focus shifted decisively toward land ownership. Agricultural production became the primary source of wealth and power for the elite classes. This reorganization of economic priorities led to the expansion of the agrarian system, making land the most valuable asset in the localized feudal framework.

260. (A) Highly localized and de-urbanized
The interaction between a feudal political structure and an agrarian-based economy created an economic framework that was highly localized. This system was marked by de-urbanization, as cities lost their central role in trade and commerce. Economic sustenance and political authority became deeply rooted in rural territories, establishing a new trend where land was the foundation of the societal structure.

261. (D) Vedic-Puranic and Shramana traditions
The theological environment of the Early Medieval Period was initially shaped by the interaction between the Vedic-Puranic tradition and the Shramana tradition. These two distinct frameworks provided the foundation for a diverse religious landscape. Their coexistence allowed for a variety of spiritual practices and philosophical debates, which eventually evolved as new movements like Tantra and Bhakti gained significant influence.

262. (B) Esoteric rituals and philosophies
During the Early Medieval Period, the emergence of Tantra significantly influenced mainstream religious life by introducing esoteric rituals and complex philosophies. These practices offered alternative approaches to spirituality that were distinct from traditional Vedic norms. Tantric ideas eventually permeated various religious domains, contributing to a more diverse and dynamic theological environment that challenged existing orthodox structures and ritualistic practices.

263. (C) Devotion over ritualistic compliance
The Bhakti movements became a powerful force in the Early Medieval Period by prioritizing personal devotion to a deity over the rigid ritualistic compliance found in orthodox traditions. This emphasis on emotional appeal and direct spiritual engagement fundamentally restructured religious participation. It provided accessible pathways to salvation for a broader range of people, often bypassing traditional hierarchical and ritual barriers.

264. (D) The Shramana tradition
The Shramana tradition played a vital role in the Early Medieval Period by continuing to influence the ethical and ascetic aspects of spiritual life. This tradition provided a framework for those seeking salvation through renunciation and disciplined ethical conduct. Its ongoing

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presence alongside the Vedic-Puranic, Tantric, and Bhakti movements highlights the complex and multifaceted nature of the era's religious landscape.

265. (A) They challenged orthodox hierarchies
The intersection of Tantra and the Bhakti movements provided alternative pathways to spiritual salvation that significantly challenged established orthodox hierarchies. By focusing on esoteric rituals and personal devotion, these movements offered religious experiences that were more inclusive and less dependent on traditional authority. This dynamic interaction contributed to a restructuring of communal worship and individual engagement within the religious domain.

266. (B) The Shaddarshana, the six orthodox schools of thought
In the Early Medieval Period, the Shaddarshana, or the six orthodox schools of thought, served as the primary epistemological and metaphysical foundation for intellectual discourse. These schools provided the framework for rigorous philosophical debates and scholarly investigations. They anchored the period's intellectual environment, guiding thinkers in their exploration of reality, knowledge, and the nature of the self through diverse perspectives.

267. (B) Non-dualism
The philosopher Shankara made significant contributions to the intellectual landscape of the Early Medieval Period through his interpretations of classical texts. His work prominently emphasized the concept of non-dualism, which suggests the ultimate unity of the individual soul and the universal reality. This philosophical approach elevated scholarly discourse and deeply influenced the spiritual motivations and religious practices of the era's devotees.

268. (A) Qualified non-dualism
Ramanuja was a key figure in the philosophical developments of the Early Medieval Period, advancing the concept of qualified non-dualism. This perspective provided a different interpretation of the relationship between the divine and the material world compared to strict non-dualism. His teachings helped bridge abstract theological concepts with accessible religious practice, significantly impacting the intellectual and spiritual life of the period.

269. (C) It served as a critical mechanism for cultural integration
The institutionalization of the pilgrimage tradition during the Early Medieval Period acted as a vital mechanism for cultural integration. By connecting disparate regional identities through shared sacred geographies, these journeys fostered a sense of unity across the subcontinent. The pilgrimage practice allowed abstract theological ideas to reach a wider audience, becoming a central element in the spiritual lives of many people.

270. (D) Philosophical ideas influencing daily life
The synthesis of complex philosophical thoughts with the accessible practice of pilgrimage allowed abstract theological concepts to permeate the daily lives of devotees. Teachings from philosophers like Shankara and Ramanuja provided spiritual guidance. This integration ensured that high-level intellectual discourse not only remained within scholarly circles but also actively shaped communal worship and personal devotion.

271. (C) Nagara
The Nagara style of architecture, which was prevalent in specific geographical regions during the Early Medieval Period, is best known for its distinct curvilinear spires. These towers provided a unique silhouette to the temples, representing a localized adaptation of classical spatial legacies. Builders and patrons used these architectural features to express religious devotion and project their political authority through monumental construction.

272. (B) Pyramidal towers and expansive courtyard layouts
The Dravida architectural style was primarily characterized by its impressive pyramidal towers and the inclusion of expansive courtyard layouts. This style reflected the advanced engineering and artistic capabilities of the Early Medieval Period. Such monumental structures were not only centers of religious life but also served as symbols of political power, demonstrating how regional trends adapted classical designs into grand temple complexes.

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273. (D) A Nagara and Dravida hybrid
In the Early Medieval Period, the Vesara style emerged as a sophisticated architectural hybrid that blended elements from both the Nagara and Dravida traditions. This synthesis created a cohesive and unique architectural vocabulary that showcased the period's innovative spirit. By combining curvilinear and pyramidal features, the Vesara style demonstrated the localized adaptation and evolution of diverse artistic and structural legacies into new forms.

274. (A) Unique radial and geometric arrangements
The Bhumija architectural style introduced unique radial and geometric spatial arrangements to the building traditions of the Early Medieval Period. This style contributed to the diversification of temple designs, highlighting the advanced spatial planning of the era. These geometric features added a distinct aesthetic and structural complexity to monumental architecture, reflecting the era's focus on innovation within established religious and cultural frameworks.

275. (C) Projecting authority and devotion
Builders and patrons during the Early Medieval Period systematically utilized diverse architectural styles, such as Nagara and Dravida, to project their political authority and religious devotion. These monumental structures served as visual testaments to their power and spiritual commitment. The use of distinct styles allowed for localized expressions of culture while demonstrating the sophisticated engineering and artistic capabilities of the time.

276. (A) Vikramashila and Nalanda
During the Early Medieval Period, the dissemination of knowledge was largely facilitated by world-renowned academic centres, most notably Vikramashila and Nalanda. These institutions were essential hubs for cross-cultural intellectual exchange and advanced learning. They attracted scholars and students from across the subcontinent and beyond, playing a central role in preserving classical ideas while fostering new philosophical and scientific trends in education.

277. (D) Multidisciplinary university complexes
Vikramashila and Nalanda were more than monastic retreats; they functioned as highly organized, multidisciplinary university complexes. These institutions offered a comprehensive education system covering various fields, ranging from theology to science. Their advanced infrastructure, including residential accommodations and vast libraries, supported a rigorous academic environment that catered to both domestic and international students seeking high-level, cross-cultural training.

278. (B) Classical legacies and new trends
The curriculum at Nalanda was designed to be inclusive, encompassing both classical legacies and emerging philosophical and scientific trends. This comprehensive approach established it as a premier pedagogical institution during the Early Medieval Period. By integrating traditional knowledge with contemporary intellectual developments, Nalanda provided students with a well-rounded education, ensuring its status as a leading center for cross-cultural debate and scholarship.

279. (C) Specialized theological and dialectical studies
Vikramashila was established as a formidable center for specialized theological and dialectical studies during the Early Medieval Period. Its curriculum focused on deep intellectual inquiry and the mastery of complex religious and philosophical arguments. This specialized focus complemented the multidisciplinary approach of other institutions like Nalanda, making Vikramashila a critical component of the era's highly institutionalized and diverse education system.

280. (D) Catalyzing cultural intellectual exchange
The advanced education system at centers like Nalanda and Vikramashila functioned as a catalyst for cross-cultural intellectual exchange. These universities provided a platform where diverse ideas were preserved, debated, and transmitted. By hosting international students and scholars, they ensured that the continuous evolution of scholarly pursuits was not limited to one region, fostering a dynamic and interconnected intellectual environment.

281. (A) Mathematics and Astronomy
Significant scientific progress during the Early Medieval Period was most evident in the fields of

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Mathematics and Astronomy. Scholars expanded upon classical legacies to achieve breakthroughs in both quantitative analysis and celestial observation. These advancements redefined how society understood the physical world and the cosmos, reflecting the high degree of analytical capability and empirical research during this transformative era.

282. (B) Refining numerical and geometric systems
A major advancement in Mathematics during the Early Medieval Period involved the refinement of numerical systems, geometric principles, and algorithmic computations. These developments provided essential tools for more complex scientific inquiries. By improving the precision of mathematical operations, scholars were able to create the foundational techniques required for significant progress in other empirical fields, such as astronomy and structural engineering.

283. (B) Providing foundational tools for breakthroughs
Mathematics played a crucial role in the development of Astronomy during the Early Medieval Period by providing the foundational tools necessary for sophisticated breakthroughs. Advanced calculations were essential for predicting celestial events and understanding the movements of planetary bodies. This symbiotic relationship between the two disciplines allowed astronomers to apply precise quantitative methods to their observations, resulting in highly accurate celestial mappings.

284. (A) To predict eclipses and map constellations
In the Early Medieval Period, observatories and astronomical texts utilized advanced Mathematics to predict eclipses and map constellations with remarkable precision. These scientific efforts were rooted in complex observational techniques and rigorous calculations. Such achievements demonstrate a sophisticated grasp of cosmic phenomena and the ability to apply abstract theoretical reasoning to practical tasks like timekeeping and navigation.

285. (C) A high degree of abstract theoretical reasoning
Beyond meeting practical needs like calendar creation and navigation, the scientific achievements in Mathematics and Astronomy during the Early Medieval Period represented a high degree of abstract theoretical reasoning. The rigorous methodologies and analytical depth applied by scholars reflect a sophisticated intellectual environment. These advancements underscore the empirical capabilities of the period, where quantitative understanding was used to explore complex cosmic laws.

286. (D) Historical writing
Kalhana's Rajatarangini is considered a critical milestone in the development of historical writing during the Early Medieval Period. This work systematically documented dynastic chronicles, establishing a more rigorous approach to recording the past. By blending literary style with chronological accuracy, Kalhana contributed significantly to historical consciousness, providing a foundational text for understanding the political and regional history of the Indian subcontinent.

287. (C) Blending poetic and objective history
In his work Rajatarangini, Kalhana documented dynastic chronicles by skillfully blending classical poetic legacies with a newer trend toward objective historical documentation. This approach allowed for a rich, literary narrative that remained focused on chronological rigor and factual detail. It marked a significant evolution in literature, as it transitioned toward a more analytical and systematic method of recording regional political histories.

288. (B) Meticulous ethnographic and scientific account
Al-Biruni's Kitab ul Hind offered a meticulous ethnographic and scientific account of the Indian subcontinent during the Early Medieval Period. His work captured the complex societal, religious, and philosophical frameworks of the time from an analytical perspective. As an outsider, Al-Biruni provided a unique and detailed view that resulted from early cross-cultural encounters, making his text an essential source for history.

289. (D) Internal history versus outsider views
The contrast between Kalhana's Rajatarangini and Al-Biruni's Kitab ul Hind highlights the diverse nature of literature during the Early Medieval Period. While Kalhana's work focused on internal political and regional histories through a chronological lens, Al-Biruni's text provided

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(B) II, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and V

30. Identify the correct pair regarding social resistance and acceptance.
(A) Jizya - A tax exclusively on Muslim landowners
(B) Ulema - Peasant rebels fighting against the Sultan
(C) Khanqah - Military barracks for the royal cavalry
(D) Khuts - Rural elite resisting the loss of privileges

31. Which Acharya tradition heavily influenced the later Bhakti movement by propagating Vishishtadvaita?
(A) Ramanuja
(B) Adi Shankaracharya
(C) Madhvacharya
(D) Nimbarka

32. Consider the following statements regarding religious traditions:
Statement I: The Bhakti tradition in North India during the Sultanate period challenged rigid caste hierarchies.
Statement II: Kabir and Ravidas strictly adhered to orthodox Vedic rituals.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

33. Match List I with List II concerning religious figures:
List I: (Figure)
P. Ramananda
Q. Kabir
R. Ravidas
S. Madhvacharya
List II: (Association)
1. Nirguna Bhakti and weaver profession
2. Dvaita philosophy
3. Propagated Bhakti in Hindi in North India
4. Nirguna Bhakti and leatherworker profession
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-1, R-4, S-3

34. How is the Nirguna Bhakti tradition defined in the context of Kabir's teachings?
(A) Devotion to a formless, universal divine reality
(B) Worship of a deity with distinct physical attributes
(C) Strict observance of temple rituals
(D) Pursuit of divine connection solely through Sanskrit scriptures

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35. Consider the following statements regarding Kabir:
I. He rejected the hypocrisy of both orthodox Hinduism and Islam.
II. He composed verses known as dohas.
III. He advocated for the worship of idols.
IV. His followers formed the Kabir Panth.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

36. Identify the incorrect statement about Sant Ravidas.
(A) He belonged to a marginalized caste.
(B) He emphasized inner purity over caste status.
(C) His verses are included in the Guru Granth Sahib.
(D) He was a staunch proponent of Saguna Bhakti.

37. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The teachings of Kabir and Ravidas resonated deeply with the lower castes and artisans.
Reason (R): They preached in vernacular languages and emphasized equality before the divine, rejecting Brahmanical dominance.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct

298. (B) Trade, discourse, and administration
Sustained contacts with Islam during the Early Medieval Period facilitated unprecedented exchanges across several key areas, including trade, intellectual discourse, and political administration. These external interactions acted as a major catalyst for the emergence of new trends within the subcontinent. The resulting cross-cultural dialogue led to the integration of diverse traditions, fundamentally altering the way economic and political systems functioned.

299. (B) They were significantly catalyzed by external interactions
The historical analysis of the Early Medieval Period shows that the emergence of new trends was not just an internal process but was significantly catalyzed by external interactions. Contacts with Islam, in particular, played a vital role in bringing new ideas to the region. This synthesis was essential for the creation of a highly dynamic cultural landscape.

300. (A) A highly dynamic cultural landscape
The synthesis between classical legacies and the influences from external contacts resulted in a highly dynamic cultural landscape during the Early Medieval Period. This interaction redefined aspects of life like artistic motifs, architectural methods, and societal structures. By integrating diverse traditions, the era became a period of transition where rigid norms adapted to new and evolving regional realities.

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CHAPTER 08
Sultanate Period

1. Which of the following best describes the Iqta system in the Delhi Sultanate?
(A) A hereditary land grant for religious scholars or mystics
(B) A territorial assignment for nobles instead of salary
(C) A specialized tax imposed upon the non-Muslim population
(D) A comprehensive market regulation mechanism for food grains

2. Consider the following statements regarding the Iqta system:
Statement I: The Iqta was originally a transferable revenue assignment.
Statement II: Firuz Shah Tughlaq made the Iqta system hereditary.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

3. Match List I with List II:
List I: (Term)
P. Muqti
Q. Kharaj
R. Khwaja
S. Fawazil
List II: (Meaning)
1. Surplus revenue sent to the center
2. Land revenue
3. Holder of an Iqta
4. Official appointed to check Iqta accounts
(A) P-2, Q-3, R-1, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-3, Q-4, R-2, S-1

4. What is the precise definition of 'Fawazil' in the context of the Iqta system?
(A) The specific military contingent maintained by an administrative noble
(B) The specialized agricultural tax collected from rural peasants
(C) The tax-exempt land assigned to various religious institutions
(D) The surplus revenue remitted to the state after all sanctioned expenses

5. Consider the following statements regarding the Iqta system:
I. It helped in the political integration of the Delhi Sultanate.
II. It was a mechanism to extract agricultural surplus.
III. Muqtis had absolute ownership rights over the Iqta lands.
IV. Balban attempted to exert tighter central control over Muqtis.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, II, and IV
(D) I, III, and IV

6. Identify the incorrect statement regarding the new ruling class of the Delhi Sultanate.
(A) The early ruling class was predominantly of Turkish origin and culture
(B) It led to the total destruction of rural intermediary zamindars
(C) The ruling elite heavily relied on the appropriation of agrarian surplus
(D) Persian culture significantly influenced the lifestyle of the new nobility

7. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Iqta system prevented the fragmentation of the Delhi Sultanate in its early phase.

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Reason (R): It allowed the Sultans to maintain a large army dispersed across the empire without paying cash salaries from the central treasury.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

8. Arrange the following developments regarding the Iqta system in chronological order:
1. Introduction of the Khwaja to audit Iqta accounts
2. Formal establishment of the Iqta system in India by Iltutmish
3. Making the Iqta hereditary by Firuz Shah Tughlaq
4. Strict assessment of Iqta revenues and confiscation of excessive grants by Alauddin Khalji

(A) 2, 1, 4, 3
(B) 2, 4, 1, 3
(C) 1, 2, 4, 3
(D) 2, 4, 3, 1

9. Consider the following statements about the impact of the new ruling class on society:
I. It introduced new urban social formations.
II. It led to the introduction of new technologies like the Persian wheel.
III. The ruling class promoted strict caste equality among the masses.
IV. It established a centralized administrative network.
V. It patronized Persian literature and Islamic architecture.

Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) II, III, IV, and V
(C) I, II, IV, and V
(D) I, III, IV, and V

10. Identify the correct pair of Sultanate official and duty.
(A) Ariz-i-Mumalik - Minister of military affairs
(B) Amir-i-Akhur - Head of the royal markets
(C) Diwan-i-Insha - Department of agriculture
(D) Barid-i-Mumalik - Chief justice

11. Who among the following Sultans is credited with implementing comprehensive market reforms?
(A) Iltutmish
(B) Balban
(C) Muhammad bin Tughlaq
(D) Alauddin Khalji

12. Consider the following statements concerning market reforms:
Statement I: Alauddin Khalji established separate markets for food grains, cloth, and horses.
Statement II: The primary motive behind these market reforms was to ensure the welfare of the common peasants.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

13. Match List I with List II concerning market reforms:
List I: (Market/Official)
P. Shahna-i-Mandi
Q. Sarai-i-Adl
R. Diwan-i-Riyasat
S. Munhiyan
List II: (Function/Description)
1. Market for cloth and luxury goods
2. Secret spies
3. Superintendent of the grain market
4. Ministry of commerce regulating markets

(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-4, Q-1, R-3, S-2

14. In the context of the Sultanate economy, what does 'Sarai-i-Adl' refer to?
(A) A supreme court of justice for the high-ranking nobility
(B) A state rest house for visiting foreign and local merchants
(C) An irrigation tax levied on lands watered by state canals
(D) A market for manufactured goods, cloth,

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an analytical outsider's view based on direct observation and cross-cultural study. Together, they offer a comprehensive understanding of the era's dynamics.

290. (A) Advanced literature and consciousness
The analytical depth found in Al-Biruni's Kitab ul Hind and the chronological rigor of Kalhana's Rajatarangini together demonstrate the advanced state of scholarly literature and historical consciousness during the Early Medieval Period. These works reflect a sophisticated effort to systematically document and analyze the world, whether through internal dynastic chronicles or detailed ethnographic studies, enriching the period's overall intellectual landscape.

291. (C) Samarangana Sutradhara
The Samarangana Sutradhara served as a comprehensive canonical text on architecture and engineering during the Early Medieval Period. It provided detailed information on civil construction and the design of various mechanical devices. This authoritative manual was essential for standardizing technical knowledge, ensuring that builders could apply complex principles of engineering and structural aesthetics to new projects across different regional contexts.

292. (A) Town planning and traditional architecture
During the Early Medieval Period, the Manasara functioned as an exhaustive canonical manual focused on town planning and traditional architecture. This text was instrumental in dictating spatial geometries and providing a formalized framework for urban development. By standardizing architectural practices, the Manasara ensured that classical ideas regarding space and structure were systematically preserved and applied in the design of various settlements.

293. (D) Architectural and structural designs
The Bhuvanapradeepa was a significant canonical text that provided specialized guidelines for architectural designs and structural aesthetics. This manual contributed to the codification of knowledge in the Early Medieval Period by offering precise instructions on how to achieve specific structural forms. Such texts were vital for maintaining high standards in monumental art and architecture, reflecting the era's trend toward standardization.

294. (B) Rituals and iconographic descriptions
In contrast to technical architectural manuals, the Sadhanamala was a critical canonical text that compiled intricate meditation rituals and iconographic descriptions. This work provided essential guidance for spiritual practices and the visual representation of deities during the Early Medieval Period. By formalizing these spiritual elements, the Sadhanamala played a key role in standardizing complex religious rituals and the related artistic traditions.

295. (C) A trend toward standardizing complex disciplines
The reliance on canonical texts like the Manasara and Samarangana Sutradhara illustrates a strong trend toward standardizing complex disciplines during the Early Medieval Period. These authoritative manuals ensured that architectural, engineering, and ritualistic knowledge was systematically documented and applied. This process of codification helped preserve classical ideas while providing a formalized intellectual framework for new constructions and spiritual practices across society.

296. (D) The definitive emergence of new trends
The Early Medieval Period was a significant transitional era defined by the coexistence of enduring classical legacies and the definitive emergence of new trends. While traditional ideas continued to influence social and cultural norms, new developments began to reshape the existing regional frameworks. This balance between old and new created a dynamic environment where societal structures were continuously adapted to changing realities.

297. (A) Contacts with Islam
Early contacts with Islam significantly introduced new socio-cultural and administrative dynamics into the regional frameworks of the Early Medieval Period. These interactions brought different perspectives on governance and social organization, which interacted with established classical traditions. As a result, the period saw a transformation in administrative methods and cultural practices, reflecting a broader shift toward integration and the emergence of new societal trends.

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(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

23. Match List I with List II concerning society and slavery:
List I: (Term)
P. Bandagan
Q. Karkhana
R. Mawali
S. Zimmi
List II: (Description)
1. Royal workshops using slave labor
2. Elite military slaves
3. Protected non-Muslim subjects
4. Freed slaves integrated into society
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-1, R-4, S-3

24. What does the term 'Bandagan' specifically refer to in the Sultanate period?
(A) Elite slaves used in military and administrative service
(B) A specific group of rural artisans and manual laborers
(C) The central council of senior religious and legal advisors
(D) Foreign traders dealing primarily in imported horses

25. Consider the following statements regarding slavery in the Delhi Sultanate:
I. Slaves were employed in domestic, administrative, and military roles.
II. Firuz Shah Tughlaq maintained a separate department for slaves.
III. Female slaves were highly valued as domestic servants and entertainers.
IV. Slavery was strictly abolished by the end of the Khalji dynasty.
Which of the above statement(s) is/are correct?
(A) II, III, and IV
(B) I, III, and IV
(C) I, II, and III
(D) I, II, and IV

26. Identify the incorrect statement about the percolation of Islam in rural India.
(A) It was often accompanied by the syncretic blending of local practices.
(B) It was a slow and gradual process.
(C) The state executed all non-Muslims who resisted conversion.
(D) Sufi hospices (Khanqahs) played a role in rural community integration.

27. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The extent of slavery grew significantly under Firuz Shah Tughlaq.
Reason (R): He established the Diwan-i-Bandagan to manage the massive influx of slaves who were trained in various crafts.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. Arrange the following chronologically concerning Sultanate social dynamics:
1. Consolidation of the Turkish Mamluk (slave) nobility
2. Establishment of the Diwan-i-Bandagan
3. Prominence of Afghan nobles under the Lodi dynasty
4. Alauddin's suppression of the old nobility
(A) 1, 4, 2, 3
(B) 1, 2, 4, 3
(C) 4, 1, 2, 3
(D) 1, 4, 3, 2

29. Consider the following statements about urban centers and society:
I. New towns often emerged around military garrisons.
II. The influx of artisans from Central Asia enriched urban craft.
III. Slavery was virtually non-existent in urban centers.
IV. Kotwals were responsible for urban policing.
V. Markets in cities were segregated by commodities.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V

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and imported items

15. Consider the following statements regarding Alauddin Khalji's market regulations:
I. Prices of all commodities from grain to slaves were fixed.
II. Hoarding of grains was strictly prohibited.
III. Cultivators were encouraged to pay revenue in cash rather than kind.
IV. Merchants were required to register themselves with the state.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

16. Identify the incorrect statement regarding the economic impact of market reforms.
(A) Granaries were established to act as buffers during famines.
(B) The reforms significantly increased the profit margins of long-distance traders.
(C) Land revenue in the Doab was raised to fifty percent of the produce.
(D) The state tightly controlled the transport of grains by the Banjaras.

17. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Alauddin Khalji instituted strict price controls in Delhi.
Reason (R): He needed to maintain a massive standing army on relatively low salaries to defend against Mongol invasions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

18. Which of the following was a direct economic consequence of the establishment of the Delhi Sultanate?
(A) Growth of new urban centres and a cash-based economy
(B) A significant decline in the use of metallic coinage
(C) Total elimination of the traditional rural barter system
(D) Stagnation in specialized craft production and exports

19. Consider the following statements about urban and rural economic interactions:
I. The demand of the ruling class spurred urban craft production.
II. Rural surplus was mobilized to feed the growing urban population.
III. The introduction of the spinning wheel (charkha) boosted textile production.
IV. The Sultanate strictly prohibited the migration of artisans to cities.
V. Monetization increased due to the collection of land revenue in cash.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V
(B) II, III, IV, and V
(C) I, II, III, and V
(D) I, II, IV, and V

20. Identify the correct pair regarding the Sultanate economy.
(A) Tanka - A standard copper coin of the Sultanate
(B) Jital - A high-value silver coin of the period
(C) Karkhanas - Independent peasant associations in villages
(D) Banjaras - Nomadic groups transporting grain and goods

21. What facilitated the percolation of Islam in rural areas during the Sultanate period?
(A) Forced mass conversions carried out by state armies
(B) Imperial decrees outlawing Hindu practices in villages
(C) Influence of Sufi saints and settlement of artisans
(D) The total replacement of headmen by Muslim clerics

22. Consider the following statements regarding the spread of Islam:
Statement I: The percolation of Islam in rural areas met with both resistance and acceptance.
Statement II: The upper castes immediately converted to Islam to retain their political power.
(A) Both Statement I and Statement II are correct

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explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

38. What was the primary social effect of the Acharya and Bhakti traditions during the Sultanate period?
(A) Complete and total eradication of the caste system
(B) Democratization of religion for the marginalized
(C) Elimination of the influence of Islam in the north
(D) Restoration of strict Vedic sacrifices and rituals

39. Consider the following statements about the Bhakti tradition:
I. It emphasized personal devotion over ritualism.
II. Many Bhakti saints were urban artisans.
III. It completely rejected the concept of a single divine entity.
IV. Women saints also participated in the broader Bhakti movement.
V. It promoted vernacular literature.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

40. Identify the correct pair of Acharya and their philosophy.
(A) Ramanuja - Vishishtadvaita
(B) Shankaracharya - Dvaitadvaita
(C) Madhvacharya - Advaita
(D) Vallabhacharya - Nirguna Bhakti

41. Who was the founder of the Chishti Sufi order in India?
(A) Nizamuddin Auliya
(B) Moinuddin Chishti
(C) Qutbuddin Bakhtiyar Kaki
(D) Fariduddin Ganj-i-Shakar

42. Consider the following statements concerning Sufi orders:
Statement I: The Chishti Sufis generally avoided association with the royal court.
Statement II: The Suhrawardy Sufis actively accepted state patronage and administrative posts.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

43. Match List I with List II concerning Sufism:
List I: (Sufi Term)
P. Khanqah
Q. Silsila
R. Ziyarat
S. Sama
List II: (Meaning)
1. Pilgrimage to a Sufi shrine
2. Musical assembly for spiritual ecstasy
3. Sufi hospice or center
4. Sufi order or lineage
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-4, R-1, S-3

44. What defines the concept of 'Wahdat-al-Wujud' in Sufism?
(A) Strict adherence to the details of Islamic jurisprudence
(B) The physical separation of the individual soul from God
(C) The total rejection of musical assemblies in Sufi centers
(D) The spiritual unity of God and the created universe

45. Consider the following statements regarding the Chishti order:
I. They emphasized simplicity and poverty.
II. They believed in serving humanity as a form of devotion.
III. Nizamuddin Auliya was a prominent saint of this order.
IV. They amassed immense wealth to build lavish shrines during their lifetime.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV

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correct

93. Match List I with List II concerning Vijay Nagar Art:
List I: (Structure/Feature)
P. Kalyana Mandapa
Q. Hazara Rama Temple
R. Mahanavami Dibba
S. Lotus Mahal
List II: (Significance/Style)
1. Secular architecture with Islamic influence
2. Royal chapel depicting Ramayana scenes
3. Pavilion for divine marriage ceremonies
4. Massive platform for state rituals
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-2, Q-3, R-4, S-1

94. What is a 'Kalyana Mandapa' in Vijay Nagar architecture?
(A) A state granary used to store temple offerings
(B) A military watchtower used for city defense
(C) A water reservoir used for ritual purification
(D) A pavilion used for ceremonial divine marriages

95. Consider the following statements regarding Vijay Nagar art and architecture:
I. Secular buildings often displayed a blend of Hindu and Islamic architectural elements.
II. Musical pillars are a notable feature of the Vittala temple.
III. Temple construction completely ceased after the battle of Talikota.
IV. Monolithic sculptures, such as the Narasimha statue, were prominent.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

96. Identify the incorrect statement about Vijay Nagar architecture.
(A) The use of intricately carved pillars featuring rearing horses (Yalis) was common.
(B) The Lotus Mahal is built purely in the Dravidian temple style without any arches.
(C) The architecture was heavily influenced by the earlier Chola and Hoysala styles.
(D) Extensive use of granite was made in monumental construction.

97. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Vijay Nagar kings built massive Gopurams that dwarfed the main shrines of the temples.
Reason (R): The towering Gopurams served as symbols of imperial power and visibility across the landscape.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

98. Which of the following works is an excellent example of secular literature on statecraft from Vijay Nagar?
(A) Gitagovinda
(B) Amuktamalyada
(C) Padmavat
(D) Ramcharitmanas

99. Consider the following statements about Vijay Nagar literature:
I. Telugu literature reached its peak during the reign of Krishnadevaraya.
II. The Ashtadiggajas were a group of eight renowned poets in the royal court.
III. Kannada and Tamil literature also received royal patronage.
IV. Sanskrit works were completely banned in the empire.
V. Tenali Ramakrishna was a prominent figure of this period.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

100. Identify the correct pair of author and language.
(A) Allasani Peddana - Telugu
(B) Sayana - Tamil
(C) Purandara Dasa - Sanskrit
(D) Krishnadevaraya (Jambavati Kalyanam) - Kannada

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54. What defines 'Arabesque' in the context of Sultanate architecture?
(A) The use of animal and human figures in decoration
(B) The structural slope commonly found in Tughlaq walls
(C) A type of residential building for the high nobility
(D) Geometric and floral patterns used for ornamentation

55. Consider the following statements regarding Sultanate architecture:
I. The use of mortar as a cementing agent became common.
II. Lodi architecture is noted for double domes.
III. Tughlaq architecture is characterized by sloping walls (batter).
IV. Figurative representations of humans were widely used in mosque decorations.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

56. Identify the incorrect statement regarding regional architectural styles during the Sultanate period.
(A) Provincial styles developed independently of imperial dictates.
(B) Regional kingdoms entirely abandoned indigenous motifs in favor of pure Persian styles.
(C) The architecture of Gujarat extensively used local woodcarving styles translated into stone.
(D) Bengal architecture predominantly utilized local terracotta and brick.

57. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Alai Darwaza marks a significant milestone in Sultanate architecture.
Reason (R): It is the first building to employ scientifically correct true arch and dome construction methods in India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

58. Which of the following is an example of a secular structure from the Sultanate period?
(A) Hauz Khas
(B) Jama Masjid
(C) Quwwat-ul-Islam
(D) Moth ki Masjid

59. Consider the following statements about paintings and arts:
I. Mural painting traditions entirely died out during the Sultanate.
II. Manuscript illustration gained prominence under Sultanate patronage.
III. The blending of Persian and Indian styles laid the foundation for later miniature painting.
IV. Jain manuscript paintings continued to flourish in western India concurrently.
V. Arabesque and calligraphy heavily replaced figural art in imperial spaces.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, IV, and V

60. Identify the correct pair of Sultanate architectural feature and its description.
(A) Mihrab - The tower from which the call to prayer is given
(B) Minbar - The central courtyard of a mosque
(C) Qibla - The wooden pulpit
(D) Squinch - Structural element used to transition from a square room to a circular dome

61. During the Sultanate period, which language was the primary language of administration and high culture?
(A) Arabic
(B) Persian
(C) Sanskrit
(D) Hindawi

62. Consider the following statements concerning literature:
Statement I: The Sultanate period saw a

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maintenance of large Madrasas.
(D) Education was generally a privilege of the upper classes and nobility.

77. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The establishment of Madrasas accelerated during the Sultanate period.
Reason (R): The state required a steady supply of educated administrators and qazis (judges) to run the empire.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

78. Which Sultan is renowned for repairing old educational structures and offering generous stipends to scholars?
(A) Alauddin Khalji
(B) Firuz Shah Tughlaq
(C) Ghiyasuddin Balban
(D) Aram Shah

79. Consider the following statements about education and learning:
I. Intellectuals migrating from Mongol-ravaged Central Asia enriched Delhi's educational environment.
II. The state strictly controlled the syllabus of rural pathshalas.
III. Persian became the lingua franca of the educated elite.
IV. Libraries were often attached to major Madrasas.
V. Calligraphy was considered an important educational skill.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

80. Identify the correct pair regarding medieval education.
(A) Hadith - Mathematics
(B) Tafsir - Calligraphy
(C) Tibb - Astronomy
(D) Fiqh - Islamic jurisprudence

81. The Nayankara system is the defining political institution of which empire?
(A) Delhi Sultanate
(B) Vijay Nagar Empire
(C) Bahmani Kingdom
(D) Mughal Empire

82. Consider the following statements regarding the Nayankara system:
Statement I: Under the Nayankara system, military chiefs were granted territories called Amaram.
Statement II: Amar-nayakas were absolutely independent and paid no tribute to the Vijay Nagar king.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

83. Match List I with List II concerning Vijay Nagar:
List I: (Term)
P. Amar-nayaka
Q. Raya
R. Ayagar
S. Amaram
List II: (Description)
1. Village administrative body
2. Title used by Vijay Nagar kings
3. Military commander and landholder
4. Land granted to Nayakas
(A) P-1, Q-2, R-4, S-3
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-3, R-1, S-4

84. What is the definition of the 'Ayagar' system in the Vijay Nagar Empire?
(A) A central military council advising the Raya
(B) A guild of long-distance and maritime merchants
(C) A specialized tax levied on all foreign trade
(D) A system of local village level administration

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Chauhan.
III. It provides a contemporary, strictly factual historical account without any mythological elements.
IV. It represents the early phase of Rajput bardic literature.
V. It highlights the conflict between Rajputs and the Ghurids.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V
(B) II, III, IV, and V
(C) I, II, IV, and V
(D) I, II, III, and V

70. Identify the correct pair of literary work and its primary theme.
(A) Khazain-ul-Futuh - Alauddin Khalji's conquests
(B) Nuh Sipihr - Market regulations of Balban
(C) Tabaqat-i-Nasiri - Biography of Amir Khusrau
(D) Padmavat - Early history of the Delhi Sultanate

71. The educational institution known as 'Maktab' during the Sultanate period primarily provided:
(A) Higher education in the field of Islamic jurisprudence
(B) Specialized military training for the royal bodyguards
(C) Education in secular sciences like medicine or astronomy
(D) Primary education focusing on reading and recitation

72. Consider the following statements concerning educational institutions:
Statement I: Madrasas were institutions of higher learning often patronized by the state.
Statement II: The curriculum in Madrasas was strictly limited to religious studies with no secular subjects.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

73. Match List I with List II concerning education:
List I: (Institution/Term)
P. Maktab
Q. Madrasa
R. Ulema
S. Mutawalli
List II: (Association)
1. Higher religious and secular education
2. Elementary school
3. Administrator of a religious endowment
4. Scholars of Islamic learning
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-2, S-1

74. In the context of Sultanate education, what does the term 'Waqf' mean?
(A) A royal decree issued by the Sultan for tax collection
(B) The final examination conducted in a local Madrasa
(C) A specific tax levied on students of higher learning
(D) An endowment made for religious or charitable causes

75. Consider the following statements about the education system:
I. Education was largely tied to religious institutions.
II. Firuz Shah Tughlaq established a prominent Madrasa at Hauz Khas.
III. Female education was widely accessible to all classes of society.
IV. Subjects like logic, mathematics, and medicine were also taught in advanced Madrasas.
Which of the above statement(s) is/are correct?
(A) I, II, and IV
(B) I, II, and III
(C) II, III, and IV
(D) I, III, and IV

76. Identify the incorrect statement regarding the educational landscape of the period.
(A) Arabic was the primary medium of instruction in Hindu pathshalas.
(B) Traditional pathshalas continued to impart education to Hindu students.
(C) State patronage was crucial for the

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complete halt in the production of Sanskrit literature.
Statement II: Regional languages like Bengali and Marathi saw significant growth due to the Bhakti movement.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

63. Match List I with List II concerning literature:
List I: (Author/Text)
P. Ziauddin Barani
Q. Chandabardai
R. Kalhana
S. Minhaj-i-Siraj
List II: (Work)
1. Tabaqat-i-Nasiri
2. Prithviraj Raso
3. Tarikh-i-Firuz Shahi
4. Rajatarangini
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-2, Q-3, R-4, S-1

64. What does the term 'Hindawi' represent in the context of medieval literature?
(A) A pure form of classical Sanskrit used in rituals
(B) A script used exclusively by the southern kingdoms
(C) The formal administrative language of the Khaljis
(D) An early vernacular precursor to Hindi and Urdu

65. Consider the following statements regarding literature in the Sultanate period:
I. Persian historical chronicles (Tarikh) became a major literary genre.
II. Translations of Sanskrit texts into Persian began during this period.
III. Amir Khusrau pioneered the use of Hindawi in poetry.
IV. Regional languages suffered a decline due to state suppression.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

66. Identify the incorrect statement regarding Amir Khusrau.
(A) He was a disciple of Nizamuddin Auliya.
(B) He exclusively wrote in pure Persian and despised Indian culture.
(C) He is credited with inventing several musical instruments like the Sitar.
(D) He created a new style of Persian poetry called Sabaq-i-Hindi.

67. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The emergence of regional languages was accelerated during the Sultanate period.
Reason (R): Bhakti and Sufi saints preferred vernacular languages to communicate their teachings to the common masses.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

68. Arrange the following literary developments chronologically:
1. Composition of Prithviraj Raso by Chandabardai
2. Amir Khusrau's experiments with Hindawi
3. Growth of early Urdu/Dakhni in the Bahmani Sultanate
4. Composition of Tarikh-i-Firuz Shahi by Barani
(A) 1, 2, 4, 3
(B) 1, 4, 2, 3
(C) 2, 1, 4, 3
(D) 1, 2, 3, 4

69. Consider the following statements about Chandabardai and Prithviraj Raso:
I. It is an epic poem in Brajbhasha/early Hindi.
II. It glorifies the exploits of Prithviraj

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85. Consider the following statements regarding the Nayankara system:
I. It was analogous to the Iqta system of the Delhi Sultanate.
II. Nayakas were required to maintain a specified number of troops for the king.
III. The post of Nayaka eventually became hereditary, weakening central control.
IV. Nayakas were completely barred from collecting taxes in their territories.
Which of the above statement(s) is/are correct?
(A) II, III, and IV
(B) I, III, and IV
(C) I, II, and III
(D) I, II, and IV

86. Identify the incorrect statement about the political ideas of the Vijay Nagar Empire.
(A) The kings claimed a divine basis for their rule, associating with deities like Virupaksha.
(B) The empire operated as a highly centralized state with no regional autonomy.
(C) Krishnadevaraya's Amuktamalyada provides insights into statecraft.
(D) The Rayas engaged in continuous warfare with the Deccan Sultanates.

87. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): The Nayankara system ultimately contributed to the decline of the Vijay Nagar Empire.
Reason (R): As central authority weakened, powerful Amar-nayakas asserted independence and failed to support the king.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

88. Arrange the following dynasties of the Vijay Nagar Empire in chronological order:
1. Tuluva
2. Sangama
3. Aravidu
4. Saluva
(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 4, 2, 1, 3
(D) 2, 4, 3, 1

89. Consider the following statements about Vijay Nagar administration:
I. The empire was divided into provinces called Mandalams.
II. The king possessed absolute powers but was advised by a council of ministers.
III. Mahanavami was a major state festival demonstrating imperial power.
IV. Women completely lacked participation in administrative and courtly affairs.
V. Portuguese travelers praised the administration of the empire.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V
(B) II, III, IV, and V
(C) I, II, III, and V
(D) I, II, IV, and V

90. Identify the correct pair related to Vijay Nagar.
(A) Amuktamalyada - Krishnadevaraya
(B) Madura Vijayam - Harihara I
(C) Rayavachakamu - Devaraya II
(D) Manucharitramu - Bukka I

91. Which distinct architectural feature was introduced on a grand scale in temples during the Vijay Nagar period?
(A) Tall entrance gateways known as Gopurams
(B) Elaborate rock-cut cave temple entrances
(C) Plain, unadorned exterior walls of temples
(D) Large stupa mounds for Buddhist worship

92. Consider the following statements concerning Vijay Nagar temple architecture:
Statement I: The Vijay Nagar rulers exclusively patronized the Shaivite sect in their temple construction.
Statement II: The Vittalaswami temple represents the zenith of Vijay Nagar temple architecture.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is

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(D) I, II, and IV

46. Identify the incorrect statement regarding the Suhrawardy order.
(A) It was primarily concentrated in Punjab and Sind.
(B) They believed that poverty was essential for spiritual growth.
(C) Bahauddin Zakariya was a key figure in this silsila.
(D) They often interacted closely with the state apparatus.

47. Given below are two statements, one is labelled as Assertion (A) and the other is labelled as Reason (R):
Assertion (A): Sufi Khanqahs played a major role in the cultural synthesis of the Sultanate period.
Reason (R): They were open to people of all classes and religions, facilitating interaction between Hindu and Muslim communities.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

48. Arrange the following Chishti saints in chronological order:
1. Nizamuddin Auliya
2. Moinuddin Chishti
3. Nasiruddin Chiragh-i-Dehli
4. Fariduddin Ganj-i-Shakar

(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 4, 2, 1, 3
(D) 2, 4, 3, 1

49. Consider the following statements about Sufism:
I. Sufis sought direct experience of the divine.
II. Pir-Murid relationship was central to Sufism.
III. Sufi literature strictly avoided regional dialects.
IV. Malfuzat are records of conversations of Sufi saints.
V. Sama was a controversial practice among orthodox ulema.
Which of the above statement(s) is/are correct?
(A) I, III, IV, and V
(B) II, III, IV, and V
(C) I, II, III, and V
(D) I, II, IV, and V

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50. Identify the correct pair regarding Sufi texts.
(A) Maktubat - Letters written by Sufi masters
(B) Malfuzat - Biographical accounts of kings
(C) Tazkiras - Books on market regulations
(D) Fatawa - Sufi poetry

51. The emergence of the Sultanate school of architecture is characterized by the widespread use of which of the following?
(A) Purely trabeate construction
(B) Rock-cut cave structures
(C) Gopurams
(D) True arch and dome

52. Consider the following statements concerning early Sultanate architecture:
Statement I: The early Sultanate architecture was an amalgamation of indigenous Indian and Islamic architectural styles.
Statement II: The Qutb Minar complex lacks any Hindu or Jain architectural elements.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

53. Match List I with List II concerning monuments:
List I: (Monument)
P. Quwwat-ul-Islam Mosque
Q. Alai Darwaza
R. Tomb of Ghiyasuddin Tughlaq
S. Moth ki Masjid
List II: (Dynasty/Ruler)
1. Alauddin Khalji
2. Qutbuddin Aibak
3. Lodi Dynasty
4. Tughlaq Dynasty

(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-1, R-4, S-2

101. Who among the following is credited with composing the Sanskrit commentary on the Vedas during the early Vijay Nagar period?
(A) Sayana
(B) Vidyaranya
(C) Ramanuja
(D) Madhvacharya

102. Consider the following statements concerning Vijay Nagar literature:
Statement I: The Ashtadiggajas were exclusively focused on translating Sanskrit texts into Telugu.
Statement II: Prabandha, a new literary genre of complex Telugu poetry, flourished during the Tuluva dynasty.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

103. Which text provides the most vivid contemporary description of the Mahanavami festival in Vijay Nagar?
(A) Accounts of Ibn Battuta
(B) Tarikh-i-Firuz Shahi
(C) Baburnama
(D) Accounts of Domingo Paes

104. How is the exception to the purely religious nature of education in the Sultanate period characterized?
(A) A complete ban on the establishment of Madrasas
(B) The forced closure of Hindu pathshalas in villages
(C) The introduction of modern English style education
(D) Inclusion of secular subjects in later Madrasas

105. In the context of the Sultanate, what was the primary function of the Diwan-i-Insha?
(A) Agricultural loans
(B) State correspondence and drafting of royal decrees
(C) Military recruitment
(D) Charity for orphans

106. In a specific case where a Muqti failed to submit the Fawazil to the central treasury, what action would a strong Sultan like Alauddin Khalji most likely take?
(A) Recover the dues harshly after a rigorous audit
(B) Grant him additional Iqtas in remote territories
(C) Promote him to the high position of the Wazir
(D) Ignore the discrepancy to ensure noble loyalty

107. Identify the incorrect pair regarding Sultanate departments.
(A) Diwan-i-Arz - Military department
(B) Diwan-i-Wizarat - Finance department
(C) Diwan-i-Riyasat - Department of agriculture
(D) Diwan-i-Qaza - Department of justice

108. The concept application of strict price controls by Alauddin Khalji heavily relied on which structural prerequisite?
(A) A completely free and unregulated market system
(B) Massive import of food grains from far off Europe
(C) The total abolition of the standing central army
(D) A well-organized system of espionage and spies

109. Identify the correct pair regarding literary works and their nature.
(A) Futuh-us-Salatin - Sufi mystical poetry
(B) Fatawa-i-Jahandari - A treatise on mathematics
(C) Tabaqat-i-Nasiri - Dynastic history of the Islamic world up to the Delhi Sultanate
(D) Tahqiq-i-Hind - An architectural manual

110. What was the cause of the rapid growth of new urban centers during the 13th and 14th centuries in North India?
(A) Political centralization and thriving craft commerce
(B) The sharp decline in overall agricultural production
(C) The mass exodus of populations due to local

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famine
(D) The total collapse of the Iqta system in the north

111. Which Sultanate text is renowned for providing theoretical guidelines on Islamic statecraft and ideal kingship?
(A) Fatawa-i-Jahandari
(B) Prithviraj Raso
(C) Padmavat
(D) Khazain-ul-Futuh

112. Consider the following statements regarding the Sultanate ruling class:
Statement I: The ruling class of the Delhi Sultanate remained ethnically homogeneous throughout its existence.
Statement II: The Khalji revolution opened the doors of the nobility to Indian Muslims and non-Turks.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

113. Which statement correctly describes the architectural innovation of the Tughlaq period?
(A) Introduction of white marble for entire mosques
(B) Construction of tall victory towers exclusively
(C) Use of sloping walls for a fortress-like look
(D) Rejection of arches in favor of stone lintels

114. All of the following were impacts of the new ruling class on society EXCEPT:
(A) Introduction of new dress and culinary habits
(B) Establishment of massive irrigation projects like the canal network by Firuz Tughlaq
(C) The complete eradication of the traditional rural village panchayats
(D) The promotion of Persian as the language of the elite

115. What defines 'Sama' in the context of the Chishti Sufi order?
(A) Audition or musical gatherings to induce a state of spiritual ecstasy
(B) The practice of fasting during Ramadan
(C) The formal initiation of a disciple
(D) The written record of a saint's teachings

116. In the context of Sultanate architecture, what does the use of horseshoe arches and interlacing vaults in the Alai Darwaza signify?
(A) It was entirely copied from ancient Indian temples.
(B) It indicates the arrival of mature Islamic techniques
(C) It shows the decline of traditional stone carving skills.
(D) It proves that Alauddin Khalji rejected Islamic architectural norms.

117. Identify the incorrect pair regarding Bhakti saints and their regions.
(A) Chaitanya - Bengal
(B) Namdev - Maharashtra
(C) Ramananda - North India
(D) Madhvacharya - Assam

118. Under the 'Nayankara' system, what was the primary obligation of an Amar-nayaka?
(A) To maintain an assigned quota of troops and remit a portion of revenue to the Raya
(B) To preach religious texts in villages
(C) To conduct maritime trade with the Portuguese
(D) To build massive tombs for the kings

119. Identify the correct pair regarding education.
(A) Guild of merchants
(B) Military training ground
(C) University
(D) Maktab - Primary school usually attached to a mosque

120. What was a major cause for the percolation of Islam among artisan communities in urban centers?
(A) The threat of enslavement
(B) The egalitarian appeal of Sufi saints and the economic opportunities associated with the Muslim ruling class
(C) Forced conversion by the Diwan-i-Riyasat
(D) The lack of any Hindu temples in urban areas

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121. The term 'Acharya' in the religious traditions of the Sultanate era primarily denotes:
(A) A military commander of the royal cavalry
(B) A market inspector checking weights and prices
(C) A theologian who formalized religious doctrines
(D) A revenue collector for the central treasury

122. Consider the following statements regarding Amir Khusrau:
Statement I: Amir Khusrau proudly referred to himself as an Indian bird (Tuti-i-Hind).
Statement II: Amir Khusrau completely rejected the use of Hindawi in his compositions.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

123. Which of the following statements about the economic growth during the Sultanate is correct?
(A) The period saw a sharp decline in internal trade.
(B) The introduction of the spinning wheel (charkha) revolutionized the textile industry.
(C) The use of money completely vanished in rural areas.
(D) State-owned Karkhanas were abolished.

124. All of the following were literary genres patronized during the Vijay Nagar Empire EXCEPT:
(A) Prabandha (Telugu poetry)
(B) Sandesha Kavya (Message poetry)
(C) Vachana (Kannada devotional literature)
(D) Tarikh (Persian history)

125. Define 'Ziyarat' in the context of Sufism.
(A) A tax on pilgrims
(B) The practice of visiting the tombs of Sufi saints for spiritual blessings
(C) A military campaign against non-believers
(D) The strict observation of dietary laws

126. If a historian is studying the records of the Diwan-i-Bandagan, what is the primary subject of their research?
(A) The taxation system of the Khaljis
(B) The market regulations of Alauddin
(C) The architectural plans of the Qutb Minar
(D) The state managed institution of slavery under Firuz Shah Tughlaq

127. Identify the incorrect pair regarding regional architecture.
(A) Atala Mosque - Jaunpur
(B) Adina Mosque - Bengal
(C) Gol Gumbaz - Delhi
(D) Hindola Mahal - Malwa

128. How did the emergence of the Bhakti and Sufi movements conceptually overlap?
(A) Both movements insisted on strict ritual purity.
(B) Both emphasized personal devotion and vernaculars
(C) Both were sponsored by orthodox Ulema and Brahmins.
(D) Both focused exclusively on the use of idol worship.

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129. Identify the correct pair.
(A) Kabir - Bijak
(B) Ravidas - Ramcharitmanas
(C) Chandabardai - Gitagovinda
(D) Amir Khusrau - Rajatarangini

130. What was a significant effect of the market reforms of Alauddin Khalji on the peasants of the Doab?
(A) Their tax burden was completely and totally eliminated
(B) They were allowed to migrate to the cities quite freely
(C) They became the wealthiest social class in the empire
(D) They were forced to sell surplus at fixed state prices

131. The term 'Malfuzat' is essential for understanding the social history of the Sultanate. What does it mean?
(A) Royal decrees issued by the Sultan
(B) The compiled conversations and teachings of Sufi saints

complexities
(B) The conversion of temples into defensive military forts
(C) A purely and exclusively Islamic architectural influence
(D) Elaboration of rituals celebrating divine marriage

217. Identify the incorrect pair regarding literary works and authors.
(A) Rajatarangini - Kalhana
(B) Gita Govinda - Jayadeva
(C) Malik Muhammad Jayasi - Padmavat
(D) Prithviraj Raso - Banabhatta

218. Conceptually, what was the socio-religious implication of the emergence of 'Hindawi'?
(A) It served as a bridge for cultural synthesis
(B) It created a linguistic barrier between the classes.
(C) It was used exclusively for secret military codes.
(D) It led to the total extinction of classical Sanskrit.

219. Identify the correct pair regarding architectural monuments.
(A) Lotus Mahal - Hampi
(B) Alai Darwaza - Agra
(C) Atala Mosque - Bijapur
(D) Gol Gumbaz - Jaunpur

220. What was an economic cause for the percolation of Islam among specific artisan groups like weavers?
(A) The state paid them in gold only if they converted.
(B) Association with new and prosperous technologies
(C) The Ulema forced them to convert under death threats.
(D) They were banned from practicing Hinduism in cities.

221. Which Sultanate ruler is credited with creating the Diwan-i-Amir Kohi to extend cultivation?
(A) Alauddin Khalji
(B) Ghiyasuddin Tughlaq
(C) Muhammad bin Tughlaq
(D) Sikandar Lodi

222. Consider the following statements concerning literary influences:
Statement I: Sanskrit literature completely vanished from the Indian subcontinent during the Delhi Sultanate.
Statement II: Persian historical writing heavily influenced the later tradition of Indian historiography.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

223. Which of the following works provides detailed information about the socio-economic conditions during the reign of Muhammad bin Tughlaq?
(A) Prithviraj Raso
(B) Amuktamalyada
(C) Baburnama
(D) Rehla

224. All of the following were features of regional styles of architecture EXCEPT:
(A) The extensive use of terracotta in Bengal
(B) The blending of wooden architectural styles into stone in Gujarat
(C) The complete imitation of purely Roman classical architecture
(D) The use of distinctive pylons in Jaunpur

225. Define the 'Varkari' tradition.
(A) A Bhakti movement centered on worship of Vithoba
(B) A militaristic religious sect located in Bengal.
(C) A Sufi order concentrated in the region of Sind.
(D) A guild of temple builders in the Vijay Nagar city.

226. A case study of Amir Khusrau's 'Khazain-ul-Futuh' is useful for reconstructing:
(A) The agricultural reforms of the Sultan Firuz Tughlaq.
(B) Military campaigns and conquests of Alauddin Khalji

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theology
(D) Elite royal slaves trained in administrative arts

142. Consider the following statements concerning the Suhrawardy order:
Statement I: The Suhrawardy Sufi order believed that associating with the state compromised their spiritual purity.
Statement II: The Suhrawardy saints often held the post of Shaikh-ul-Islam.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

143. Which of the following accurately describes the 'Karkhanas' in the Delhi Sultanate?
(A) They were small rural peasant cooperatives in villages
(B) They were royal workshops manufacturing state goods
(C) They were places of worship for the newly converted
(D) They were markets intended for foreign traders only

144. All of the following were part of the Sultanate school of architecture EXCEPT:
(A) Use of arches
(B) Use of domes
(C) Extensive use of figurative sculptures (human and divine forms) on the main facade
(D) Use of geometric and floral motifs

145. Define 'Khuts' and 'Muqaddams' in the rural society of the Delhi Sultanate.
(A) Sufi mystics
(B) Village headmen and hereditary rural intermediaries
(C) Slaves employed in agriculture
(D) Foreign merchants

146. Which of the following best explains the social stratification that occurred due to the impact of the new ruling class on society?
(A) Formation of an urban elite based on state power
(B) The ruling class forced an egalitarian society on all
(C) The caste system was completely and totally abolished
(D) All rural peasants were elevated to noble status

147. Identify the incorrect pair regarding architectural features.
(A) Quwwat-ul-Islam - Corbelled arches in its early phase
(B) Tughlaqabad Fort - Sloping massive walls
(C) Alai Darwaza - Horseshoe true arch
(D) Qutb Minar - Built entirely of white marble

148. How did the emergence of the Bhakti movement conceptually affect vernacular languages?
(A) It caused their significant and rapid decline
(B) It elevated their status via songs and literature
(C) It restricted their use only to secular purposes
(D) It replaced them entirely with classical Sanskrit

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149. Identify the correct pair regarding literary figures and patrons.
(A) Amir Khusrau - Alauddin Khalji
(B) Chandabardai - Akbar
(C) Allasani Peddana - Firuz Shah Tughlaq
(D) Sayana - Babur

150. What was a primary effect of the Iqta system on the political structure of the Sultanate?
(A) It decentralized power, leading to immediate collapse
(B) It enabled surplus extraction via provincial nobles
(C) It abolished all forms of taxation across the empire
(D) It handed power directly to the religious Ulema

151. Who composed the famous literary work 'Nuh Sipihr' (Nine Skies)?
(A) Ziauddin Barani
(B) Amir Khusrau
(C) Ibn Battuta
(D) Minhaj-i-Siraj

152. Consider the following statements regarding the Vijay Nagar Empire:
Statement I: The Vijay Nagar empire maintained a strictly defensive military posture and never engaged in aggressive campaigns.
Statement II: Krishnadevaraya successfully campaigned against the Gajapatis of Odisha.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

153. Which of the following is correct about the Bhakti saint Ravidas?
(A) He was a contemporary of Kabir and belonged to the Chamar caste.
(B) He preached exclusively in Sanskrit.
(C) He was a staunch advocate of idol worship.
(D) He founded the Dvaita school of philosophy.

154. All of the following are characteristics of the Tughlaq architectural style EXCEPT:
(A) Use of grey sandstone
(B) Intricate and lavish exterior ornamentation
(C) Sloping walls (batter)
(D) Minimalist and austere appearance

155. Define the role of 'Maha-mandaleshvara' in the context of Vijay Nagar/South Indian polity.
(A) A high-ranking provincial governor or great feudal lord under the Raya
(B) A minor village official
(C) A temple priest
(D) A foreign ambassador

156. In the case of Alauddin Khalji's market reforms, why did he fix the prices of horses?
(A) To help farmers plow fields
(B) To ensure the cavalry could be maintained cheaply for the royal army
(C) To export them to Central Asia
(D) To provide cheap transport for peasants

157. Identify the incorrect pair regarding Sultanate literature.
(A) Tarikh-i-Firuz Shahi - Shams-i-Siraj Afif
(B) Fatwa-i-Jahandari - Ziauddin Barani
(C) Khazain-ul-Futuh - Amir Khusrau
(D) Prithviraj Raso - Kalhana

158. What role did the 'Silsila' play in Sufism?
(A) It designated the architectural style of Sufi tombs
(B) It established a spiritual lineage of transmission
(C) It was a method used for land revenue collection
(D) It referred specifically to the royal bodyguards

159. Identify the correct pair of Vijay Nagar literature and its author.
(A) Madura Vijayam - Gangadevi
(B) Amuktamalyada - Bukka I
(C) Manucharitramu - Tenali Ramakrishna
(D) Panduranga Mahatmyam - Srinatha

160. What was a primary cause for the acceptance of Islam among the lower strata of rural society in some regions?
(A) Specific edicts issued by the overseas Caliphate
(B) The appeal of Sufis and desire to escape caste roles
(C) The immediate granting of hereditary nobility status
(D) Direct access to lucrative foreign trade routes

161. The highest administrative unit in the Vijay Nagar empire was known as:
(A) Mandalam
(B) Nadu
(C) Kurram
(D) Valanadu

162. Consider the following statements concerning the Lodi architectural style:
Statement I: The architectural style of the Lodi dynasty featured the extensive use of double domes.
Statement II: The double dome technique helped maintain proportion on the exterior while keeping the interior ceiling at a reasonable height.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are

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incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

163. Which of the following statements about Sanskrit literature during the Sultanate period is correct?
(A) It ceased to exist entirely.
(B) It continued to be patronized in regional kingdoms like Mewar and Vijay Nagar.
(C) Muslim rulers strictly forbade its study.
(D) Amir Khusrau wrote exclusively in Sanskrit.

164. All of the following were major exports from India during the Sultanate period EXCEPT:
(A) Textiles
(B) Indigo
(C) Horses
(D) Spices

165. Define 'Chihilgani' in the context of the early Delhi Sultanate.
(A) The corps of forty elite Turkish slave-officers (nobles) who wielded significant power
(B) A tax on agriculture
(C) A market for imported slaves
(D) A religious festival

166. What do the extensive bas-reliefs on the outer walls of the Hazara Rama Temple primarily depict?
(A) Abstract geometric patterns
(B) Scenes from the Ramayana and daily life/ processions of the Vijay Nagar court
(C) Calligraphic verses from the Quran
(D) Purely floral arabesques

167. Identify the incorrect pair regarding Sufi concepts.
(A) Fana - Annihilation of the self in God
(B) Baqa - Subsistence in God
(C) Murshid - Spiritual disciple
(D) Tariqa - The spiritual path

168. How did the 'Nayankara' system conceptually differ from the 'Iqta' system?
(A) Iqta was purely religious, Nayankara was secular.
(B) Nayakas had deeper roots in local land control
(C) Nayankara was based on sea trade, Iqta on farming.
(D) Iqta holders paid tribute, but the Nayakas did not.

169. Identify the correct pair regarding the Acharya tradition.
(A) Nimbarka - Dvaitadvaita
(B) Ramanuja - Advaita
(C) Madhvacharya - Vishishtadvaita
(D) Vallabhacharya - Shuddhadvaita

170. What was the effect of state patronage on the education system during the Sultanate?
(A) It led to the decline of Islamic learning.
(B) It resulted in the establishment of large Madrasas that produced an educated class of administrators and judges.
(C) It forced all education to be conducted in Hindawi.
(D) It limited education to military tactics only.

171. The 'Diwan-i-Arz' in the Delhi Sultanate was established to handle:
(A) Revenue collection
(B) Judicial appeals
(C) Market regulations
(D) Military affairs and the army

172. Consider the following statements concerning Sufism:
Statement I: The emergence of Sufism led to violent clashes between Sufi saints and the Hindu populace.
Statement II: Sufi hospices (Khanqahs) often served as centers of syncretic culture and social harmony.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

173. Which of the following is true about slavery in the Sultanate period?
(A) Slaves were primarily used only for agricultural labor.

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(B) Elite military slaves (Mamluks) could rise to the highest positions in the state, even becoming Sultans.
(C) The institution of slavery was abolished by Firuz Shah Tughlaq.
(D) Slaves had no legal rights in Islamic law.

174. All of the following were impacts of the establishment of the Delhi Sultanate EXCEPT:
(A) Introduction of the true arch and dome
(B) The emergence of Urdu/Hindawi
(C) The complete eradication of the caste system
(D) The growth of new urban centers

175. Define the 'Ayagar' system in Vijay Nagar.
(A) A body of village functionaries granted land
(B) A central council of ministers advising the king
(C) The personal elite bodyguard of the ruling Raya
(D) The guild of weavers operating in the capital city

176. Which of the following best describes the development of regional minarets compared to the Qutb Minar?
(A) They were exact and precise replicas of the Qutb Minar
(B) They blended local materials with Islamic forms
(C) They rejected the architectural concept of minarets
(D) They were built exclusively using high-quality wood

177. Identify the incorrect pair regarding regional kingdoms and their architecture.
(A) Malwa - Jahaz Mahal
(B) Gujarat - Jama Masjid of Ahmedabad
(C) Bengal - Charminar
(D) Jaunpur - Atala Mosque

178. Applying the concept of 'Nirguna Bhakti', why did Kabir reject caste distinctions?
(A) Because God is equally present in all human beings
(B) Because he held a personal desire to become a king
(C) Because the Sultan ordered him to preach equality
(D) Because he only preached to members of the nobility

179. Identify the correct pair.
(A) Ramananda - Propagated Bhakti in South India
(B) Namdev - Tailor by profession, prominent Varkari saint
(C) Chaitanya - Founder of the Chishti order
(D) Shankaracharya - Promoted Saguna Bhakti

180. The economic cause for Alauddin Khalji introducing the measurement of land (Zawabit) was to:
(A) Distribute land equally among all local peasants
(B) Maximize state income directly from the cultivators
(C) Calculate the area for building large new mosques
(D) Grant land to the body of the religious Ulema

181. The term 'Saray-i-Adl' under Alauddin Khalji was specifically related to the market for:
(A) Food grains
(B) Horses and slaves
(C) Cloth, sugar, and luxury items
(D) Weapons and armor

182. Consider the following statements regarding Vijay Nagar administration:
Statement I: Under the Vijay Nagar Empire, the Brahmins were completely excluded from political and military administration.
Statement II: Many commanders of the Vijay Nagar army (Dandanayakas) were of Brahmin origin.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

183. Which of the following texts is considered a prime example of the emergence of Hindawi?
(A) Khaliq Bari (attributed to Amir Khusrau)
(B) Prithviraj Raso

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(C) Tarikh-i-Firuz Shahi
(D) Rajatarangini

184. All of the following were key features of Vijay Nagar temple architecture EXCEPT:
(A) Intricately carved monolithic pillars
(B) Massive Gopurams
(C) Widespread use of true arches for the sanctum sanctorum
(D) Extensive use of Mandapas

185. Define 'Mahanavami Dibba'.
(A) A massive platform used for state ceremonies
(B) A sacred religious text of the southern Shaivites
(C) The formal title held by the empire's prime minister
(D) A marketplace for luxury goods from foreign lands

186. A study of Kabir's Dohas indicates that his primary audience was:
(A) The Persian-speaking nobility
(B) The common masses and artisans
(C) The orthodox Ulema
(D) Sanskrit scholars

187. Identify the incorrect pair regarding the Vijay Nagar Empire.
(A) Harihara and Bukka - Founders of the empire
(B) Deva Raya II - Recruited Muslim archers into his army
(C) Krishnadevaraya - Belonged to the Sangama dynasty
(D) Rama Raya - Led the empire at the Battle of Talikota

188. Conceptually, how did the Bhakti tradition of Kabir differ from the Acharya tradition of Ramanuja?
(A) Ramanuja emphasized Nirguna, Kabir emphasized Saguna.
(B) Kabir rejected Varna rules and orthodox scriptures
(C) Ramanuja wrote in vernaculars, Kabir in Sanskrit.
(D) There was no significant difference between them.

189. Identify the correct pair.
(A) Iqta - Vijay Nagar land grant
(B) Amaram - Sultanate military assignment
(C) Khalisa - Land revenue reserved directly for the Sultan's treasury
(D) Inam - Tax levied on foreign trade

190. What was a major cause for the growth of Persian literature in India during this period?
(A) Patronage and influx of scholars fleeing Mongols
(B) The mass conversion of the entire Indian population.
(C) The total ban on all forms of Arabic literature.
(D) The widespread invention of the printing press.

191. The famous Sufi saint Nizamuddin Auliya belonged to which Silsila?
(A) Chishti
(B) Suhrawardy
(C) Naqshbandi
(D) Qadiri

192. Consider the following statements concerning cultural developments:
Statement I: The Sultanate period witnessed the introduction of paper to India.
Statement II: The availability of paper led to a decline in manuscript illustration.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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193. Which of the following is an example of regional architectural style from Gujarat?
(A) Adina Mosque
(B) Atala Mosque
(C) Gol Gumbaz
(D) Jama Masjid of Champaner

194. All of the following were aspects of Firuz Shah Tughlaq's reign EXCEPT:
(A) Establishment of the Diwan-i-Khairat
(B) Abolition of the Iqta system making it strictly cash-based

(C) Maintenance of a massive number of slaves
(D) Construction of public works and canals

195. Define the term 'Jizya' in the context of the Delhi Sultanate.
(A) A religious tax levied on non-Muslim subjects (Zimmis)
(B) A tax on agricultural produce
(C) A toll tax on merchants
(D) A voluntary charitable donation by Muslims

196. A case study of the Bahmani Sultanate's conflict with Vijay Nagar shows that the primary geographic bone of contention was:
(A) The Malabar Coast
(B) The Raichur Doab
(C) The Ganges Valley
(D) Gujarat

197. Identify the incorrect pair regarding Sultanate architecture.
(A) Qutb Minar - Red sandstone and marble
(B) Alai Darwaza - Red sandstone with white marble inlays
(C) Hauz Khas - Built by Babur
(D) Tomb of Ghiyasuddin Tughlaq - Built within an artificial lake/fortress

198. Applying the concept of 'percolation of Islam', which method was most effective in rural Bengal?
(A) Agrarian expansion led by pioneer Sufi masters
(B) Direct military conquest by the Sultanate armies.
(C) Royal decrees forcing conversion on the populace.
(D) Translation of the Quran into classical Sanskrit.

199. Identify the correct pair.
(A) Amir Khusrau - Tabaqat-i-Nasiri
(B) Al-Biruni - Padmavat
(C) Ziauddin Barani - Baburnama
(D) Chandabardai - Prithviraj Raso

200. What was the effect of the growth of new urban centers on the rural economy?
(A) It destroyed rural agriculture entirely and totally
(B) It created demand for crops and food grains
(C) It caused an absolute isolation of rural villages.
(D) It reverted the economy to a pure barter system.

201. The 'Diwan-i-Bandagan' was a department established to manage:
(A) Royal markets
(B) State correspondence
(C) Agriculture
(D) Slaves

202. Consider the following statements concerning Tughlaq architecture:
Statement I: The architecture of the Tughlaq period is known for its elaborate and highly decorated facades.
Statement II: The Tughlaq builders frequently used inexpensive grey rubble stone covered with plaster.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

203. Which of the following Vijay Nagar rulers composed the 'Amuktamalyada'?
(A) Harihara II
(B) Deva Raya II
(C) Rama Raya
(D) Krishnadevaraya

204. All of the following are true about the Suhrawardy order EXCEPT:
(A) It was prominent in the northwestern parts of India.
(B) It believed in extreme asceticism and poverty.
(C) Its saints accepted massive endowments and state posts.
(D) Shaikh Bahauddin Zakariya was a prominent leader.

205. Define 'Kharaj' in the Delhi Sultanate.
(A) The alms given by Muslims
(B) The land tax extracted primarily from non-Muslim peasants

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(C) The tax on imported horses
(D) The share of war booty

206. In his poetry, Sant Ravidas often used metaphors related to leatherworking. What does this signify?
(A) He was integrating his everyday labor identity with profound spiritual truths, validating the spiritual worth of marginalized professions.
(B) He was promoting a new guild of shoemakers.
(C) He was translating Sanskrit texts literally.
(D) He rejected poetry as a medium.

207. Identify the incorrect pair regarding Sultanate history.
(A) Iltutmish - Introduction of Tanka and Jital
(B) Balban - Theory of Kingship (Zill-i-Ilahi)
(C) Muhammad bin Tughlaq - Diwan-i-Amir Kohi
(D) Alauddin Khalji - Diwan-i-Khairat

208. The concept of 'Nayankara' is closest in administrative function to which European system?
(A) Feudalism
(B) Democracy
(C) Theocracy
(D) Mercantilism

209. Identify the correct pair.
(A) Vachana - Kannada Bhakti literature
(B) Abhang - Bengali devotional songs
(C) Prabandha - Marathi epic poetry
(D) Doha - Tamil classical grammar

210. What was a primary cause for the transfer of the capital by Muhammad bin Tughlaq to Daulatabad?
(A) A severe and devastating flood in the city of Delhi
(B) A formal order from the overseas Abbasid Caliph
(C) A total depletion of water in the Yamuna River
(D) The desire to establish a central capital for control

211. Which term describes the royal cavalrymen who were paid directly by the state under Alauddin Khalji?
(A) Murids
(B) Hasham-i-Qalb
(C) Karkhanadars
(D) Ayagars

212. Consider the following statements regarding artisan social mobility:
Statement I: The establishment of the Sultanate led to an increase in the social mobility of urban artisans.
Statement II: The demand for new architectural styles and luxury goods elevated the economic status of skilled craftsmen.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

213. Which Bhakti saint is famous for popularizing the worship of Rama in North India?
(A) Ramananda
(B) Chaitanya
(C) Namdev
(D) Tukaram

214. All of the following were part of the military reforms of Alauddin Khalji EXCEPT:
(A) Dagh (branding of horses)
(B) Chehra (descriptive roll of soldiers)
(C) Paying soldiers entirely in land assignments (Iqtas)
(D) Maintaining a large standing army

215. Define the term 'Gopuram' in Vijay Nagar architecture.
(A) A towering, ornate gateway structure at the entrance of a temple complex
(B) The inner sanctum of the temple
(C) The temple tank
(D) The royal treasury

216. The presence of 'Kalyana Mandapas' in 16th-century South Indian temples indicates:
(A) A significant decline in overall ritual

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(C) Manuals on agricultural taxation
(D) Records of military payrolls

132. Consider the following statements concerning regional architecture:
Statement I: The regional architecture of Jaunpur, specifically the Sharqi style, is noted for its immense pylons masking the central dome.
Statement II: The Sharqi architecture completely avoided the use of arches.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

133. Which of the following is correct regarding education in the Vijay Nagar Empire?
(A) It was heavily influenced by Islamic Madrasa models.
(B) The state completely took over all village schools.
(C) Education was restricted solely to the royal family.
(D) Mathas (monasteries) played a crucial role in disseminating religious and secular education.

134. All of the following were characteristics of Kabir's ideology EXCEPT:
(A) Rejection of polytheism
(B) Condemnation of the caste system
(C) Endorsement of asceticism and renunciation of worldly life
(D) Emphasis on the unity of God

135. Define the role of 'Banjaras' in the Sultanate economy.
(A) They were elite foreign merchants dealing in horses
(B) They were nomadic transporters of bulk food grains
(C) They were state officials in charge of the royal mint
(D) They were slave artisans working in state Karkhanas

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136. A Sultanate monument featuring a double dome and situated within a garden enclosure most likely belongs to which period?
(A) Ilbari/Mamluk
(B) Lodi
(C) Khalji
(D) Early Tughlaq

137. Identify the incorrect pair regarding market officials under Alauddin Khalji.
(A) Shahna-i-Mandi - Superintendent of the market
(B) Diwan-i-Riyasat - Ministry in charge of markets
(C) Barid - Secret spies reporting on the market
(D) Muhtasib - Commander of the royal cavalry

138. The widespread adoption of the Persian wheel (saqiya) in agriculture led to:
(A) A significant and sharp decrease in total crop yields
(B) Enhanced water lifting which expanded farm output
(C) The total abandonment of fertile river valley areas
(D) A general shift from agriculture to pastoralism

139. Identify the correct pair regarding Vijay Nagar educational and cultural centers.
(A) Sringeri Matha - Advaita philosophy
(B) Udupi Matha - Vishishtadvaita
(C) Kanchipuram - Islamic theology
(D) Hampi - Center for Persian literature

140. What was a major cause for the growth of Hindawi literature?
(A) A strict and total ban on the use of Persian
(B) The need for saints to communicate with the masses
(C) The sharp decline of various regional dialects
(D) State decrees mandating its use in royal courts

141. The term 'Ulema' refers to:
(A) Military commanders of the highest possible rank
(B) Wealthy Hindu merchants residing in the capital
(C) Muslim scholars with knowledge of law and

(C) The architectural construction of the Taj Mahal.
(D) Theological debates held in the royal court of Akbar.

227. Identify the incorrect pair regarding administrative units and their heads.
(A) Iqta - Muqti
(B) Shiq - Shiqdar
(C) Pargana - Amil
(D) Village - Wazir

228. Conceptually, how did the growth of Sufism affect the orthodox Ulema?
(A) Tension due to Sufis bypassing orthodox legalism
(B) The Ulema fully absorbed Sufi practices into law.
(C) The Ulema led military crusades against all Sufis.
(D) The Ulema abandoned Islamic law for Sufi mysticism.

229. Identify the correct pair.
(A) Bahauddin Zakariya - Suhrawardy order
(B) Qutbuddin Bakhtiyar Kaki - Naqshbandi order
(C) Nizamuddin Auliya - Qadiri order
(D) Moinuddin Chishti - Suhrawardy order

230. The effect of the 'Amara-nayaka' system on the Vijay Nagar empire's military capability was:
(A) It provided a reservoir of troops for imperial wars
(B) It completely eliminated the need for a royal army.
(C) It led to the empire relying solely on naval power.
(D) It resulted in a permanent era of peace for the city.

231. The term 'Zawabit' in the context of Sultanate administration refers to:
(A) Secular state laws formulated by the Sultan
(B) Religious laws based strictly on the Holy Quran.
(C) Specialized taxes levied on all Hindu temples.
(D) Charitable endowments made for the poor and needy.

232. Consider the following statements concerning the education system:
Statement I: The education system under the Delhi Sultanate was secular and uniform for all classes.
Statement II: Madrasas primarily focused on teaching Islamic theology, law, and Arabic literature.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

233. Which architectural structure is considered a masterpiece of the provincial style of Gujarat?
(A) Qutb Minar
(B) Gol Gumbaz
(C) Atala Mosque
(D) Jama Masjid of Champaner

234. All of the following were part of the socio-economic life of Vijay Nagar EXCEPT:
(A) Flourishing maritime trade through ports like Bhatkal
(B) The complete absence of currency and reliance on barter
(C) The prominence of powerful merchant guilds
(D) The existence of systemic slavery (Besavaga)

235. Define 'Chauthai' or 'Chauth' in medieval agrarian terms (pre-Maratha context).
(A) The one-fourth share of revenue or produce sometimes claimed by local chieftains
(B) A royal title
(C) A specific type of Persian poetry
(D) A religious festival

236. The 'Prabandha' literature of Vijay Nagar:
(A) It was a collection of purely historical prose.
(B) It was a mature style of ornamental Telugu poetry
(C) It was written exclusively in the Arabic language.
(D) It focused only on the details of Islamic theology.

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profoundly enriched by the emergence of Sufism, specifically through the profound influence of the Chishti and Suhrawardy traditions. An academic review of medieval religious movements indicates that the emergence of Sufism provided an alternative, mystical approach to spirituality, distinct from orthodox theological frameworks. Case evaluations of early hospices demonstrate the contrasting yet complementary methodologies of the Chishti and Suhrawardy orders. The Chishti tradition typically emphasized asceticism, localized integration, and strict distance from political authority, fostering deep connections with the common populace. In contrast, the Suhrawardy tradition frequently engaged with the state apparatus, utilizing political patronage to establish extensive institutional networks and influence state policies. Despite these methodological differences, both traditions played a critical role in the socio-religious stabilization of the Sultanate. The emergence of Sufism facilitated cultural synthesis, as the inclusive practices of both the Chishti and Suhrawardy saints attracted diverse communities. Their spiritual centers operated as significant socio-cultural hubs where different communities congregated, thereby serving as instrumental forces in bridging the socio-religious divides and shaping the spiritual landscape of the medieval era.

Based on the above source, attempt the following five questions.

266. How did the emergence of Sufism differ from orthodox theological frameworks?
(A) It focused exclusively on rigid administrative policies.
(B) It provided an alternative, mystical approach to spirituality.
(C) It rejected all forms of localized socio-religious integration.
(D) It relied entirely on the forced conversion of diverse communities.

267. Which characteristics are associated with the Chishti tradition in the passage?
(A) Engagement with the state and extensive political networks.
(B) Asceticism, integration, and distance from authority.
(C) Exclusive reliance on orthodox theological frameworks.
(D) Complete isolation from the common populace and rural areas.

268. How did the Suhrawardy tradition establish extensive institutional networks?
(A) By using political patronage and the state apparatus.
(B) By maintaining a strict distance from all political authorities.
(C) By exclusively emphasizing localized rural asceticism.
(D) By rejecting the socio-religious stabilization of the state.

269. Despite their methodological differences, what critical role did both traditions play?
(A) They fostered immediate military expansion of the Sultanate.
(B) They actively widened the socio-religious divides of the era.
(C) They supported the socio-religious stabilization of the state.
(D) They dismantled the spiritual centers of the orthodox theology.

270. What function did the spiritual centers of the Chishti and Suhrawardy saints serve?
(A) They operated as military outposts for the state apparatus.
(B) They served to isolate diverse communities from one another.
(C) They functioned to formulate state economic policies.
(D) They functioned as socio-cultural hubs bridging divides.

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Direction : Please read the following source carefully.

The religious landscape during the Sultanate period was significantly shaped by the continuing Acharya traditions and the vibrant expansion of the Bhakti tradition. An examination of socio-religious case studies reveals that while the formal Acharya traditions maintained orthodox philosophical discourse and institutionalized learning, the Bhakti tradition offered a more accessible, egalitarian spiritual path. The profound impact of the Bhakti tradition is prominently illustrated through the teachings of central figures like Kabir and Ravidas. Both Kabir and Ravidas emerged from marginalized social

(C) Local customs - Often retained and blended with Islamic practices
(D) Forced mass conversion - The standard, universal state policy for all villages

248. Conceptually, what was the primary architectural significance of the Qutb Minar complex?
(A) It symbolized the triumph of the new ruling class
(B) It was the first purely trabeate structure in India.
(C) It was used as a specialized astronomical observatory.
(D) It was a central granary for the citizens of Delhi.

249. Identify the correct pair.
(A) Ayagar system - Centralised royal espionage
(B) Amar-nayakas - Village sweepers
(C) Nayankara system - Delegated territorial military administration
(D) Mahanavami Dibba - A text on philosophy

250. The primary economic cause for the extensive documentation and audits (Bahi-khatas) in the Iqta system under the Khaljis and Tughlaqs was:
(A) To prevent Muqtis from misappropriating the Fawazil
(B) To document the hereditary lineage of the nobles.
(C) To record the mystical poetry written by the Sufis.
(D) To track the mass import of various foreign slaves.

Direction : Please read the following source carefully.

The political framework of the Delhi Sultanate introduced distinct ideas and institutions, most notably the implementation of the Iqta system. In a specific historical case study examining the administrative consolidation of the Sultanate period, researchers observed how the Iqta mechanism fundamentally altered territorial administration. By assigning land revenue rights to military commanders and appointed nobles rather than relying on established hereditary landlords, the central state created a highly dynamic administrative framework. This system not only facilitated the maintenance of a robust military but also actively introduced an entirely new ruling class into the agrarian society. Consequently, the impact of the new ruling class on society was profound, leading to a systematic restructuring of traditional local hierarchies. As these newly appointed administrators asserted direct control over rural revenue collection and local governance, they disrupted previously established socio-political norms. Archival case records indicate that the indigenous populace frequently interacted with these new administrative elites, a dynamic that precipitated both localized administrative friction and gradual socio-political integration. Ultimately, the Iqta institution functioned as the pivotal structural bridge connecting the central authority of the Sultanate with diverse local societies.

Based on the above source, attempt the following five questions.

251. What was the primary mechanism of the Iqta system as described in the source?
(A) Transferring wealth to religious establishments
(B) Assigning land revenue rights to military commanders
(C) Promoting hereditary landlords in rural territories
(D) Centralizing all agricultural production under the Sultan

252. According to the passage, what effect did the new ruling class have on agrarian society?
(A) They systematically restructured traditional local hierarchies.
(B) They restored the previously established socio-political norms.
(C) They eliminated the need for maintaining a robust military force.
(D) They entirely avoided direct control over rural revenue collection.

253. The Iqta institution functioned primarily as a structural bridge between which two entities?
(A) The hereditary landlords and the military forces
(B) The urban merchants and the rural agriculturalists
(C) The central authority and diverse local societies
(D) The religious institutions and the administrative elites

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254. How did the indigenous populace interact with the new administrative elites?
(A) By completely isolating themselves from the central state apparatus
(B) By abandoning agrarian society to join the central military forces
(C) Through unquestioning submission to the established local hierarchies
(D) Through localized friction and socio-political integration

255. What was a major consequence of replacing hereditary landlords with appointed nobles?
(A) It created a stagnant and rigid administrative framework.
(B) It completely halted the collection of rural land revenues.
(C) It created a highly dynamic administrative framework.
(D) It removed the need for the central authority of the Sultanate.

Direction : Please read the following source carefully.

The economic landscape of the Delhi Sultanate witnessed significant transformations through the implementation of stringent market reforms and the consequent growth of new urban centres. An analysis of economic administration during this period reveals how targeted market interventions were designed to regulate prices and control the supply of essential commodities. These market reforms were not merely economic measures; they served as strategic tools to sustain the administrative and military apparatus of the state. Simultaneously, the period experienced a remarkable expansion in commerce that catalyzed the growth of new urban centres. As rural-urban migration increased to support specialized crafts and trade, these new urban hubs emerged as vibrant nodes of economic activity. Historical economic surveys from the era indicate that the establishment of regulated markets directly fueled the urbanization process. The concentration of commercial activities required organized spaces, leading to the planned development of urban infrastructure. Consequently, the synergy between rigid market reforms and the organic growth of new urban centres created a restructured economic geography. This economic framework significantly altered trade dynamics, establishing a complex network of towns that served both as administrative checkpoints and bustling commercial hubs.

Based on the above source, attempt the following five questions.

256. What was the primary purpose of the targeted market interventions during the Delhi Sultanate?
(A) To systematically abolish all forms of rural-urban migration.
(B) To regulate prices and the supply of essential commodities.
(C) To decentralize the administrative and military apparatus.
(D) To eliminate specialized crafts and commercial trade networks.

257. According to the source, how did market reforms function beyond mere economic measures?
(A) They served exclusively to isolate the rural populations.
(B) They functioned as the primary mechanism for religious transformation.
(C) They were designed to dismantle the organized spaces for trade.
(D) They acted as strategic tools to sustain state operations.

258. What catalyzed the remarkable growth of new urban centres during this period?
(A) Expanded commerce and the support for specialized crafts.
(B) The strict prohibition of all rural-urban migration patterns.
(C) The decline of specialized crafts and commercial trade hubs.
(D) The dismantling of administrative checkpoints in rural areas.

259. What did the concentration of commercial activities require, leading to planned urban development?
(A) The removal of administrative checkpoints.
(B) A reduction in rural-urban migration.
(C) Organized spaces for commerce.
(D) The deregulation of essential commodities.

260. The restructured economic geography was created through a synergy between which two factors?
(A) Rigid market reforms and the organic

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growth of new urban centres
(B) Military deployments and the decline of specialized crafts
(C) Unregulated markets and the dispersion of rural populations
(D) Administrative checkpoints and the reduction of urban infrastructure

Direction : Please read the following source carefully.

Social transformations during the Delhi Sultanate were characterized by the percolation of Islam in rural areas and the widespread extent of slavery. A socio-historical analysis of the period demonstrates how the percolation of Islam in rural areas occurred through complex mechanisms of both resistance and acceptance. Unlike urban centers where the new ruling class imposed immediate cultural shifts, agrarian communities experienced a gradual religious transmission. Localized case studies reveal that while certain rural factions exhibited strong resistance to the new socio-religious paradigms to preserve their traditional frameworks, others displayed notable acceptance due to social mobility or patronage networks. Furthermore, the economic and social fabric was deeply influenced by the extent of slavery. The institution of slavery became entrenched within both the domestic and administrative spheres of the Sultanate society. Enslaved individuals were extensively utilized in state workshops, military deployments, and household labor. The expansion of the Sultanate directly correlated with the growing extent of slavery, which fundamentally altered labor dynamics. The dual phenomena of rural religious percolation—marked by varied degrees of resistance and acceptance—and the expansion of institutional slavery collectively reshaped the socio-cultural architecture of the period.

Based on the above source, attempt the following five questions.

261. How did the percolation of Islam primarily occur in rural areas compared to urban centers?
(A) Through immediate cultural shifts imposed by the ruling class
(B) Through the complete eradication of traditional frameworks
(C) Through the exclusive use of state-sponsored slavery
(D) Through a gradual religious transmission process

262. According to the passage, why did certain rural factions show notable acceptance of the new socio-religious paradigms?
(A) Due to the immediate collapse of the agrarian economy
(B) Due to opportunities for social mobility or patronage networks
(C) Due to strict enforcement by localized military deployments
(D) Due to the complete absence of traditional religious frameworks

263. In which spheres did the institution of slavery become deeply entrenched?
(A) Exclusively within the localized rural agricultural sectors
(B) Only in the immediate cultural shifts of urban elites
(C) Within both the domestic and administrative spheres
(D) Strictly within the religious institutions of the Sultanate

264. What was directly correlated with the growing extent of slavery during this period?
(A) The preservation of traditional rural religious frameworks.
(B) The elimination of household labor requirements.
(C) The decline of state workshops and military deployments.
(D) Sultanate expansion and altered labor dynamics.

265. What two phenomena collectively reshaped the socio-cultural architecture of the period?
(A) Rural religious percolation and the expansion of institutional slavery
(B) Urban cultural isolation and the abolition of administrative labor
(C) The immediate acceptance of Islam and the decline of patronage networks
(D) The resistance of the ruling class and the reduction of military forces

Direction : Please read the following source carefully.

The religious milieu of the Delhi Sultanate was

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of the Sultanate school of paintings introduced new manuscript illustration techniques, blending distinct stylistic elements. Together, these developments in religious and secular structures, alongside evolving regional styles, established a rich, pluralistic artistic heritage during the Sultanate period.

Based on the above source, attempt the following five questions.

276. The emergence of the Sultanate school of architecture involved a synthesis of which elements?
(A) Indigenous techniques with new spatial concepts.
(B) Purely indigenous structural techniques without external influence.
(C) Exclusively secular concepts with monumental structural proportions.
(D) Only religious aesthetic traditions with local material availability.

277. According to the passage, what purpose did religious structures serve during the Sultanate period?
(A) They functioned strictly to fulfill administrative requirements.
(B) They were used exclusively as manuscript illustration centers.
(C) They were designed solely to isolate local artisans from state projects.
(D) They served to legitimize political authority and spiritual presence.

278. Why did various hybrid regional architectural styles develop?
(A) Because the state banned the use of the Sultanate school techniques.
(B) Artisans adapted Sultanate tenets to local aesthetics.
(C) Because secular structures were prohibited outside the capital.
(D) Because manuscript illustration techniques replaced physical projects.

279. What did the emergence of the Sultanate school of paintings introduce?
(A) Completely unadorned structural aesthetics.
(B) Techniques strictly restricted to religious architecture.
(C) New manuscript illustration and stylistic blends.
(D) The exclusive use of indigenous spatial concepts.

280. Collectively, the developments in art and architecture established what kind of artistic heritage?
(A) A geographically monolithic architectural heritage
(B) An exclusively secular aesthetic tradition
(C) A strictly orthodox and uniform structural style
(D) A rich, pluralistic artistic heritage

Direction : Please read the following source carefully.

The literary environment of the Sultanate period experienced a dynamic transformation characterized by the coexistence and interaction of Sanskrit, Persian, regional languages, and the notable emergence of Hindawi. A comprehensive linguistic case study of the era highlights how court patronage elevated Persian as the primary language of administration and high culture, while traditional scholarship continued to sustain Sanskrit literature. Simultaneously, the proliferation of regional languages enabled broader cultural expression among the populace. A critical development during this period was the emergence of Hindawi, which served as a vital communicative bridge between the new ruling class and the indigenous population. This linguistic synthesis was masterfully utilized by prominent literary figures such as Amir Khusrau and Chandabardai. Amir Khusrau played a pivotal role in popularizing the emergence of Hindawi, seamlessly blending Persian poetic conventions with local linguistic nuances to create innovative literary forms. Concurrently, the legacy of indigenous epic traditions was preserved and adapted through the works of poets like Chandabardai, who utilized regional languages to document historical narratives. This complex interplay among Sanskrit, Persian, regional languages, and Hindawi fostered a highly sophisticated literary culture.

Based on the above source, attempt the following five questions.

281. What role did court patronage play in the literary environment of the era?

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backgrounds, utilizing vernacular expressions to challenge entrenched social hierarchies and rigid ritualistic practices. Their teachings emphasized direct, personal devotion over orthodox mediation, resonating deeply with the masses. A critical analysis of their verses demonstrates how Kabir and Ravidas systematically critiqued the exclusionary practices prevalent in both the established Acharya traditions and contemporary religious orthodoxy. By advocating for spiritual equality, they provided a vital socio-religious alternative that empowered the lower strata of society. Ultimately, the dynamic interaction between the structured philosophical frameworks of the Acharya traditions and the socially transformative expressions of the Bhakti tradition, spearheaded by mystics like Kabir and Ravidas, defined the religious pluralism of the era.

Based on the above source, attempt the following five questions.

271. According to the source, what did the formal Acharya traditions primarily maintain?
(A) A rejection of all formal institutionalized learning.
(B) An exclusive focus on vernacular expressions.
(C) Orthodox philosophy and institutionalized learning.
(D) The dismantling of entrenched social hierarchies.

272. How did the Bhakti tradition differ from the formal Acharya traditions?
(A) It focused strictly on orthodox mediation and ritualistic practices.
(B) It provided a more accessible, egalitarian spiritual path.
(C) It was exclusively patronized by the socio-political elites.
(D) It completely eliminated the concept of personal devotion.

273. What strategy did figures like Kabir and Ravidas use to challenge entrenched social hierarchies?
(A) They utilized orthodox philosophical discourse to mediate rituals.
(B) They relied entirely on institutionalized learning frameworks.
(C) They sought patronage from the established Acharya traditions.
(D) They used vernacular expressions and direct devotion.

274. Based on their verses, what did Kabir and Ravidas systematically critique?
(A) Exclusionary practices in tradition and orthodoxy.
(B) The concept of spiritual equality among the masses.
(C) The use of vernacular expressions in socio-religious movements.
(D) The direct, personal devotion of the marginalized backgrounds.

275. What was the ultimate result of the interaction between the Acharya and Bhakti traditions?
(A) It led to the complete eradication of orthodox religious practices.
(B) It established a monolithic and rigid spiritual hierarchy.
(C) It defined the religious pluralism of the Sultanate era.
(D) It restricted spiritual empowerment exclusively to the upper strata.

Direction : Please read the following source carefully.

The cultural manifestation of the Delhi Sultanate is vividly captured in its art and architecture, marked by the emergence of the Sultanate school of architecture and paintings. Academic investigations into architectural case studies reveal a distinct synthesis of indigenous structural techniques with newly introduced geometric and spatial concepts. The emergence of the Sultanate school of architecture fundamentally transformed the physical landscape through the extensive construction of both religious and secular structures. The state prioritized monumental building projects, where religious structures served to legitimize political authority and spiritual presence, while secular structures fulfilled administrative and public utility requirements. Furthermore, this architectural evolution was not geographically monolithic; it stimulated the development of various regional styles. As the political influence of the Sultanate expanded, local artisans adapted the core tenets of the Sultanate school to create hybrid regional styles, reflecting local material availability and aesthetic traditions. Concurrently, the emergence

237. Identify the incorrect pair regarding Vijay Nagar society.
(A) Sati - Widely practiced among the elite
(B) Devadasis - Temple dancers who held a recognized social status
(C) Muslims - Completely banned from living in the empire
(D) Vipravinodins - A caste of Brahmin artisans

238. Applying the concept of 'market reforms', why did Alauddin Khalji establish the 'Sarai-i-Adl'?
(A) To provide a market for manufactured luxury goods
(B) To sell surplus grains at highly inflated prices.
(C) To function as a slave market for the royal court.
(D) To serve as an international port for trade ships.

239. Identify the correct pair.
(A) Firuz Shah Tughlaq - Translation of Sanskrit texts into Persian
(B) Balban - Introduction of token currency
(C) Iltutmish - Market regulations
(D) Alauddin Khalji - Foundation of the Diwan-i-Bandagan

240. The cause for the flourishing of regional architectural styles in the 15th century was:
(A) A strict imperial mandate from the Sultan in Delhi.
(B) The arrival of the British in the Indian sub-continent.
(C) The complete destruction of all previous structures.
(D) The rise of independent and provincial kingdoms

241. Which of the following institutions acted as a crucial link between the rural peasantry and the state revenue apparatus in the Sultanate?
(A) The Ulema
(B) The Khuts and Muqaddams
(C) The Sufi saints
(D) The Banjaras

242. Consider the following statements regarding literary developments:
Statement I: Amir Khusrau's compositions played a vital role in the evolution of Qawwali.
Statement II: Chandabardai composed his epic solely in the Persian language.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

243. Which prominent Sufi saint is known as 'Chiragh-i-Dehli' (The Lamp of Delhi)?
(A) Nizamuddin Auliya
(B) Qutbuddin Bakhtiyar Kaki
(C) Fariduddin Ganj-i-Shakar
(D) Nasiruddin Mahmud

244. All of the following highlight the impact of the new ruling class on the Indian economy EXCEPT:
(A) Increased urbanization
(B) Introduction of the spinning wheel
(C) Development of a uniform currency system (Tanka and Jital)
(D) The total eradication of agrarian taxation

245. Define 'Tariqa' in Sufism.
(A) The mystical path followed by a Sufi order
(B) A musical instrument used in Sama assemblies.
(C) The tax collected for the relief of the poor.
(D) A fortress built to protect the Sufi Khanqahs.

246. A study of the Tabaqat-i-Nasiri reveals that early Sultanate historical writing was primarily:
(A) Dynastic history focused on the achievements of the elite
(B) History focused on the lives of ordinary peasants.
(C) Historical literature written in early Hindawi.
(D) Literature that was highly critical of the Sultans.

247. Identify the incorrect pair regarding the impact of Islam on rural areas.
(A) Syncretic shrines - Revered by both Hindus and Muslims
(B) Pioneer Sufis - Often acted as agents of agrarian expansion in frontier zones

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(A) It elevated Persian for administration and culture.
(B) It eliminated the traditional scholarship of Sanskrit literature.
(C) It restricted the proliferation of regional languages.
(D) It banned the use of Hindawi in state communications.

282. Which language served as a vital communicative bridge between the new ruling class and the indigenous population?
(A) Sanskrit
(B) Hindawi
(C) Persian
(D) Arabic

283. How did Amir Khusrau contribute to the emergence of Hindawi?
(A) By completely replacing indigenous languages with Persian.
(B) By blending Persian conventions with local nuances.
(C) By strictly translating Sanskrit texts into Persian literature.
(D) By rejecting the use of regional languages in his forms.

284. According to the passage, what was the primary contribution of Chandabardai to the literary culture?
(A) He used regional languages to document narratives.
(B) He established Persian as the language of administrative records.
(C) He eliminated the indigenous epic traditions of the era.
(D) He strictly avoided the use of regional languages in poetry.

285. The complex interplay among the various languages during the Sultanate period fostered what kind of culture?
(A) An entirely monolithic and singular literary environment
(B) A strictly administrative linguistic framework
(C) A highly sophisticated literary culture
(D) A literature entirely devoid of indigenous epic traditions

Direction : Please read the following source carefully.

The intellectual infrastructure of the Delhi Sultanate was formally anchored in its evolving education system. A pedagogical case study of the period indicates that the education system was systematically designed to serve the administrative, judicial, and religious requirements of the newly established state. The central administration recognized that maintaining political stability necessitated a steady supply of literate officials, thereby prompting the state to patronize specific centers of learning. Within this education system, the curriculum heavily emphasized theological studies, jurisprudence, and linguistic proficiency, which were deemed essential for the effective functioning of the bureaucracy. State-sponsored institutions were strategically established in prominent urban centers to consolidate intellectual authority. Consequently, the education system under the Delhi Sultanate functioned as a vital mechanism for social mobility and cultural integration. While primary education focused on basic literacy and scriptural recitation, higher educational tiers were dedicated to rigorous academic training required for the ruling class. This structured approach to the education system fundamentally shaped the intellectual landscape, ensuring that the transmission of knowledge remained closely aligned with the institutional and ideological objectives of the Sultanate administration.

Based on the above source, attempt the following five questions.

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286. Why did the central administration of the Delhi Sultanate patronize specific centers of learning?
(A) To abolish the study of theology and jurisprudence.
(B) To decentralize intellectual authority away from urban centers.
(C) To restrict the primary education of the indigenous populace.
(D) To ensure stability through literate officials.

287. What subjects were heavily emphasized in the curriculum for the effective functioning of the bureaucracy?
(A) Purely vernacular literature and regional epic traditions.
(B) Agricultural management and local

governance patterns.
(C) Theology, jurisprudence, and linguistic proficiency.
(D) Manuscript illustration and structural architecture styles.

288. According to the passage, where were state-sponsored institutions strategically established?
(A) In isolated rural agrarian settlements
(B) In prominent urban centers
(C) Exclusively within military deployment zones
(D) Only in areas exhibiting socio-political friction

289. How did higher educational tiers differ from primary education in the Sultanate?
(A) They focused strictly on basic literacy and scriptural recitation.
(B) They were completely detached from the administrative requirements.
(C) They entirely rejected linguistic proficiency for arithmetic.
(D) They provided rigorous training for the ruling class.

290. The education system under the Delhi Sultanate ultimately functioned as a vital mechanism for:
(A) Social mobility and cultural integration
(B) Dismantling the central bureaucracy
(C) Suppressing linguistic proficiency
(D) Isolating the urban centers from ideological objectives

Direction : Please read the following source carefully.

The political framework of the Vijay Nagar Empire was distinguished by specific ideas and institutions, most notably the implementation of the Nayankara system. Historical case evaluations of provincial administration reveal that the Nayankara institution was central to the political and military consolidation of the empire. Under this system, the central authority granted territorial domains to military chiefs or commanders in exchange for specific financial and military obligations. This decentralization of administrative control through the Nayankara system enabled the Vijay Nagar Empire to effectively manage its vast agrarian territories while maintaining a massive standing army. The commanders were responsible for localized revenue collection, infrastructure maintenance, and ensuring agricultural productivity within their respective territories. However, the political reliance on the Nayankara system also introduced inherent structural tensions. While it provided the necessary military infrastructure for imperial expansion, it simultaneously created powerful regional elites whose autonomy occasionally challenged central political authority. Ultimately, the Nayankara mechanism functioned as the foundational political institution of the Vijay Nagar Empire, balancing imperial authority with regional military administration to sustain one of the most prominent political entities of the period.
Based on the above source, attempt the following five questions.

291. The Nayankara system in the Vijay Nagar Empire involved granting territorial domains in exchange for what?
(A) Specific financial and military obligations
(B) Complete political independence from the central authority
(C) Exclusive rights to international trade and commerce
(D) The establishment of religious and educational institutions

292. What administrative advantage did the Nayankara system provide to the Vijay Nagar Empire?
(A) It managed vast territories while maintaining a large army.
(B) It eliminated the need for maintaining a massive standing army.
(C) It centralized all revenue collection directly under the capital.
(D) It removed the necessity of localized infrastructure maintenance.

293. According to the source, what were the designated commanders responsible for within their territories?
(A) Engaging exclusively in classical literary production.
(B) Dictating the imperial ideology of the central authority.
(C) Suppressing the proliferation of regional arts and architecture.
(D) Revenue collection, infrastructure, and

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productivity.

294. What inherent structural tension was introduced by the Nayankara system?
(A) The complete collapse of rural agricultural productivity.
(B) Regional elites whose autonomy challenged central authority.
(C) The total elimination of the imperial standing army.
(D) The strict prohibition of regional military administration.

295. Ultimately, how did the Nayankara mechanism function for the Vijay Nagar Empire?
(A) It acted as a purely religious institution without political value.
(B) It functioned to completely eradicate all regional elites.
(C) It balanced imperial authority with military administration.
(D) It served primarily to destabilize the political entities.

Direction : Please read the following source carefully.

The cultural and intellectual zenith of the Vijay Nagar Empire was profoundly reflected in its art and architecture, literature, and the proliferation of educational institutions. An extensive review of the imperial capital demonstrates that art and architecture received unprecedented royal patronage, leading to the construction of monumental temple complexes characterized by intricate sculptural details and massive structural proportions. This advancement in art and architecture served not merely an aesthetic purpose, but also as a powerful projection of imperial ideology and religious devotion. Concurrently, the realm of literature flourished, with royal courts actively supporting literary compositions that synthesized classical traditions with vibrant regional narratives. This robust literary production was closely tied to the empire's educational institutions. The state and the temples jointly sustained numerous educational institutions that functioned as primary centers for classical learning, philosophical debate, and the preservation of literature. These educational institutions ensured the continuous transmission of knowledge and skills necessary for both architectural innovation and literary excellence. Collectively, the synergistic development of art and architecture, literature, and structured educational institutions cemented the enduring cultural legacy of the Vijay Nagar Empire.

Based on the above source, attempt the following five questions.

296. How is the advancement in art and architecture during the Vijay Nagar Empire characterized in the source?
(A) By a strict rejection of sculptural details and monumental proportions.
(B) By the exclusive focus on secular administrative utility structures.
(C) By an absence of royal patronage for structural projects.
(D) By monumental temple complexes with intricate details.

297. Beyond aesthetic purposes, what did the art and architecture of the Vijay Nagar Empire project?
(A) Imperial ideology and religious devotion
(B) The complete secularization of the imperial capital
(C) A rejection of all classical learning traditions
(D) The autonomy of regional military commanders

298. How did literature flourish during this period according to the passage?
(A) By strictly imitating Persian poetic conventions without local influence.
(B) By courts supporting blends of classical and regional works.
(C) Through the elimination of classical traditions from royal courts.
(D) Through the suppression of primary centers for philosophical debate.

299. What role did the state and temples jointly play in the intellectual zenith of the empire?
(A) They dismantled the traditional centers of classical learning.
(B) They sustained centers for learning and literature.
(C) They focused exclusively on primary military training.
(D) They abolished philosophical debate to maintain imperial ideology.

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through the Jizya rather than seeking their total elimination or forced conversion through mass execution or violence.

27. (A) Both A and R are true and R is the correct explanation of A.
Firuz Shah Tughlaq significantly expanded the role of slavery within the state, maintaining thousands of slaves who were trained in various crafts and administrative tasks. To manage this massive workforce, he created the Diwan-i-Bandagan, which oversaw their training, maintenance, and employment. This institutionalized approach to slavery provided the Sultan with a loyal and skilled labor force for his extensive public works.

28. (A) 1, 4, 2, 3
The social landscape evolved from the early dominance of the Turkish Mamluk nobility to the strict suppression of old elites under Alauddin Khalji. Subsequently, Firuz Shah Tughlaq established the specialized department for slaves, the Diwan-i-Bandagan. Finally, the Lodi period saw the rise of Afghan nobles, who brought a different tribal dynamic to the ruling class. This progression shaped the political history.

29. (C) I, II, IV, and V
Urban centers frequently developed around military garrisons and benefited from the influx of skilled artisans from Central Asia. The administration of these cities was overseen by Kotwals, while markets were often organized by commodity. Although slavery was common in cities, it was not non-existent. These factors contributed to the dynamic social and economic life that characterized the major urban areas.

30. (D) Khuts - Rural elite resisting the loss of privileges
During the Sultanate, local rural intermediaries like village headmen often faced challenges to their authority as the central government sought to increase revenue collection. These traditional elites sometimes resisted the Sultan's attempts to curtail their perquisites and direct control over the peasantry. This tension between centralizing monarchs and local rural leaders was a recurring theme in the history of the period.

31. (A) Ramanuja
This prominent theologian formulated the philosophy of Vishishtadvaita, which emphasized qualified monism and devotion to a personal god. His teachings provided a philosophical basis for the Bhakti movement by making salvation accessible through devotion rather than just ritual or knowledge. His influence spread from South India to the North, shaping the religious landscape and encouraging the growth of devotional traditions.

32. (C) Statement I is correct but Statement II is incorrect
The Bhakti movement in North India played a transformative role by questioning the rigidity of the caste system and promoting social equality through devotion. Saints like Kabir and Ravidas famously rejected orthodox Vedic rituals and institutionalized religion in favor of a direct, internal connection with the divine. Their teachings were often expressed in vernacular languages, making them accessible to the common masses.

33. (B) P-3, Q-1, R-4, S-2
Ramananda is credited with bringing the Bhakti tradition to North India and using Hindi for preaching. Kabir, a weaver, and Ravidas, a leatherworker, both promoted Nirguna Bhakti, which focuses on a formless divine reality without caste distinctions. Madhvacharya was a south Indian philosopher known for the Dvaita school, which emphasizes the clear distinction between the soul and the supreme being.

34. (A) Devotion to a formless, universal divine reality
This tradition emphasizes the worship of a supreme reality that transcends physical forms, names, and attributes. Unlike traditions that focus on specific deities or temple idols, this approach advocates for an internal spiritual journey and a personal connection with the divine. Kabir used this framework to challenge religious divisions and caste hierarchies, emphasizing the universal nature of the soul.

35. (C) I, II, and IV
Kabir was a transformative figure who criticized the external rituals and hypocrisy of both major religions while composing short, powerful verses

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ANSWERS

1. (B) A territorial assignment for nobles instead of salary
The institution emerged as a fundamental administrative mechanism where the Sultan assigned the right to collect land revenue from specific territories to military commanders and nobles. This arrangement served as a substitute for direct cash payments from the central treasury. The holders were responsible for maintaining troops and maintaining law and order within their designated regions throughout the Sultanate.

2. (A) Both Statement I and Statement II are correct
Initially, the revenue assignments were designed to be transferable and non-hereditary to ensure central control over the provincial nobility. However, the administrative landscape shifted significantly during the reign of Firuz Shah Tughlaq, who transformed these assignments into hereditary holdings. This change significantly altered the relationship between the central authority and the landed aristocracy within the larger Delhi Sultanate framework.

3. (C) P-3, Q-2, R-4, S-1
The administrative structure involved specific roles such as the Muqti, who held the territorial assignment, and the Khwaja, an official appointed to audit provincial accounts. Revenue from land was known as Kharaj, while the surplus amount remitted to the central government after meeting local administrative and military expenses was termed Fawazil. These terms define the Sultanate fiscal system.

4. (D) The surplus revenue remitted to the state after all sanctioned expenses
In the fiscal administration of the Sultanate, the provincial governors were required to maintain their troops and meet administrative costs from the revenue collected. The remaining amount, which exceeded these sanctioned local expenditures, had to be sent to the central treasury. This surplus was crucial for the Sultan to fund central operations and maintain the royal standing army.

5. (C) I, II, and IV
The system played a vital role in integrating newly conquered territories into the political fabric of the state while facilitating the extraction of agricultural surplus. While strong rulers like Balban exerted tight control over the holders, the grants were not absolute ownership rights. The Muqtis remained administrative agents of the state rather than independent landlords during the early period.

6. (B) It led to the total destruction of rural intermediary zamindars
The arrival of the new ruling class brought significant cultural and administrative changes, heavily influenced by Persian traditions. While the elite relied on the appropriation of agrarian surplus, they did not completely eliminate the existing rural infrastructure. Local intermediaries like the Khuts and Muqaddams continued to exist and function as essential links between the state and the common peasantry.

7. (A) Both A and R are true and R is the correct explanation of A.
The assignment of territorial revenues allowed the early Sultans to establish a decentralized yet controlled military presence across the vast empire. By delegating the responsibility of maintaining troops and administration to provincial nobles, the central government avoided the massive logistical challenge of paying all soldiers in cash. This strategic distribution of resources successfully prevented the early political fragmentation.

8. (A) 2, 1, 4, 3
The system was formally established in India under Iltutmish, followed by Balban's introduction of the Khwaja for auditing. Later, Alauddin Khalji implemented strict assessments and confiscated excessive grants to centralize power. Finally, during the reign of Firuz Shah Tughlaq, the assignments became hereditary. This sequence reflects the shifting balance between central authority and the provincial noble class.

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9. (C) I, II, IV, and V
The establishment of a centralized administrative network fostered new urban social formations and introduced advanced technologies like the Persian wheel. The ruling class actively patronized Persian literature and Islamic architecture, creating a distinct cultural identity. However, they did not promote caste equality, as the social structure remained hierarchical, maintaining distinctions between the ruling elite and the common masses.

10. (A) Ariz-i-Mumalik - Minister of military affairs
The administrative machinery was divided into several specialized departments to ensure efficient governance. The minister in charge of military affairs was responsible for recruitment, payment, and inspection of the army. This role was vital for the security and expansion of the state. Other departments handled distinct functions like finance, royal correspondence, and intelligence gathering to support the central authority.

11. (D) Alauddin Khalji
This ruler is renowned for instituting a highly centralized and rigorous system of price controls and market regulations. The primary objective was to maintain a large standing army at fixed costs without draining the state treasury. By regulating the supply and prices of essential commodities, he sought to stabilize the urban economy and ensure the survival of his military forces.

12. (C) Statement I is correct but Statement II is incorrect
Separate markets were established for different commodities like grain, cloth, and horses to ensure organized trade and effective monitoring. While the reforms stabilized prices in the capital, the motive was primarily military rather than general peasant welfare. The regulations allowed the state to support a massive army on low salaries, rather than aiming for widespread social or agricultural reform.

13. (C) P-3, Q-1, R-4, S-2
The market administration utilized specific officials and designated spaces for different goods. The Shahna-i-Mandi supervised the grain market, while the Sarai-i-Adl served as the market for cloth and luxury items. The Diwan-i-Riyasat functioned as the overarching ministry of commerce, and the Munhiyan acted as secret spies providing the Sultan with accurate reports on market conditions.

14. (D) A market for manufactured goods, cloth, and imported items
Under the market reforms of Alauddin Khalji, this specific establishment was located near the royal palace in Delhi. It functioned as a regulated center for the sale of expensive items such as specialized fabrics, sugar, and imported horses. Merchants were required to register and sell their goods at fixed prices, ensuring the availability of luxury items for the elite.

15. (A) I, II, and IV
The state fixed the prices of nearly all essential commodities and strictly prohibited the hoarding of grains to prevent artificial shortages. Merchants were mandated to register with the government to ensure compliance with the new regulations. These measures were designed to control the urban supply chain, although revenue collection in the surrounding regions often shifted toward payment in kind.

16. (B) The reforms significantly increased the profit margins of long-distance traders.
The state established granaries as a buffer against famines and significantly raised land revenue in the fertile Doab region to support its fiscal needs. While the reforms ensured a steady supply of goods, the strict price ceilings likely restricted the profits of merchants. The transport of essential grains was tightly monitored by the government using specialized groups like the Banjaras.

17. (A) Both A and R are true and R is the correct explanation of A.
The implementation of rigid price controls was a direct response to the persistent threat of Mongol invasions. By keeping the cost of living low in the capital, the Sultan could maintain a vast and efficient standing army without increasing their cash salaries beyond sustainable limits. This economic strategy was essential for protecting the state's borders while managing limited fiscal resources.

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18. (A) Growth of new urban centres and a cash-based economy
The centralization of political power and the demand for goods by the ruling class stimulated urban development and trade. This period saw an increased circulation of metallic coins, leading to the gradual monetization of the economy. The collection of land revenue in cash further accelerated this transition, fostering a more dynamic exchange system between the cities and the rural hinterlands.

19. (C) I, II, III, and V
The demand for luxury items by the nobility spurred urban craft production, which was supported by the mobilization of rural surplus to feed city dwellers. Technological advancements like the spinning wheel revolutionized textile manufacturing during this era. Additionally, the shift toward collecting land revenue in cash increased monetization, facilitating smoother economic interactions between the urban markets and the agricultural producers.

20. (D) Banjaras - Nomadic groups transporting grain and goods
In the medieval economy, specialized nomadic communities played a vital role in transporting bulk commodities over long distances. They utilized large caravans of pack animals to move grains and other essential goods between rural areas and urban markets. This transport network was essential for the functioning of the state's grain supply system, especially during periods of military mobilization or scarcity.

21. (C) Influence of Sufi saints and settlement of artisans
The gradual spread of Islam in the rural areas was significantly influenced by the presence of Sufi mystics who emphasized personal spirituality and equality. The migration of artisans to village centers also facilitated cultural exchange and conversion. These processes were largely social and cultural in nature, rather than being the result of direct imperial decrees or forced mass conversion by the state.

22. (C) Statement I is correct but Statement II is incorrect
The introduction of Islam into rural communities was a complex process that encountered various levels of local resistance and integration. While some groups converted for social or spiritual reasons, many upper castes retained their traditional religious identities while continuing to hold administrative or landowning positions. Conversions were often gradual and influenced by local factors rather than being immediate or universal.

23. (D) P-2, Q-1, R-4, S-3
The social structure included various categories like the Bandagan, who were elite military slaves, and the Zimmi, referring to protected non-Muslim subjects. Karkhanas served as royal workshops where skilled labor, including slaves, produced goods for the state. Freed slaves who were integrated into the broader society were known as Mawali, reflecting the different layers of social status within the Sultanate.

24. (A) Elite slaves used in military and administrative service
This term identifies a specific class of highly trained individuals who were purchased by the Sultan for their loyalty and specialized skills. They often rose to prominent positions within the military and administrative hierarchy, serving as the backbone of the central authority. Their dependence on the ruler ensured a degree of reliability that was often missing among the traditional hereditary nobility.

25. (C) I, II, and III
Slavery was a prominent institution where individuals served in domestic, administrative, and military capacities. Rulers like Firuz Shah Tughlaq even established specialized departments to manage their large numbers of slaves. Both male and female slaves were integrated into the social fabric, with women often serving as domestic workers or entertainers. The institution continued to exist throughout the Sultanate period.

26. (C) The state executed all non-Muslims who resisted conversion.
The spread of Islam in rural India was a gradual and uneven process characterized by the syncretic blending of various local practices. Sufi hospices provided important social spaces for community interaction and spiritual guidance. The state generally followed a policy of taxing non-Muslims

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elite and was used to produce a vast body of historical chronicles, poetry, and administrative manuals. Proficiency in this language was essential for anyone seeking social advancement or a career in the state bureaucracy.

62. (D) Statement I is incorrect but Statement II is incorrect
While Persian was the language of the elite, Sanskrit literature continued to be produced, especially in regional courts. Simultaneously, the Bhakti and Sufi movements encouraged the growth of regional languages as saints used local dialects to reach the masses. This period witnessed a significant expansion in the literary output of languages like Bengali, Marathi, and early forms of Hindi.

63. (C) P-3, Q-2, R-4, S-1
Ziauddin Barani wrote the influential history Tarikh-i-Firuz Shahi, while Chandabardai is famous for the epic Prithviraj Raso. In the North, Kalhana's earlier Rajatarangini remained a key model for historical writing. Minhaj-i-Siraj provided a detailed account of the early Sultanate in his Tabaqat-i-Nasiri. These works represent the diverse historical and literary traditions that flourished during the medieval period.

64. (D) An early vernacular precursor to Hindi and Urdu
This term refers to the local dialects spoken around Delhi and neighboring regions that began to incorporate Persian and Arabic vocabulary. It emerged as a common language of communication between the ruling elite and the local population. Writers like Amir Khusrau used it in their poetry, laying the groundwork for the development of modern North Indian vernacular languages.

65. (A) I, II, and III
The period was marked by the emergence of Persian historical chronicles and the beginning of the systematic translation of Sanskrit texts into Persian. Scholars like Amir Khusrau pioneered the use of local vernaculars alongside formal Persian in their creative works. Contrary to some assumptions, regional languages actually saw a period of growth rather than decline, supported by both local patronage and religious movements.

66. (B) He exclusively wrote in pure Persian and despised Indian culture.
Amir Khusrau was a remarkably versatile figure who took great pride in his Indian identity and often incorporated Indian themes and vocabulary into his work. He was a pioneer in both music and literature, creating the Sabaq-i-Hindi style of poetry and experimenting with new musical forms. His deep connection to the local culture and his Sufi spiritual path defined his unique creative legacy.

67. (A) Both A and R are true and R is the correct explanation of A.
The rise of regional languages was deeply linked to the popular religious movements of the time. Bhakti and Sufi saints intentionally chose to communicate their spiritual messages in the everyday languages of the people to ensure widespread understanding and impact. This practice significantly elevated the status of vernaculars, leading to the creation of a rich body of devotional and popular literature.

68. (A) 1, 2, 4, 3
The literary timeline begins with early epic works like Prithviraj Raso, followed by the diverse linguistic experiments of Amir Khusrau. Later, Ziauddin Barani produced his major historical chronicle during the Tughlaq era. Finally, the growth of regional variants like Dakhni in the south became prominent. This progression shows how the literary landscape shifted from early heroic poetry to more sophisticated history and vernacular development.

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69. (C) I, II, IV, and V
This epic poem is a foundational work of Rajput bardic literature that glorifies the life and battles of the Chauhan ruler against the Ghurid invaders. It is composed in an early form of Hindi and contains both historical events and mythological elements common to heroic epics. The work reflects the cultural and political values of the regional elites during the period of the Turkish conquests.

70. (A) Khazain-ul-Futuh - Alauddin Khalji's conquests
Historical works during this period often focused on the achievements and policies of specific rulers. This particular text by Amir Khusrau

called dohas. He advocated for a simple, heart-centered devotion and rejected the use of idols or temple worship. His followers eventually organized into the Kabir Panth, continuing his legacy of social criticism and spiritual universality for centuries.

36. (D) He was a staunch proponent of Saguna Bhakti.
Sant Ravidas was a prominent figure of the Nirguna Bhakti tradition who emphasized that inner purity and devotion were far more important than one's caste or social status. Despite his humble background, his spiritual wisdom gained widespread respect, and many of his hymns were later included in the Guru Granth Sahib. He consistently rejected the worship of physical idols in his teachings.

37. (A) Both A and R are true and R is the correct explanation of A.
The messages of these saints were particularly appealing to the marginalized sections of society because they used local dialects and prioritized equality. By rejecting Brahmanical dominance and complex rituals, they offered a path to spiritual fulfillment that did not depend on high-caste status or specialized knowledge. This inclusive approach allowed the Bhakti movement to gain deep roots among artisans and laborers.

38. (B) Democratization of religion for the marginalized
These religious traditions significantly lowered the barriers to spiritual participation for the lower castes and women. By emphasizing personal devotion and using vernacular languages, they broke the monopoly of the priestly class over sacred knowledge. While the caste system was not entirely abolished, the movement provided a powerful spiritual alternative that affirmed the dignity and worth of all human beings.

39. (D) I, II, IV, and V
The Bhakti movement prioritized personal devotion and the use of vernacular languages, which allowed for the active participation of women and urban artisans. These saints often came from working-class backgrounds and used their everyday experiences to illustrate spiritual truths. While they emphasized different paths, they generally moved away from complex ritualism toward a more inclusive and heart-centered approach to the divine.

40. (A) Ramanuja - Vishishtadvaita
The medieval period was marked by various philosophical schools that shaped devotional practices. Ramanuja's Vishishtadvaita, or qualified monism, was a major influence that integrated the path of devotion with traditional scripture. Other philosophers like Shankaracharya promoted Advaita, or absolute monism, while Madhvacharya advocated for Dvaita, or dualism. These distinct frameworks provided the intellectual and spiritual foundation for various religious communities across India.

41. (B) Moinuddin Chishti
He arrived in India during the late twelfth century and established the Chishti order in Ajmer, which became a major center of Sufism. His emphasis on simplicity, renunciation, and love for humanity attracted a diverse range of followers. The order flourished under his successors, becoming the most influential Sufi silsila in the Indian subcontinent and leaving a lasting cultural impact.

42. (A) Both Statement I and Statement II are correct
There was a distinct difference in the political outlook of various Sufi orders during the Sultanate period. The Chishti saints generally preferred to stay away from the royal court and political power to maintain their spiritual independence. In contrast, the Suhrawardy saints believed that associating with the state and holding administrative positions could be used to serve the cause of religion.

43. (C) P-3, Q-4, R-1, S-2
Sufism utilized several specialized terms and institutions. A Khanqah was a hospice or center where Sufis lived and taught, while a Silsila referred to the spiritual order or lineage of masters. Ziyarat described the practice of making a pilgrimage to the tomb of a saint, and Sama was the musical assembly used to induce a state of spiritual ecstasy.

44. (D) The spiritual unity of God and the created universe
This profound concept suggests that there is no absolute distinction between the creator and the

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300. What was the result of the continuous transmission of knowledge through these educational institutions?

(A) It ensured skills for architecture and literature.

(B) It caused a decline in literary and structural innovations.

(C) It separated the development of literature from classical traditions.

(D) It restricted learning solely to regional military administrators.

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53. (C) P-2, Q-1, R-4, S-3
Different dynasties contributed unique structures to the landscape. Qutbuddin Aibak built the Quwwat-ul-Islam mosque, while Alauddin Khalji added the sophisticated Alai Darwaza. The Tughlaq period is represented by the massive and sloping tomb of Ghiyasuddin Tughlaq, and the Lodi era is characterized by mosques like Moth ki Masjid, which featured more refined and balanced architectural proportions.

54. (D) Geometric and floral patterns used for ornamentation
Because Islamic tradition generally discouraged the representation of living beings in religious spaces, architects utilized intricate geometric designs and stylized plant motifs for decoration. These patterns were often combined with skilled calligraphy of Quranic verses to create visually stunning and spiritually resonant surfaces. This decorative style became a defining feature of mosque and tomb architecture throughout the medieval Sultanate period.

55. (A) I, II, and III
The period saw the widespread use of mortar as a building material, enabling the construction of large domes and arches. Tughlaq architecture introduced the characteristic batter or sloping walls, giving buildings a fortress-like appearance. Later, the Lodi dynasty popularized the double dome technique, which improved the aesthetic balance and structural stability of their tombs. Figurative sculptures remained absent from mosque decorations.

56. (B) Regional kingdoms entirely abandoned indigenous motifs in favor of pure Persian styles.
Provincial architectural styles developed by blending Islamic structural forms with local materials and artistic traditions. In regions like Gujarat and Bengal, local building habits, such as specialized woodcarving or terracotta work, were skillfully integrated into the construction of mosques and tombs. These regional variations demonstrated the flexibility and adaptability of the architectural style as it spread across the diverse Indian subcontinent.

57. (A) Both A and R are true and R is the correct explanation of A.
Built by Alauddin Khalji as an entrance to the Qutb complex, this structure represents a peak of architectural achievement in the early Sultanate. It successfully employed the true arch and dome using advanced mathematical and engineering principles for the first time on a large scale in India. Its harmonious proportions and sophisticated ornamentation marked the maturity of the Indo-Islamic building tradition.

58. (A) Hauz Khas
This complex, which included a large water reservoir and associated buildings, served as a center for social and educational activities rather than strictly religious worship. Originally established by Alauddin Khalji and later expanded by Firuz Shah Tughlaq, it featured pleasure pavilions and a madrasa. It exemplifies the Sultanate's investment in public infrastructure and secular urban planning for the benefit of the city.

59. (C) II, III, IV, and V
Manuscript illustration became a significant art form under Sultanate patronage, blending Persian aesthetics with local Indian elements. This period also saw the continuation of Jain painting traditions in Western India. The use of calligraphy and arabesque patterns dominated imperial spaces, replacing earlier figurative traditions. These developments created a vibrant and diverse artistic environment that eventually influenced the later Mughal school of painting.

60. (D) Squinch - Structural element used to transition from a square room to a circular dome
Builders utilized specific structural solutions to create the large domes characteristic of Islamic architecture. The squinch was an arch placed across the corners of a square room to support the base of a round dome. Other features include the mihrab, which is a niche in the wall indicating the direction of prayer, and the minbar, which is the pulpit used for sermons.

61. (B) Persian
This language became the official medium for government records, court proceedings, and intellectual discourse following the establishment of the Sultanate. It was the language of the ruling

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creation, emphasizing the presence of the divine in all aspects of existence. This idea was central to many Sufi teachings and resonated with various Indian philosophical traditions, facilitating a deeper cultural and spiritual dialogue. It encouraged a more inclusive and universal view of religion among its followers.

45. (A) I, II, and III
The Chishti order was characterized by its commitment to poverty, service to humanity, and a lifestyle of spiritual simplicity. Renowned saints like Nizamuddin Auliya embodied these values, attracting both the elite and common people to their centers. They generally avoided the accumulation of material wealth, focusing instead on spiritual development and the provision of food and comfort to the needy.

46. (B) They believed that poverty was essential for spiritual growth.
Unlike some other Sufi orders that embraced extreme asceticism, the Suhrawardy saints often held substantial property and interacted closely with the political authorities. They were primarily located in regions like Punjab and Multan, with figures like Bahauddin Zakariya leading the order. They maintained that wealth and power could be legitimately used to support religious activities and the welfare of society.

47. (A) Both A and R are true and R is the correct explanation of A.
Sufi centers acted as important melting pots where people from different social and religious backgrounds could interact freely. These hospices provided a space where the common masses could receive spiritual guidance and material support regardless of their faith. This inclusive environment fostered mutual understanding and contributed to the development of a syncretic culture that defined the Sultanate period in India.

48. (A) 2, 4, 1, 3
The Chishti order in India began with Moinuddin Chishti, followed by influential leaders like Fariduddin Ganj-i-Shakar. Nizamuddin Auliya then brought the order to its peak in Delhi during the late thirteenth and early fourteenth centuries. Nasiruddin Chiragh-i-Dehli was the final great master of the main Delhi branch. This lineage represents the peak of Sufi influence in the capital city.

49. (D) I, II, IV, and V
Sufism focused on achieving a direct personal experience of God through the guidance of a spiritual master, known as the Pir-Murid relationship. Records of these saints' conversations, called Malfuzat, provide valuable insights into their teachings and daily lives. While practices like Sama were popular among devotees, they often faced criticism from orthodox scholars who questioned the use of music in religious settings.

50. (A) Maktubat - Letters written by Sufi masters
Sufi literature includes various genres like Maktubat, which are collections of correspondence through which masters provided spiritual instruction to their disciples. Other important texts include Malfuzat, recording the saints' spoken words, and Tazkiras, which are biographical accounts of holy figures. These writings played a crucial role in preserving the traditions and spreading the influence of various Sufi orders across India.

51. (D) True arch and dome
The arrival of the Turks introduced new engineering techniques that replaced the traditional Indian trabeate style with the arcuate system. This transition allowed for the construction of larger and more spacious buildings without the need for numerous supporting pillars. These structural innovations became the hallmarks of the new architectural style that emerged during the Delhi Sultanate and influenced future developments.

52. (C) Statement I is correct but Statement II is incorrect
Early Sultanate buildings were a unique blend of Central Asian Islamic forms and local Indian craftsmanship, often using materials from existing structures. The Qutb Minar complex, for instance, prominently displays elements from dismantled Hindu and Jain temples in its early construction. This amalgamation reflected the practical and cultural realities of the early Sultanate period as the new rulers established their presence.

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provides a detailed and celebratory account of the military campaigns and administrative reforms undertaken during the Khalji era. Such chronicles are essential for understanding the expansion of the Sultanate and the nature of imperial authority as seen by courtly intellectuals.

71. (D) Primary education focusing on reading and recitation
These elementary schools were commonly attached to local mosques and provided basic literacy to young students. The curriculum centered on reading the Quran and learning fundamental religious principles. This widespread network of primary education ensured that basic knowledge was available to children in both urban and rural areas, serving as the foundation for the more advanced studies offered in higher institutions.

72. (C) Statement I is correct but Statement II is incorrect
These institutions of higher learning were often established through state patronage and provided advanced training in a variety of fields. While religious studies like theology and law were central, the curriculum also frequently included secular subjects such as logic, mathematics, and medicine. This comprehensive approach aimed to produce a well-rounded and educated class of officials and scholars for the state.

73. (C) P-2, Q-1, R-4, S-3
The educational system was organized into different levels and managed by various individuals. Maktabs provided elementary schooling, while Madrasas offered higher education in both religious and secular fields. The Ulema were the recognized scholars of Islamic learning, and the Mutawalli served as the administrator responsible for the religious and charitable endowments that funded these educational institutions.

74. (D) An endowment made for religious or charitable causes
This legal mechanism allowed individuals, including the Sultan and the nobility, to dedicate property or revenue for the permanent support of mosques, schools, and hospitals. These endowments provided the financial stability necessary for educational institutions to operate and for scholars to receive stipends. It was a key feature of the social and cultural life of the medieval period, ensuring the continuity of learning.

75. (A) I, II, and IV
Education was closely linked to religious institutions, which benefited from state support and private endowments. Major centers of learning, such as the Madrasa at Hauz Khas, offered advanced training in subjects ranging from theology to the rational sciences. While higher education was primarily a male domain, the system succeeded in producing the skilled professionals needed for the complex administrative and legal tasks of the empire.

76. (A) Arabic was the primary medium of instruction in Hindu pathshalas.
The educational landscape was diverse, with traditional pathshalas continuing to provide education to Hindu students in local languages and Sanskrit. Madrasas, which relied on state and private patronage, primarily used Persian and Arabic for higher learning. While education was largely the privilege of the upper classes, both systems operated concurrently to meet the different cultural and social needs of the population.

77. (A) Both A and R are true and R is the correct explanation of A.
The state actively encouraged the growth of higher education to ensure a steady supply of qualified individuals for the judiciary and the civil service. By patronizing Madrasas, the Sultans could train a loyal bureaucracy capable of interpreting laws and managing the complex needs of a large empire. This institutional support was vital for the professionalization of the state's administrative and legal framework.

78. (B) Firuz Shah Tughlaq
This ruler is particularly noted for his extensive support of education and his efforts to restore old mosques and schools. He provided generous stipends to scholars and students, making his reign a significant period for the growth of learning and intellectual activity. His investments in the educational infrastructure reflected his broader commitment to public welfare and the promotion of a stable, religious social order.

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79. (C) I, III, IV, and V
The intellectual environment of Delhi was enriched by scholars fleeing Central Asia, and Persian became the dominant language of the educated elite. Major educational institutions often housed significant libraries and emphasized skills such as calligraphy. While the state patronized higher learning, it did not strictly control the curriculum of local village schools, which remained focused on traditional religious and primary education for the masses.

80. (D) Fiqh - Islamic jurisprudence
The curriculum in higher education included several specialized branches of knowledge. Fiqh dealt with the study of Islamic law, while Hadith focused on the traditions of the Prophet. Other fields like Tibb referred to medical science, and Tafsir was the study of Quranic interpretation. These disciplines formed the core of the intellectual training provided to the scholars and officials of the Sultanate.

81. (B) Vijay Nagar Empire
This unique political system was the cornerstone of the administration in the great South Indian empire based at Hampi. It revolved around military commanders who held territorial assignments in exchange for military service and financial contributions to the king. This structure allowed the empire to maintain a vast and effective army to defend its borders and consolidate its authority across the southern peninsula.

82. (C) Statement I is correct but Statement II is incorrect
In this system, military chiefs were assigned territories called Amaram, which provided the revenue needed to maintain their troops. However, these commanders were not independent; they were required to pay an annual tribute and provide military support to the central government. This relationship ensured that the local power of the chiefs remained tied to the authority and needs of the Raya.

83. (C) P-3, Q-2, R-1, S-4
The Vijay Nagar administration used several specialized terms. The Amar-nayaka was the military commander holding a land grant, while the king was addressed as Raya. The Ayagar system referred to the village-level administrative body that managed local affairs. Amaram was the specific name for the land granted to the commanders to support their administrative and military obligations to the central state.

84. (D) A system of local village level administration
This arrangement involved a group of twelve village functionaries who were responsible for managing the daily affairs and justice at the local level. They were granted tax-free land in exchange for their services, ensuring a degree of stability and self-sufficiency in the rural areas. This system allowed the central government to maintain indirect control while delegating the complexities of village life.

85. (C) I, II, and III
Similar to the Iqta system, this institutional arrangement required commanders to maintain a specified military force for the king's use. Over time, these positions often became hereditary, which gradually weakened the central control of the Rayas. The commanders were empowered to collect taxes within their assigned territories to fund their military and administrative responsibilities, playing a crucial role in the empire's fiscal management.

86. (B) The empire operated as a highly centralized state with no regional autonomy.
While the kings asserted divine authority and were strong military leaders, the empire actually functioned through a balance between central power and regional autonomy. The commanders in the provinces held significant local influence and authority over their territories. This decentralized structure was essential for managing a diverse and expansive empire while continuously engaging in warfare with neighboring powers in the Deccan region.

87. (A) Both A and R are true and R is the correct explanation of A.
The reliance on powerful military commanders eventually posed a significant threat to the stability of the central government. As the power of the individual chiefs grew and the central authority weakened, many began to act as independent rulers. This fragmentation of loyalties and resources was a major factor that contributed to the ultimate vulnerability and

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decline of the Vijay Nagar Empire during its final phase.

88. (A) 2, 4, 1, 3
The political history of the empire is divided into four successive dynasties, beginning with the Sangama founders. They were followed by the Saluva and then the Tuluva dynasty, which saw the empire reach its peak under Krishnadevaraya. Finally, the Aravidu dynasty ruled during the period of decline after the major defeat at the Battle of Talikota. This progression defines the empire's long duration.

89. (C) I, II, III, and V
The empire was organized into large provinces and featured a sophisticated court life where the king was advised by ministers. Major state rituals like the Mahanavami festival were used to showcase imperial wealth and power. Foreign travelers often commented favorably on the efficiency of the administration. Interestingly, women also played active roles in the court, sometimes serving as palace guards or administrative officials.

90. (A) Amuktamalyada - Krishnadevaraya
This period was a golden age for literature, with rulers themselves contributing significant works. The Tuluva monarch Krishnadevaraya wrote an important Telugu epic that provides insights into contemporary political ideas and statecraft. Other major works from this era include historical accounts and poetic compositions in various languages, reflecting the vibrant intellectual and cultural life that was patronized by the diverse dynasties of the southern empire.

91. (A) Tall entrance gateways known as Gopurams
Vijay Nagar architecture is most recognizable for the introduction of exceptionally tall and ornate entrance towers that dominated the temple complexes. These structures were often much larger than the main shrines, serving as visible symbols of the ruler's power and religious devotion. Their surfaces were covered with intricate sculptures, representing a peak in the development of South Indian temple design and monumental construction.

92. (D) Statement I is incorrect but Statement II is incorrect
The rulers of Vijay Nagar were inclusive patrons who supported various religious sects, including both Shaivite and Vaishnavite traditions. The Vittalaswami temple in Hampi is widely regarded as the most sophisticated example of their architectural style, featuring advanced stone-carving techniques and musical pillars. This diversity of patronage and architectural excellence reflected the empire's role as a major center of cultural and religious synthesis.

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93. (C) P-3, Q-2, R-4, S-1
Art and architecture served both religious and state purposes. The Kalyana Mandapa was a specialized hall for ceremonial divine weddings, while the Hazara Rama temple depicted scenes from the Ramayana. The Mahanavami Dibba was a massive platform used for important state rituals. Structures like the Lotus Mahal demonstrated a unique blend of local styles with Islamic architectural elements, showing the cultural exchange of the period.

94. (D) A pavilion used for ceremonial divine marriages
This specialized architectural feature became prominent in temples during the Vijay Nagar period. It was an open, pillared hall designed specifically for the ritual celebration of the marriage between a deity and their consort. These pavilions were characterized by highly ornate pillars and intricate carvings, reflecting the increased complexity and grandeur of temple rituals and the empire's investment in religious art.

95. (A) I, II, and IV
The architecture of the period was characterized by a fascinating blend of local and foreign elements, especially in secular buildings. Temple features like the famous musical pillars and large monolithic sculptures showed the skill of the craftsmen. Although the capital was largely destroyed after the battle of Talikota, the architectural style continued to influence later developments in the region, leaving a lasting legacy in South India.

Chandabardai produced heroic epics, and Amir Khusrau wrote diverse historical and poetic works. These texts are essential for understanding the intellectual and religious movements that shaped the social history of the medieval period.

130. (D) They were forced to sell surplus at fixed state prices
The implementation of market reforms had a direct and significant impact on the rural producers in the regions surrounding the capital. To ensure a steady supply of cheap grain for the urban markets and the army, the state mandated that cultivators sell their surplus produce at fixed prices. This policy limited the economic independence of the peasants while serving the strategic interests of the central government.

131. (B) The compiled conversations and teachings of Sufi saints
This genre of literature provides a uniquely intimate look at the daily lives and spiritual guidance provided by the Sufi masters. Recorded by their disciples, these texts preserve the actual words spoken in the Khanqahs, covering a wide range of social, ethical, and religious topics. They are invaluable sources for historians seeking to understand the popular appeal and social influence of the Sufi movement.

132. (C) Statement I is correct but Statement II is incorrect
The Sharqi style of architecture in Jaunpur is easily identified by its use of large, sloping pylons that give the mosques a majestic appearance. While these structures are unique, they continued to utilize the arch as a key structural and decorative element, blending it with local artistic traditions. This regional style demonstrated the creativity and independence of the provincial courts during the later Sultanate period.

133. (D) Mathas (monasteries) played a crucial role in disseminating religious and secular education.
In the Vijay Nagar Empire, traditional religious institutions served as major centers for learning, offering instruction in a wide variety of subjects. These establishments received significant support from both the state and private individuals, ensuring that education was available to many. They functioned as intellectual hubs where religious doctrines and secular knowledge were preserved and passed down through the generations, shaping the regional culture.

134. (C) Endorsement of asceticism and renunciation of worldly life
Kabir's spiritual message was notable for its emphasis on finding God within the context of everyday life rather than through withdrawal from society. He rejected the need for complex rituals and temple worship, advocating for a simple and direct devotion to a single divine entity. His teachings focused on social equality and ethical conduct, making his path accessible to ordinary working people and artisans.

135. (B) They were nomadic transporters of bulk food grains
This nomadic community provided a vital logistical service by moving large quantities of essential supplies across the subcontinent. Using vast caravans of pack animals, they ensured that urban markets and military camps remained supplied with grains and other commodities. Their role was critical for the functioning of the state's economic and military systems, especially during periods of expansion or regional scarcity.

136. (B) Lodi
The architectural style of this later dynasty introduced refined elements such as the double dome and the placement of tombs within spacious garden enclosures. These features improved the structural balance and aesthetic appeal of the monuments, marking a transition toward more sophisticated designs. This period's focus on elegance and proportion set the stage for the future development of funerary architecture in the Indian subcontinent.

137. (D) Muhtasib - Commander of the royal cavalry
The market administration under the Khaljis involved several specialized roles to ensure the enforcement of regulations. Officials were responsible for supervising the supply of goods, managing the commercial ministry, and providing intelligence to the ruler. The Muhtasib, however, was primarily an inspector of public morals and weights, rather than a military commander. This distinction highlights the specialized nature of the Sultanate's administrative bureaucracy.

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officials who possessed a variety of practical skills and a more comprehensive intellectual background.

105. (B) State correspondence and drafting of royal decrees
This department was essential for the smooth functioning of the central government, as it was responsible for all formal communications from the Sultan. It handled the drafting and dispatching of royal orders to provincial governors and maintained the official records of the state. The officials in this department had to be highly skilled in Persian and well-versed in the formal protocols of the medieval court.

106. (A) Recover the dues harshly after a rigorous audit
Strong rulers prioritized fiscal discipline and central authority by closely monitoring the financial obligations of provincial governors. When discrepancies were found in the accounts, the state often used strict measures, including physical punishment or confiscation of properties, to ensure that the required surplus was remitted to the treasury. This rigorous oversight was necessary to maintain the central government's financial resources and noble loyalty.

107. (C) Diwan-i-Riyasat - Department of agriculture
The administrative hierarchy consisted of several specialized ministries, each with a distinct focus. While the Diwan-i-Wizarat managed finance and the Diwan-i-Arz oversaw military affairs, the Diwan-i-Riyasat was specifically established to regulate the markets and enforce price controls. Agriculture was usually handled by a different department, emphasizing the state's interest in direct market intervention to support its military and urban populations.

108. (D) A well-organized system of espionage and spies
To ensure the effectiveness of the rigid price controls, the Sultan relied on a sophisticated intelligence network. Spies and market inspectors provided constant reports on the conduct of merchants and the actual prices being charged in the bazaars. This pervasive monitoring allowed the central government to punish violators quickly and prevent the emergence of black markets, maintaining the stability of the urban economy.

109. (C) Tabaqat-i-Nasiri - Dynastic history of the Islamic world up to the Delhi Sultanate
This significant historical work provides a broad account of Islamic history and a detailed chronicle of the early Delhi Sultanate. It is a prime example of the dynastic histories written during this period, focusing on the achievements and lineages of the ruling elite. Such texts are vital sources for understanding the political transitions and the ideological foundations of the early Turkish rulers in India.

110. (A) Political centralization and thriving craft commerce
The emergence of a strong central state and the concentration of wealth in the hands of the ruling class drove the growth of cities. Increased demand for luxury goods and military supplies stimulated craft production and trade, attracting artisans and merchants to urban centers. This economic dynamic, supported by a monetized exchange system, transformed the urban landscape and created a more integrated regional economy.

111. (A) Fatawa-i-Jahandari
This political treatise by Ziauddin Barani offers a detailed discussion of the principles of governance and the characteristics of an ideal Islamic ruler. It reflects the intellectual debates of the period regarding the balance between religious law and the practical requirements of the state. The work provides a theoretical framework for understanding the nature of power and authority within the Delhi Sultanate's administrative system.

112. (D) Statement I is incorrect but Statement II is correct
The ruling class of the Sultanate was not a static or homogeneous group; it underwent significant ethnic and social changes over time. While the early elite were predominantly Turkish, the Khalji revolution marked a shift by allowing non-Turks and Indian Muslims to enter the high nobility. This broadening of the social base of the ruling class was essential for the state's continued expansion and survival.

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96. (B) The Lotus Mahal is built purely in the Dravidian temple style without any arches.
While the empire drew heavily on earlier Chola and Hoysala traditions, it also introduced new and innovative elements. The use of pillars decorated with rearing animals and the extensive use of local granite were common features. Interestingly, some secular buildings like the Lotus Mahal prominently featured arches and other Islamic-influenced designs, showing the dynamic cultural exchange that occurred between Vijay Nagar and its neighbors.

97. (A) Both A and R are true and R is the correct explanation of A.
The construction of massive entrance towers was a deliberate political and architectural choice by the Rayas. By building these towering structures that could be seen from great distances, the rulers effectively marked the landscape and asserted their authority as supreme patrons of religion. These gateways became the most prominent feature of the urban landscape, symbolizing the wealth and ideological strength of the empire.

98. (B) Amuktamalyada
This Telugu literary work is not only a masterpiece of poetry but also a significant treatise on statecraft and political morality. Attributed to Krishnadevaraya, it outlines the duties of a king and provides advice on effective administration and the treatment of subjects. It stands as a prime example of how literature was used to articulate and preserve the political philosophy of the Vijay Nagar ruling class.

99. (A) I, II, III, and V
The reign of Krishnadevaraya was a peak for Telugu literature, famously supported by a group of eight elite poets known as the Ashtadiggajas. The empire was a multilingual center where Kannada, Tamil, and Sanskrit also flourished through royal patronage. Figures like Tenali Ramakrishna became legendary for their wit and literary skill. This inclusive and diverse patronage fostered a rich intellectual environment throughout the southern territories.

100. (A) Allasani Peddana - Telugu
The literary landscape of the empire featured renowned authors who specialized in various regional languages. Allasani Peddana was a celebrated Telugu poet and a leading figure in the court of Krishnadevaraya. While Sanskrit remained a prestigious language for religious and scholarly work, the royal court's active promotion of vernaculars led to a significant blossoming of literature in Telugu, Kannada, and Tamil during this vibrant period.

101. (A) Sayana
This scholar played a pivotal role in the early cultural consolidation of the empire by producing a comprehensive commentary on the Vedas. His work was essential for the preservation and systematic interpretation of traditional religious texts. This project, supported by the state, highlighted the role of the Vijay Nagar rulers as protectors of Vedic culture and served as a foundational intellectual achievement for the era.

102. (D) Statement I is incorrect but Statement II is correct
The group of elite poets at the court was known for creating original works that defined a new era of Telugu literature. They popularized the Prabandha style, which was characterized by its highly descriptive and ornamental poetic form. While they were inspired by classical traditions, their work was focused on original creative expression in the vernacular rather than just the translation of older Sanskrit texts.

103. (D) Accounts of Domingo Paes
Detailed descriptions of the empire's capital and its elaborate state rituals have been preserved in the writings of European visitors. One traveler provided a particularly vivid account of the Mahanavami festival, documenting the grandeur of the processions, the display of military power, and the wealth of the court. These external observations are invaluable for modern historians seeking to reconstruct the social and political life of Vijay Nagar.

104. (D) Inclusion of secular subjects in later Madrasas
While education in the Sultanate was deeply rooted in religious institutions, it was not entirely limited to theology. Over time, advanced centers of learning began to incorporate a broader range of subjects, including mathematics, medicine, and rational philosophy. This shift occurred as the state's administrative needs evolved, requiring

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a vital role in defining and systematizing theological principles. These figures provided the intellectual framework for various devotional and philosophical movements, influencing how people understood their relationship with the divine. Their work was essential for the institutionalization of religious practices and the dissemination of spiritual knowledge across different communities.

122. (C) Statement I is correct but Statement II is incorrect
Amir Khusrau was a remarkably patriotic figure who frequently praised the beauty and culture of India in his writings. He was a linguistic pioneer who actively experimented with Hindawi, incorporating it into his poetry and using it to bridge the gap between Persian and local dialects. His creative work reflects a deep appreciation for the Indian context, making him a central figure in the cultural history.

123. (B) The introduction of the spinning wheel (charkha) revolutionized the textile industry.
The Sultanate period witnessed significant economic developments, including technological innovations that greatly increased the efficiency of craft production. The introduction of the spinning wheel transformed textile manufacturing, leading to a substantial increase in output and supporting the growth of both internal and external trade. This era was characterized by increased monetization and urban growth, rather than economic stagnation or the decline of commerce.

124. (D) Tarikh (Persian history)
The Vijay Nagar Empire was a major center for literature in several regional languages, including Telugu, Kannada, and Tamil. Rulers patronized various genres like the Prabandha, Vachana, and Sandesha Kavya, reflecting the diverse cultural traditions of the south. While Persian was the dominant administrative language in the north, the southern empire's literary output was primarily focused on indigenous linguistic and cultural forms during this period.

125. (B) The practice of visiting the tombs of Sufi saints for spiritual blessings
This important aspect of Sufi practice involved making a pilgrimage to the shrines of holy figures to seek spiritual intervention or guidance. These sites became major centers of popular devotion, attracting people from all walks of life. The practice fostered a shared sense of community and reinforced the spiritual influence of the Sufi masters even after their passing, shaping the local religious landscape.

126. (D) The state managed institution of slavery under Firuz Shah Tughlaq
The records of this specialized department provide detailed information about how the state organized and utilized its large slave population during the later Tughlaq period. It handled the recruitment, training, and maintenance of thousands of individuals who served in various military and administrative roles. This institutionalized approach to slavery was a unique feature of the reign, highlighting the state's reliance on a loyal workforce.

127. (C) Gol Gumbaz - Delhi
Regional kingdoms developed distinct architectural styles that reflected their local cultures and political identities. While Jaunpur is famous for the Atala Mosque and Bengal for the Adina Mosque, the massive Gol Gumbaz is located in Bijapur, in the Deccan. These monuments showcase the diversity of architectural expression across the subcontinent as provincial centers gained independence from the central authority in Delhi.

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128. (B) Both emphasized personal devotion and vernaculars
Despite their different origins, the Bhakti and Sufi movements shared several core values that facilitated cultural synthesis. Both prioritized an internal, heart-centered relationship with the divine over external rituals and formal laws. By using the common languages of the people for their teachings and songs, they made spiritual fulfillment accessible to the masses, challenging the dominance of traditional religious elites and fostering a more inclusive society.

129. (A) Kabir - Bijak
The literary contributions of religious figures are often preserved in specialized collections. The Bijak is the most important record of Kabir's verses, reflecting his critical and egalitarian spiritual message. Other authors like

113. (C) Use of sloping walls for a fortress-like look
The architectural style of the Tughlaq period is noted for its austere and massive appearance, characterized by the use of batter or sloping walls. This feature gave their mosques and tombs a solid, defensive quality that reflected the political instability and military focus of the era. This departure from earlier, more decorative styles created a unique and recognizable aesthetic in the monuments of Delhi.

114. (C) The complete eradication of the traditional rural village panchayats
The new ruling class introduced significant changes in culinary habits, dress, and administrative technology, such as the construction of extensive canal systems. While the state sought to increase revenue collection, it did not entirely displace the existing local social structures. Traditional village institutions continued to manage local affairs and play a role in the lives of the common people, showing a degree of administrative continuity.

115. (A) Audition or musical gatherings to induce a state of spiritual ecstasy
This practice was a central element of the spiritual life in the Chishti order, where music and poetry were used to deepen the soul's connection with the divine. These gatherings often took place at Sufi centers and were intended to facilitate a direct emotional and spiritual experience. Despite criticism from some orthodox scholars, it remained a popular and influential tradition within the Sufi movement.

116. (B) It indicates the arrival of mature Islamic techniques
The Alai Darwaza is a landmark structure that showcases the successful integration of advanced engineering and artistic methods from the Islamic heartlands into the Indian context. The use of scientifically correct arches and intricate decorative patterns demonstrated that the Sultanate had reached a new level of architectural maturity. This building served as a model for future construction and represented the state's cultural sophistication.

117. (D) Madhvacharya - Assam
Different regions of the subcontinent produced various Bhakti saints who influenced the local religious life. While Chaitanya was central to the movement in Bengal and Namdev in Maharashtra, Madhvacharya was a southern philosopher whose teachings were concentrated in the Karnataka region. These saints used local languages and traditions to promote their devotional messages, creating a diverse and vibrant religious landscape across the different regions.

118. (A) To maintain an assigned quota of troops and remit a portion of revenue to the Raya
The power of the provincial military commanders was based on their ability to manage territorial assignments and support the central government. Their primary duty involved maintaining a specified military contingent and providing a share of their collected revenue to the king. This relationship ensured that the empire had a reliable source of troops and funds for its frequent military campaigns and administration.

119. (D) Maktab - Primary school usually attached to a mosque
Elementary education was widely accessible through these small schools, which focused on providing basic literacy and religious instruction to young children. These institutions played a crucial role in the social and cultural life of the community, serving as the first step in the educational journey of many individuals. They were common features of the urban and rural landscapes during the Sultanate period.

120. (B) The egalitarian appeal of Sufi saints and the economic opportunities associated with the Muslim ruling class
The spread of Islam among urban craft communities was driven by both social and economic factors. The Sufi message of spiritual equality offered a powerful alternative to the rigidities of the traditional social order. Simultaneously, the growing demand for specialized products by the new ruling class provided new avenues for economic advancement, making conversion an attractive path for many artisans seeking social mobility.

121. (C) A theologian who formalized religious doctrines
In the medieval religious tradition, this term refers to a teacher or scholar who played

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138. (B) Enhanced water lifting which expanded farm output
Technological advancements in irrigation played a significant role in improving agricultural productivity during this period. The use of the Persian wheel allowed for more efficient water lifting, enabling farmers to cultivate larger areas and diversify their crops. This increased output supported the growing urban population and the state's revenue needs, contributing to the overall economic expansion that characterized the 13th and 14th centuries.

139. (A) Sringeri Matha - Advaita philosophy
Various religious institutions in the Vijay Nagar Empire became prominent centers for specific philosophical traditions. The establishment at Sringeri was a major hub for the study and promotion of Advaita, receiving substantial royal patronage. These centers not only served as places of worship but also as intellectual schools where scholars debated and formalized key religious doctrines, influencing the cultural and spiritual life of the entire southern region.

140. (B) The need for saints to communicate with the masses
The growth of literature in local vernaculars was driven by the practical need for religious leaders to make their messages understandable to the common people. By using the everyday language of the community, Bhakti and Sufi saints could effectively challenge traditional hierarchies and spread their spiritual teachings. This grassroots movement significantly elevated the status of local dialects, leading to a rich and diverse literary tradition.

141. (C) Muslim scholars with knowledge of law and theology
This group of individuals held significant influence in the state as they were the recognized experts on religious and legal matters. They served as judges, teachers, and advisers, ensuring that the administration remained within the broad framework of Islamic principles. Their role was essential for the functioning of the judicial system and the maintenance of the religious and social norms of the ruling class.

142. (D) Statement I is incorrect but Statement II is correct
Unlike the Chishti order, the Suhrawardy saints often believed that participating in political life was a legitimate way to influence society and support religion. Many leading figures of this order accepted high-ranking positions under the state, serving as the official head of religious affairs. This approach reflected a different perspective on the relationship between spiritual life and political power within the broader Sufi movement.

143. (B) They were royal workshops manufacturing state goods
These institutions were essential for meeting the massive demand of the royal court and the state for various luxury items and military equipment. They employed large numbers of skilled artisans and slaves who produced everything from textiles to weapons under official supervision. These workshops ensured a steady supply of high-quality products, reflecting the economic power and centralized control of the Sultanate rulers.

144. (C) Extensive use of figurative sculptures (human and divine forms) on the main facade
The architectural style of the Sultanate was defined by the use of new structural forms like the arch and the dome, combined with unique decorative techniques. Islamic tradition generally prohibited the representation of living figures in religious spaces, leading architects to rely on geometric patterns, floral motifs, and calligraphy for ornamentation. This distinctive aesthetic set the Sultanate buildings apart from earlier Indian traditions and defined the new urban landscape.

145. (B) Village headmen and hereditary rural intermediaries
Local rural society was managed by traditional leaders who served as the primary link between the state and the peasantry. These individuals were responsible for collecting taxes and maintaining order at the village level in exchange for certain perquisites and land. Their position was often hereditary, and strong Sultans frequently tried to regulate their power to ensure a greater share of revenue for the central treasury.

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146. (A) Formation of an urban elite based on state power
The establishment of the Sultanate led to the emergence of a new social hierarchy, especially in the growing cities. The concentration of political and economic resources in the hands of the ruling class and their supporters created a powerful urban elite. This group, composed of nobles, officials, and wealthy merchants, lived in proximity to the court and defined the sophisticated cultural and social life of the medieval period.

147. (D) Qutb Minar - Built entirely of white marble
While later structures began to incorporate more varied materials, the early monuments of the Sultanate were primarily constructed using local stones. The Qutb Minar is a landmark of this period, built mostly of red and buff sandstone with some later marble additions to the upper stories. These buildings showcase the evolution of architectural techniques as builders moved from traditional Indian methods toward the more advanced arcuate system.

148. (B) It elevated their status via songs and literature
The popular religious movements of the medieval period had a transformative effect on local languages. By using vernaculars for their devotional songs and teachings, saints and poets gave these dialects a new level of cultural prestige and literary significance. This shift away from classical Sanskrit for religious expression fostered the development of vibrant regional literatures that resonated deeply with the common people and artisans.

149. (A) Amir Khusrau - Alauddin Khalji
The relationship between talented individuals and powerful rulers was central to the cultural life of the period. Rulers like Alauddin Khalji provided the patronage necessary for scholars and poets to produce their work. This support allowed for the creation of significant historical chronicles and artistic achievements that glorified the state. These figures, in turn, helped to articulate the political and ideological vision of their royal patrons.

150. (B) It enabled surplus extraction via provincial nobles
The territorial assignment system was a crucial political tool that allowed the central government to govern and collect revenue from a vast area. By delegating administrative and military responsibilities to a loyal class of nobles, the Sultan ensured that the agricultural surplus was effectively channeled to support the state. This arrangement provided the stability and resources necessary for the Sultanate to expand and maintain its military strength.

151. (B) Amir Khusrau
This versatile intellectual and poet produced several important works that chronicled the events and cultural life of his time. In this specific text, he celebrated the beauty and climate of India while also documenting important political developments and social customs. His writings are essential for understanding how the medieval elite perceived their environment and the state's role in shaping the regional and urban landscapes of the era.

152. (D) Statement I is incorrect but Statement II is correct
The Vijay Nagar Empire was a dynamic and assertive military power that frequently engaged in expansionist campaigns against its neighbors. Rulers like Krishnadevaraya were strong military leaders who successfully led armies against regional rivals, consolidating territory and prestige. This proactive military stance was essential for the empire's survival and growth in the competitive political environment of South India and the Deccan during the medieval period.

153. (A) He was a contemporary of Kabir and belonged to the Chamar caste.
Sant Ravidas was a transformative figure in the Bhakti movement who used his humble background to challenge social hierarchies and emphasize the universal nature of devotion. His teachings, which prioritized inner purity over external rituals, gained a wide following among the marginalized sections of society. His inclusion in several sacred traditions demonstrates the deep and lasting impact of his spiritual message on the religious culture.

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154. (B) Intricate and lavish exterior ornamentation
The architecture of the Tughlaq period is characterized by its minimalist and austere aesthetic, prioritizing structural strength and function over decorative detail. Builders frequently used local grey sandstone and focused on massive, fortress-like features such as sloping walls. This departure from earlier, more ornate styles reflected the specific political and economic conditions of the era, creating a distinctive and durable architectural legacy in the capital city.

155. (A) A high-ranking provincial governor or great feudal lord under the Raya
In the hierarchical administration of the southern empire, this title identified an individual with significant local power and responsibility. These high-ranking officials were responsible for managing large territories, collecting revenue, and providing military support to the central government. Their role was essential for maintaining order and central authority across the diverse and expansive provinces of the Vijay Nagar state, acting as a link between the king and the people.

156. (B) To ensure the cavalry could be maintained cheaply for the royal army
Strong rulers recognized that a powerful and cost-effective military was essential for the defense and expansion of the state. By fixing the prices of horses, the Sultan ensured that his cavalry officers could purchase high-quality animals at affordable rates. This economic intervention was a crucial part of the broader military reforms designed to maintain a massive standing army without overburdening the central treasury's fiscal resources.

157. (D) Prithviraj Raso - Kalhana
Literature in the medieval period included a wide range of historical chronicles and heroic epics, often written in different languages. While Barani and Khusrau provided detailed accounts of the Sultanate in Persian, heroic poems like the Prithviraj Raso were composed in early vernaculars to celebrate regional leaders. These works reflect the diverse cultural traditions and political narratives that existed concurrently across different parts of the Indian subcontinent.

158. (B) It established a spiritual lineage of transmission
The organization of Sufi orders was based on a continuous chain of masters and disciples, ensuring the preservation and transmission of spiritual knowledge. This lineage provided a sense of authority and continuity within the movement, allowing for the spread of specific teachings and practices across different regions. It was a fundamental feature of the institutional structure of Sufism, defining the identity and influence of various orders.

159. (A) Madura Vijayam - Gangadevi
This period in South India was notable for its rich and diverse literary output, with women also contributing significant historical and poetic works. One famous Sanskrit text provides a detailed account of the military successes of a Vijay Nagar prince, reflecting the close connection between literature and the political life of the court. Such works are essential for understanding the cultural and historical narratives of the southern empire.

160. (B) The appeal of Sufis and desire to escape caste roles
The social and spiritual appeal of Sufism played a major role in the conversion of marginalized groups in the countryside. The message of equality and the personal connection with the divine offered a powerful alternative to the rigidities of the existing social system. This process was driven more by the cultural influence of the Sufi masters and the promise of social dignity than by direct state intervention.

161. (A) Mandalam
The administration of the southern empire was organized into several layers, with large provinces forming the primary units of governance. Each of these units was overseen by high-ranking officials who were responsible for the fiscal and military management of their respective areas. this structured hierarchy allowed the central government to effectively control and extract resources from a vast and diverse territory while delegating local authority.

162. (A) Both Statement I and Statement II are correct
Architectural innovations during the Lodi period focused on improving the structural and aesthetic

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quality of monuments. The introduction of the double dome technique allowed for a grand exterior while maintaining more intimate interior proportions. This method also improved the overall durability of the structures. These developments represented a significant step in the evolution of Indo-Islamic architecture, leading toward the more refined and balanced designs of the future.

163. (B) It continued to be patronized in regional kingdoms like Mewar and Vijay Nagar.
While Persian was the official language of the central government, traditional scholarly and religious works in Sanskrit continued to thrive in other parts of India. Many regional rulers and educational institutions remained important centers for the study and production of Sanskrit texts. This intellectual diversity shows that the establishment of the Sultanate did not lead to the total decline of older literary and philosophical traditions across the subcontinent.

164. (C) Horses
India was a major hub for international trade during the medieval period, exporting a variety of high-demand products such as textiles, indigo, and spices. However, the country had a significant and constant demand for high-quality war animals, which had to be imported from Central Asia and the Arabian peninsula. This reliance on imported horses was a critical factor in the military and economic life of the Sultanate and regional kingdoms.

165. (A) The corps of forty elite Turkish slave-officers (nobles) who wielded significant power
During the early years of the Sultanate, a powerful group of high-ranking military and administrative officials emerged as the dominant force in the state. These individuals, originally purchased as slaves, were chosen for their loyalty and skill. They played a decisive role in the succession and policies of the government, representing the peak of the slave-officer class and the political challenges faced by early monarchs.

166. (B) Scenes from the Ramayana and daily life/ processions of the Vijay Nagar court
The temple architecture of the southern empire was notable for its extensive use of relief sculptures to tell stories and document contemporary life. These carvings provided a visual record of religious narratives and the grandeur of the royal court, showcasing the skills of the local craftsmen. This integration of art and architecture was essential for expressing the religious and political values of the empire to the broader public.

167. (C) Murshid - Spiritual disciple
Sufism used several specialized terms to describe different stages of the spiritual journey and the roles of individuals within the order. While some terms referred to the annihilation of the self or the subsisting in the divine, others defined the relationship between a master and their follower. The teacher who provided guidance on the spiritual path was known as the master, while the person receiving that guidance was the disciple.

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168. (B) Nayakas had deeper roots in local land control
While both systems involved territorial assignments in exchange for military service, they had different social and political implications. The commanders in the southern empire often came from established local families and held a more permanent and hereditary connection to their lands. In contrast, the assignments in the north were originally designed to be transferable and temporary to ensure greater central control over the provincial nobility and revenue.

169. (D) Vallabhacharya - Shuddhadvaita
The medieval period saw the development of various philosophical schools that shaped the religious and intellectual life of India. Different theologians proposed unique interpretations of the relationship between the individual soul and the supreme being, such as pure monism or qualified monism. These doctrines provided the theoretical foundation for various devotional movements, influencing how people practiced their faith and understood their spiritual goals across different regional contexts.

170. (B) It resulted in the establishment of large Madrasas that produced an educated class of administrators and judges.
The state recognized the importance of higher learning for the functioning of its complex administrative and legal systems. By providing generous support for educational institutions, the

Sultans could ensure a steady supply of trained professionals capable of managing the empire's affairs. This patronage fostered an environment where both religious and secular knowledge could be preserved and transmitted, contributing to the intellectual development of the urban centers.

171. (D) Military affairs and the army
This specialized department was responsible for the crucial task of maintaining the state's military strength. Its duties included the recruitment and training of soldiers, the management of the payroll, and the regular inspection of troops and equipment. The official in charge played a vital role in ensuring that the Sultan had a reliable and efficient force to defend the borders and maintain internal security across the empire.

172. (D) Statement I is incorrect but Statement II is correct
Sufi centers were important spaces where individuals from different backgrounds could come together in a spirit of spiritual seeking and social service. Far from being sources of conflict, these hospices often acted as bridges between different communities, fostering mutual respect and cultural exchange. They played a vital role in the social and spiritual life of the period, promoting an inclusive and humanitarian approach to religion that resonated with the masses.

173. (B) Elite military slaves (Mamluks) could rise to the highest positions in the state, even becoming Sultans.
The institution of slavery during this period was complex and allowed for significant social mobility for some individuals. Highly trained and loyal individuals who were purchased by the state could rise through the ranks and hold high-ranking military and administrative offices. Some even managed to establish their own dynasties, demonstrating that status was not necessarily fixed and that skill and loyalty could lead to extreme political power.

174. (C) The complete eradication of the caste system
The establishment of the Sultanate brought many transformative changes, including the introduction of new architectural forms, the growth of cities, and the development of new languages. However, the existing social structure, including the caste system, remained deeply embedded in Indian society. While some religious movements challenged the rigidities of this system, it continued to influence social interactions and status for both the Hindu and Muslim populations throughout the medieval period.

175. (A) A body of village functionaries granted land
Local administration in the southern empire relied on a specialized system involving a group of individuals who managed the affairs of the village. These functionaries, who held hereditary positions, were responsible for tasks ranging from revenue collection to local justice. In exchange for their work, they were granted tax-free land, ensuring that the rural areas remained self-sufficient and stable while remaining connected to the broader political structure of the state.

176. (B) They blended local materials with Islamic forms
Regional architectural styles frequently adapted central models to fit local contexts and building traditions. When constructing tall towers or markers, provincial architects often used local stones and decorative motifs, creating structures that were unique to their area. This process of adaptation and synthesis resulted in a rich variety of architectural expressions across the subcontinent, demonstrating the flexibility and local resonance of the new building styles during the Sultanate period.

177. (C) Bengal - Charminar
Distinctive architectural monuments emerged in various provincial kingdoms, reflecting their unique cultural identities. While Malwa is known for its pavilions and Gujarat for its large mosques, other regions developed their own landmark structures. The famous four-towered gateway is located in the Deccan, specifically in Hyderabad, rather than in the eastern regions. These monuments showcase the diversity of architectural expression as regional powers established their own independent and sophisticated cultural centers.

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religious identity through its popular songs and annual pilgrimages.

226. (B) Military campaigns and conquests of Alauddin Khalji
This historical chronicle provides a detailed and celebratory account of the expansion of the Sultanate under one specific ruler. It documents the various military successes and administrative reforms that characterized this era, offering insights into the state's ideology and the methods used to consolidate its power. Such courtly records are vital for understanding the strategic goals and public image of the monarchy during its period of most significant territorial growth.

227. (D) Village - Wazir
The administrative structure of the Sultanate was organized into several layers, from the large provinces down to the local parganas and villages. Each level was overseen by specialized officials responsible for maintaining order and collecting revenue. While provincial governors and local administrators played key roles, the management of village affairs typically rested with traditional local headmen rather than high-ranking central ministers. This hierarchy ensured the functioning of the state's fiscal and judicial systems.

228. (A) Tension due to Sufis bypassing orthodox legalism
The growth of the Sufi movement often led to complex relationships with the recognized experts on religious law and theology. While some scholars were open to spiritual ideas, many felt that the Sufi focus on personal experience and ecstatic practices challenged their authority and the formal structures of the faith. This dynamic created ongoing debates about the proper relationship between spiritual seeking and the strict adherence to established religious and legal norms.

229. (A) Bahauddin Zakariya - Suhrawardy order
Sufism in the subcontinent was organized into several distinct orders, each with its own leaders and spiritual focus. One major silsila, led by a prominent figure based in the northwestern regions, was known for its involvement in political life and its different approach to wealth and asceticism. Correctly identifying the leaders and the specific orders they represented is essential for understanding the diverse ways that Sufism influenced the social and religious landscape across India.

230. (A) It provided a reservoir of troops for imperial wars
The military strength of the southern empire relied on a decentralized system where provincial commanders maintained substantial forces for the king's use. This arrangement ensured that the state had access to a large and diverse pool of soldiers whenever it engaged in its frequent wars with neighboring rivals. This reservoir of troops was a critical factor in the empire's ability to defend its extensive borders and project its power across the southern peninsula.

231. (A) Secular state laws formulated by the Sultan
Strong rulers often needed to issue specific regulations to address administrative and practical challenges that were not directly covered by traditional religious law. These secular decrees provided a flexible framework for managing the diverse needs of the state, from market reforms to administrative organization. They reflected the centralizing vision of the monarchs and their efforts to create a more efficient and responsive government that could handle the complexities of ruling a large empire.

232. (D) Statement I is incorrect but Statement II is correct
Higher education in the Sultanate was primarily conducted through specialized institutions that received state support. While these centers focused on producing experts in religious and legal matters, their curriculum also included several secular subjects essential for government work. This system was not uniform for all, as it largely served the needs of the urban elite and the state's bureaucracy, providing them with the intellectual training necessary for their careers.

233. (D) Jama Masjid of Champaner
Provincial architecture reached a high level of sophistication by blending new structural forms with local building habits and artistic traditions. In one specific region, craftsmen utilized their specialized skills in stone-carving to create grand and detailed religious structures that reflected the unique cultural identity of the area. These monuments demonstrate the creativity of local

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186. (B) The common masses and artisans
The spiritual message of Kabir was intentionally expressed in the everyday language and imagery of the working people. By using metaphors from common professions like weaving or spinning, he made profound philosophical ideas accessible to those who were often excluded from formal religious and intellectual life. This grassroots approach allowed his teachings to gain a deep and lasting following among the marginalized sections of society, fostering a sense of dignity.

187. (C) Krishnadevaraya - Belonged to the Sangama dynasty
The political history of the southern empire was characterized by the rule of several distinct dynasties, each contributing to its growth and development. While the early founders came from one family, later famous monarchs belonged to different lineages that rose to power during the empire's peak and subsequent challenges. These transitions in royal authority shaped the administrative policies and cultural achievements that defined the different eras of the Vijay Nagar state.

188. (B) Kabir rejected Varna rules and orthodox scriptures
While both traditions emphasized the importance of devotion, they had different social and philosophical outlooks. The earlier Acharya tradition worked within the framework of traditional scripture and social hierarchy, seeking to make salvation accessible to all through devotion while maintaining existing structures. In contrast, Kabir's more radical approach entirely rejected external rituals and caste distinctions, advocating for a universal spirituality that challenged the foundations of institutionalized religion.

189. (C) Khalisa - Land revenue reserved directly for the Sultan's treasury
The fiscal administration involved different categories of land based on how the revenue was used. While much territory was assigned to nobles to support the military, certain fertile areas were kept under the direct management of the central government. The income from these lands was essential for meeting the Sultan's personal expenses and funding the central administration, ensuring that the crown had a reliable source of independent wealth.

190. (A) Patronage and influx of scholars fleeing Mongols
The growth of a specific literary tradition in India was significantly influenced by the arrival of many intellectuals and poets from Central Asia and Persia. These scholars sought refuge from the political instability of their homelands and found supportive patrons in the Sultanate courts. Their presence enriched the intellectual environment, leading to the production of a vast body of historical and poetic works that defined the high culture of the period.

191. (A) Chishti
This prominent spiritual leader was a central figure in one of the most influential Sufi orders in India, known for its emphasis on simple living and service to humanity. Based in Delhi, he attracted a wide following from all sections of society, including high-ranking nobles and the common people. His teachings and the hospices established by his order played a major role in the cultural and spiritual synthesis of the Sultanate period.

192. (C) Statement I is correct but Statement II is incorrect
The introduction of a new writing material during this period had a profound effect on the intellectual and artistic life of the subcontinent. The availability of paper made it easier and cheaper to produce and distribute texts, leading to a significant increase in the volume of literature and records. Far from declining, the art of manuscript illustration flourished as artists used the new medium to create more detailed and vibrant visual works.

193. (D) Jama Masjid of Champaner
Provincial architectural styles reached a high level of sophistication by blending local artistic traditions with new structural forms. In one specific region, builders combined traditional stone-carving skills with Islamic design elements to create grand religious structures that reflected the wealth and power of the local rulers. These monuments are notable for their intricate detail and unique aesthetic, showcasing the creativity

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of the regional craftsmen as they adapted to new cultural influences.

194. (B) Abolition of the Iqta system making it strictly cash-based
The reign of this later Sultan was marked by several administrative and social reforms, including the establishment of a charitable department and the maintenance of a large slave population. Interestingly, rather than centralizing power by moving toward cash payments, he chose to make the territorial revenue assignments hereditary. This policy significantly altered the relationship between the central authority and the provincial nobility, impacting the long-term political stability of the Delhi Sultanate.

195. (A) A religious tax levied on non-Muslim subjects (Zimmis)
This specific fiscal measure was applied to non-Muslims as a form of protected status within the state. While it was a source of revenue, it also represented the legal and religious distinctions maintained by the ruling class. The implementation of this tax varied across different reigns, with some Sultans enforcing it strictly and others being more flexible, reflecting the complex relationship between the state and its diverse subjects during the medieval period.

196. (B) The Raichur Doab
The history of the Deccan was long defined by the persistent conflict between two major regional powers over a fertile and strategically located territory. This area, situated between two major rivers, was highly prized for its agricultural productivity and as a base for military operations. The frequent wars and shifting control over this region highlighted the political and economic competition that drove the military history of the southern and central peninsula.

197. (C) Hauz Khas - Built by Babur
Different architectural monuments in the capital were established and expanded by various rulers to meet the needs of the city and celebrate their power. Large water reservoirs and associated complexes were often the projects of strong monarchs seeking to improve urban infrastructure. These sites also served as centers for social and intellectual life, with later rulers adding schools and tombs, reflecting the ongoing investment in the urban landscape by successive Sultanate dynasties.

198. (A) Agrarian expansion led by pioneer Sufi masters
In certain regions, the spread of religion was closely linked to the development of new agricultural lands. Pioneer spiritual leaders often moved into frontier zones, where they led efforts to clear forests and establish new farming communities. This process of agrarian expansion, combined with the social and spiritual appeal of their message, facilitated the gradual and peaceful integration of the local population into the new religious and social order.

199. (D) Chandabardai - Prithviraj Raso
The literary heritage of the medieval period includes several foundational works that celebrated regional heroes and documented historical transitions. One famous epic poem, written in an early vernacular, provides a dramatic account of the battles between a local ruler and foreign invaders. This work and its author are essential for understanding the bardic traditions and the cultural values of the regional elites during the era of the initial Turkish conquests in North India.

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200. (B) It created demand for crops and food grains
The growth of large cities and the concentration of the ruling class in urban areas significantly impacted the rural economy. The massive demand for food and materials to support the urban population and the army drove the commercialization of agriculture. This led to increased trade between the countryside and the towns, encouraging farmers to produce surplus for the market and facilitating the monetization of the regional economy.

201. (D) Slaves
This specialized government department was established to oversee the large and influential population of individuals who were owned and managed by the state. Its responsibilities included the recruitment, training, and maintenance of these individuals, many of whom served in important military and administrative roles. The institutionalized management of this group highlights the unique social and political structure that characterized the later period of

the Sultanate, especially under certain specific rulers.

202. (D) Statement I is incorrect but Statement II is correct
The architectural style of one specific era prioritized functional strength and minimalist design over elaborate decoration. Builders used durable local materials and covered them with plaster, creating structures that were noted for their massive and austere appearance. This approach resulted in a unique aesthetic characterized by thick, sloping walls and solid construction, reflecting the political focus on stability and defense during a period of frequent military challenges.

203. (D) Krishnadevaraya
One of the most famous rulers of the southern empire was not only a strong military leader but also a significant patron of culture and a talented author in his own right. His major literary work in the regional vernacular provides a poetic exploration of religious themes while also articulating contemporary ideas about effective governance and the duties of a monarch. This dual role as ruler and intellectual defines his lasting historical and cultural legacy.

204. (B) It believed in extreme asceticism and poverty.
There were significant differences in the lifestyles and political philosophies of various Sufi orders. One major order concentrated in the northwestern regions did not reject wealth or political association, believing instead that these resources could be used to serve spiritual and social causes. The leaders of this order often lived in comfort and interacted closely with the state, representing a more pragmatic and politically active branch of the Sufi movement.

205. (B) The land tax extracted primarily from non-Muslim peasants
This specific revenue measure was the backbone of the state's finances, representing a share of the agricultural produce collected from the rural population. The rate and methods of collection varied across different reigns, with some Sultans implementing more rigorous systems of assessment and measurement to maximize their income. This tax was essential for funding the central administration and the massive standing army necessary for the state's survival and expansion.

206. (A) He was integrating his everyday labor identity with profound spiritual truths, validating the spiritual worth of marginalized professions.
The use of occupational metaphors by certain Bhakti saints was a powerful way to assert the dignity and spiritual worth of all people, regardless of their social background. By speaking through the imagery of their everyday work, these saints challenged the traditional idea that only those from high-caste backgrounds could access religious knowledge. This inclusive approach resonated deeply with common laborers and artisans, making spiritual fulfillment a possibility for everyone.

207. (D) Alauddin Khalji - Diwan-i-Khairat
The administrative machinery was divided into various departments, each with a specific role in the governance of the state. While some handled military and financial affairs, others were created to address social needs or support specific groups. The establishment of a specialized department for charity and public welfare was the work of a later Sultan noted for his focus on social infrastructure, rather than a reflection of the earlier Khalji administrative system.

208. (A) Feudalism
The political and administrative structure of the southern empire shared some key characteristics with the landed military systems found in medieval Europe. It relied on a class of military commanders who held territorial assignments in exchange for providing troops and financial support to the central government. This decentralized arrangement allowed for the management of vast territories while ensuring that the central ruler had a reliable source of military power and revenue.

209. (A) Vachana - Kannada Bhakti literature
Regional religious movements produced a rich variety of literary forms that reflected local cultural identities. Short, rhythmic prose-poems in one southern language became a major medium for expressing devotional ideas and social criticism. These works were essential for making spiritual knowledge accessible to the masses and represent a unique and influential

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contribution to the literary history of India during the medieval period.

210. (D) The desire to establish a central capital for control
The decision of one Sultan to move the capital to a more southern location was a strategic move aimed at improving the administration of the newly expanded empire. By establishing a central base, the ruler sought to effectively control both the northern heartlands and the recently conquered territories in the Deccan. This ambitious project involved the mass relocation of the urban elite and officials, reflecting the centralizing vision of the monarch.

211. (B) Hasham-i-Qalb
Strong rulers recognized the importance of a loyal and efficient central military force that was independent of provincial commanders. A specific group of elite cavalrymen was maintained directly by the Sultan, receiving their pay and equipment from the central treasury. This standing army provided the monarch with a reliable source of power to defend the capital and enforce his authority across the empire, reducing his reliance on the traditional nobility.

212. (A) Both Statement I and Statement II are correct
The establishment of the Sultanate and the growth of cities created new opportunities for skilled workers to improve their social and economic status. The demand for sophisticated architecture and luxury goods elevated the importance of artisans, many of whom found employment in royal workshops or with the high nobility. This dynamic urban environment fostered a degree of social mobility that was often missing in more traditional rural settings during this period.

213. (A) Ramananda
This significant figure played a vital role in popularizing the Bhakti tradition in North India, focusing his devotion on a specific divine figure. By preaching in the local vernacular and emphasizing that all individuals, regardless of caste, could attain spiritual fulfillment, he made the movement accessible to a broad audience. His influence led to the emergence of many other famous saints, shaping the religious and social history of the entire region.

214. (C) Paying soldiers entirely in land assignments (Iqtas)
Military reforms under strong monarchs often focused on increasing central control and the professionalism of the army. By introducing methods to prevent fraud, such as the branding of horses and maintaining detailed descriptions of soldiers, the state aimed to ensure a more efficient force. One major change involved the direct cash payment of salaries from the central treasury, reducing the army's dependence on provincial revenue assignments.

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215. (A) A towering, ornate gateway structure at the entrance of a temple complex
In the temple architecture of South India, certain structural features became exceptionally prominent and grand during the medieval period. These tall entrance towers were covered with detailed sculptures and served as the primary visual marker of the sacred space. Their construction on such a massive scale reflected the wealth and devotion of the royal patrons, becoming a defining symbol of the regional architectural and cultural style.

216. (D) Divine marriage
The elaboration of temple rituals during the southern empire's peak led to the creation of new architectural spaces. Specialized halls were built to celebrate the ceremonial weddings of deities, reflecting the increased complexity of religious life and the importance of these events for the community. These structures were characterized by their detailed ornamentation and were central to the social and spiritual activities of the temple, showcasing the empire's grand artistic traditions.

217. (D) Prithviraj Raso - Banabhatta
The literary landscape of the medieval period featured a variety of influential works in several different languages. While some authors produced pioneering historical chronicles or sophisticated devotional poetry, others composed heroic epics that celebrated regional leaders. These texts provide essential insights into the cultural and political values of the time, although it is important to correctly identify the specific authors associated with each work to understand their historical context accurately.

218. (A) It served as a bridge for cultural synthesis
The emergence of a common language in North India was a significant cultural development that facilitated communication between the different social and religious groups. By blending elements from several linguistic traditions, this new medium allowed for the expression of shared spiritual ideas and local customs. It played a vital role in the creation of a syncretic culture, helping to reduce social barriers and fostering a sense of integrated regional identity.

219. (A) Lotus Mahal - Hampi
Various architectural monuments from the medieval period showcase the unique blends and distinctive styles of different regions. One specific secular structure in the capital of the southern empire is notable for its combination of local building traditions with several features characteristic of Islamic design. This building exemplifies the cultural exchange and architectural creativity that flourished during the empire's peak, providing a fascinating look at the diverse urban landscape of Hampi.

220. (B) Association with new and prosperous technologies
The spread of Islam among certain urban professional groups was often linked to the introduction of advanced production methods. Artisans who adopted these new technologies frequently found themselves part of a more dynamic and prosperous economic network associated with the ruling class. This combination of economic opportunity and the egalitarian appeal of the new religious message encouraged many skilled workers to integrate into the social fabric of the Sultanate cities.

221. (C) Muhammad bin Tughlaq
This Sultan established a specialized government department aimed at expanding and improving agricultural productivity. The project involved providing loans to farmers and encouraging the cultivation of new crops to increase the state's revenue and ensure a steady food supply. While the ambitious initiative faced many practical challenges, it reflects the state's recognition of the critical importance of agriculture and the need for centralized intervention in the rural economy.

222. (D) Statement I is incorrect but Statement II is correct
The intellectual life of the medieval period was marked by the presence of several concurrent literary traditions. While Persian became the primary language for historical chronicles and government records, older scholarly traditions continued to thrive in many parts of India. The methods and focus of Persian historiography had a lasting impact on how future generations of Indian scholars would record and interpret the history of their own country and its rulers.

223. (D) Rehla
Valuable information about the social, economic, and political life during the reign of one specific Sultan has been preserved in the travel accounts of a visitor from North Africa. These writings provide a detailed external perspective on the events and policies of the time, covering everything from court ceremonies to the daily lives of ordinary people. Such accounts are essential for modern historians seeking to reconstruct a comprehensive picture of the medieval Sultanate.

224. (C) No Roman imitation
Regional architectural styles developed by creatively blending new structural forms with local materials and long-standing artistic traditions. Provincial builders used specialized local techniques like terracotta work or intricate stone-carving to create unique monuments that reflected their specific regional identities. These developments showed the flexibility of the new building styles as they were adapted to fit the diverse cultural and environmental contexts across the different parts of the Indian subcontinent.

225. (A) A Bhakti movement centered on worship of Vithoba
This significant devotional tradition in Maharashtra emphasized a heart-centered connection with a specific deity and the equality of all followers before the divine. It produced many famous saints from diverse social backgrounds who composed powerful hymns in the local language. The movement played a vital role in the cultural and spiritual life of the region, fostering a sense of community and shared

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178. (A) Because God is equally present in all human beings
This spiritual tradition emphasized the presence of a formless divine reality within every individual, transcending external social categories and rituals. By teaching that the soul's connection to the divine was independent of birth or status, Kabir offered a powerful spiritual basis for rejecting caste distinctions. This message focused on the inherent dignity and equality of all people, making it particularly resonant with those from the marginalized sections of society.

179. (B) Namdev - Tailor by profession, prominent Varkari saint
The Bhakti movement featured many saints who came from humble backgrounds and used their everyday experiences to communicate spiritual truths. One such figure was a specialized worker from Maharashtra who became a leading figure in a major devotional tradition centered on a specific deity. These saints often composed powerful verses in local languages, making their spiritual and social messages accessible to the common people and artisans of their respective regions.

180. (B) Maximize state income directly from the cultivators
Strong rulers sought to increase the efficiency of revenue collection by implementing scientific methods of land assessment. By measuring the cultivated area and fixing revenue based on actual produce, the state aimed to ensure a greater and more reliable share of the agricultural surplus. This policy reduced the influence of local intermediaries and allowed the central government to directly benefit from the productivity of the fertile river valleys and plains.

181. (C) Cloth, sugar, and luxury items
Market regulations involved the establishment of specialized centers for different types of goods to ensure better control and monitoring. One specific marketplace in Delhi was dedicated to high-value commodities and manufactured products. Merchants dealing in these items were required to register and follow strict price and quality guidelines. This centralized approach to trade was designed to ensure the availability of essential and luxury goods at fixed and stable prices.

182. (D) Statement I is incorrect but Statement II is correct
In the Vijay Nagar Empire, the administrative and military elite was not limited to a single social group. Individuals from high-caste backgrounds, such as Brahmins, often held significant political and military positions, including serving as commanders of the army. This inclusive approach to governance allowed the state to benefit from the skills and loyalty of various sections of society, contributing to the administrative stability and military strength of the southern empire.

183. (A) Khaliq Bari (attributed to Amir Khusrau)
The emergence of a shared language in North India is documented in several early literary works that blended Persian with local dialects. One such text served as a glossary, helping people to navigate the different languages used in the Sultanate. These early experiments were essential for the development of the vernacular and show the creative ways that intellectuals bridged the gap between the ruling elite and the local population.

184. (C) Widespread use of true arches for the sanctum sanctorum
Temple architecture in the southern empire reached a peak of complexity and grandeur, featuring large halls with intricately carved monolithic pillars and massive entrance towers. These structures utilized traditional Indian building methods on an unprecedented scale to create visually stunning and spiritually significant spaces. While some secular buildings showed Islamic influence, the core religious structures remained rooted in the refined Dravidian style, emphasizing grand proportions and detailed stone ornamentation.

185. (A) A massive platform used for state ceremonies
This significant structural feature in the capital city served as the stage for important royal rituals and the display of imperial power. During major festivals, the king would use this elevated space to review his troops and receive tribute from his commanders. The carvings on its sides provide a detailed visual record of the court life and the military strength that defined the public image of the Vijay Nagar Rayas.

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builders as they adapted the arcuate style to create visually stunning and locally resonant symbols of royal power.

234. (B) The complete absence of currency and reliance on barter
The southern empire based at Hampi possessed a dynamic and complex economy that was highly monetized. It produced its own gold and copper coins, which were widely used for both internal trade and international commerce. The empire's flourishing maritime trade and the presence of powerful merchant guilds further show that it was a sophisticated economic power that operated far beyond a simple barter system, integrated into global trade networks of the time.

235. (A) The one-fourth share of revenue or produce sometimes claimed by local chieftains
In the complex agrarian relations of the medieval period, different layers of authority often made competing claims on the agricultural surplus. Local leaders and chieftains sometimes asserted a right to a specific portion of the revenue, reflecting their continued influence despite the centralizing efforts of the larger states. These arrangements were part of the ongoing negotiation between central rulers and local elites over the control and distribution of the region's wealth.

236. (B) It was a mature style of ornamental Telugu poetry
The literary landscape of the southern empire was marked by the emergence of a highly sophisticated and decorative poetic form in the regional vernacular. This mature style was characterized by elaborate descriptions and complex language, reflecting the high culture of the court. Supported by royal patronage, this genre blossomed during the empire's peak, providing a medium for both religious expression and the celebration of the power and achievements of the ruling class.

237. (C) Muslims were not banned
The social life of the Vijay Nagar Empire was complex and characterized by a degree of religious and social diversity. While certain elite practices like Sati were present, other groups like temple dancers held recognized positions. The empire also included several religious communities, and Muslim soldiers and officials were actually part of the state's military and administrative structure. This inclusive approach was essential for the empire's functioning in the diverse environment of South India.

238. (A) To provide a market for manufactured luxury goods
Market regulations involved the creation of specialized centers where specific types of high-value commodities could be traded under government supervision. One such establishment in Delhi focused on items like cloth and sugar, ensuring that prices remained stable and that quality was monitored. This intervention was designed to benefit the urban population and the state by creating a more predictable and controlled environment for the exchange of essential and expensive manufactured products.

239. (A) Firuz Shah - Translation of Sanskrit texts into Persian
Intellectual exchange during the medieval period often involved the systematic study and translation of works between different linguistic traditions. One later Sultan was particularly noted for encouraging the translation of various Sanskrit texts into Persian, reflecting a continued interest in the knowledge and culture of the Indian subcontinent. Such projects were essential for the cross-cultural dialogue that shaped the intellectual life of the Sultanate's court and its scholarly community.

240. (D) The rise of independent and provincial kingdoms
The development of distinct regional architectural styles was driven by the political fragmentation that occurred as various provinces gained their independence. Local rulers sought to express their new power and cultural identity through the construction of grand monuments in their own capitals. These projects utilized regional materials and artistic traditions, resulting in a rich variety of styles that diversified the architectural landscape of India during the 15th and 16th centuries.

241. (B) The Khuts and Muqaddams
Local village headmen and hereditary intermediaries played an essential role in the state's revenue system by managing the direct interaction with the rural peasantry. They were

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landscape with the ideological objectives of the administration.

291. (C) Specific financial and military obligations.
The Nayankara system was a core political institution of the Vijay Nagar Empire that defined the relationship between the center and its provinces. Under this system, the central authority granted territorial domains to military commanders. In exchange, these commanders were required to fulfill specific financial and military obligations, such as providing troops for the empire and contributing to the treasury.

292. (A) It managed vast territories while maintaining a large army.
The Nayankara system provided the Vijay Nagar Empire with a significant administrative and military advantage. By decentralizing control to regional commanders, the empire could effectively manage its extensive agrarian territories. This arrangement allowed for localized governance while simultaneously ensuring the maintenance of a massive standing army, which was essential for defending the empire and supporting its imperial expansion efforts.

293. (D) Revenue collection, infrastructure, and productivity.
Commanders within the Nayankara system held diverse responsibilities for the territories under their control. They were tasked with localized revenue collection to support both their own forces and the central government. Additionally, they were responsible for maintaining infrastructure and ensuring agricultural productivity. These duties were vital for sustaining the economic health and social stability of the regions they administered.

294. (B) Regional elites whose autonomy challenged central authority.
Despite its advantages, the Nayankara system introduced inherent structural tensions within the Vijay Nagar Empire. The decentralization of power led to the rise of powerful regional elites who controlled significant military and financial resources. Occasionally, the autonomy granted to these commanders allowed them to challenge the central political authority, creating a delicate balance between imperial control and regional administration.

295. (C) It balanced imperial authority with military administration.
The Nayankara mechanism was the foundational political institution that allowed the Vijay Nagar Empire to thrive. It functioned by balancing the central imperial authority with a decentralized military administration. This balance was crucial for sustaining the empire's power, as it provided the necessary military infrastructure for expansion while allowing for the effective governance of a large and diverse territory.

296. (D) By monumental temple complexes with intricate details.
Art and architecture in the Vijay Nagar Empire reached a high point through significant royal patronage. This period is characterized by the construction of monumental temple complexes that featured massive structural proportions and intricate sculptural details. These impressive buildings showcased the empire's wealth and technological advancement, leaving a lasting physical legacy that defines the artistic achievements of the era.

297. (A) Imperial ideology and religious devotion.
The grand art and architecture of the Vijay Nagar Empire served purposes far beyond simple aesthetics. These monumental projects were powerful tools for projecting the state's imperial ideology and demonstrating deep religious devotion. By building massive and highly decorated temples, the rulers visually communicated their power, their divine support, and their commitment to the spiritual life of their subjects.

298. (B) By courts supporting blends of classical and regional works.
Literature flourished in the Vijay Nagar Empire due to active support from the royal courts. These courts encouraged literary compositions that successfully synthesized classical traditions with vibrant regional narratives. This approach allowed for a rich variety of literary expressions, combining the prestige of traditional scholarship with the dynamism of local culture, which contributed to the overall cultural zenith of the empire.

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Military commanders were granted territories to manage in exchange for maintaining troops and providing financial support to the king. This arrangement was a fundamental feature of the Vijay Nagar state, allowing for the governance of vast areas while maintaining the central authority of the Rayas.

250. (A) To prevent Muqtis from misappropriating the Fawazil
The central government implemented rigorous auditing and record-keeping to monitor the financial activities of provincial governors. By tracking the exact revenue collected and the sanctioned expenditures, the state ensured that the surplus funds reached the central treasury. This fiscal oversight was crucial for maintaining the financial stability of the empire and preventing corruption among the high-ranking military nobility, ensuring the Sultan's control over the state's primary economic resources.

251. (B) Assigning land revenue rights to military commanders
The Iqta system was a fundamental administrative tool within the Delhi Sultanate that transformed territorial management. It functioned by granting the right to collect land revenue from specific areas to military commanders and nobles. This approach allowed the central state to maintain a powerful military force while integrating a new ruling class into the existing agrarian society.

252. (A) They systematically restructured traditional local hierarchies.
The introduction of a new ruling class under the Delhi Sultanate's administrative framework significantly altered the social landscape. By asserting direct control over local governance and revenue collection, these administrators disrupted established socio-political norms. This interference led to a profound systematic restructuring of traditional hierarchies in rural areas, facilitating the integration of the central authority into local communities.

253. (C) The central authority and diverse local societies
The Iqta institution acted as a vital structural link during the consolidation of the Delhi Sultanate. By delegating revenue and administrative duties to appointed officials across various territories, it bridged the gap between the central government and the diverse local populations. This mechanism ensured that the Sultanate's authority permeated deeply into the socio-political fabric of different regions.

254. (D) Through localized friction and socio-political integration
Interactions between the indigenous population and the new administrative elites of the Sultanate were characterized by complex dynamics. While the arrival of these new rulers initially caused friction due to the disruption of local norms, the ongoing relationship eventually led to gradual socio-political integration. Archival records confirm that these interactions facilitated a blend of resistance and administrative coordination.

255. (C) It created a highly dynamic administrative framework.
Replacing hereditary landlords with appointed nobles and military commanders introduced a shift in the Sultanate's governance. This change moved away from traditional, rigid systems toward a more adaptable and dynamic administrative framework. This new arrangement allowed the central state to exert better control over rural revenues while simultaneously supporting a robust and responsive military organizational structure.

256. (B) To regulate prices and the supply of essential commodities.
During the Delhi Sultanate, the government implemented targeted market interventions as a method of economic regulation. These measures were primarily aimed at controlling the prices of necessary goods and ensuring a steady supply of essential commodities. Such controls were essential for maintaining economic stability and providing affordable resources for the state's expanding administrative and military staff.

257. (D) They acted as strategic tools to sustain state operations.
Market reforms in the Delhi Sultanate extended beyond simple economic policy to serve broader administrative goals. These regulations acted as strategic instruments designed to support the state's extensive military and administrative apparatus. By controlling market dynamics, the Sultanate ensured that the resources required

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274. (A) Exclusionary practices in tradition and orthodoxy.
Through their literary works and verses, Kabir and Ravidas provided a systematic critique of the religious landscape. They specifically targeted the exclusionary practices found within both the established Acharya traditions and the prevailing religious orthodoxy. By highlighting these biases, they sought to promote a more inclusive spiritual environment that recognized the inherent equality of all devotees regardless of social status.

275. (C) It defined the religious pluralism of the Sultanate era.
The interaction between the structured philosophical frameworks of the Acharya traditions and the transformative Bhakti movement created a complex religious environment. This dynamic relationship fostered a sense of religious pluralism during the Sultanate period. The coexistence of these different spiritual paths, ranging from orthodox scholarship to egalitarian devotion, shaped the multifaceted and diverse spiritual character of the medieval era.

276. (A) Indigenous techniques with new spatial concepts.
The Sultanate school of architecture was defined by a unique synthesis of different structural traditions. It combined established indigenous building techniques with newly introduced geometric and spatial concepts brought by the ruling class. This blending of styles resulted in a distinct architectural identity that transformed the physical landscape through the construction of innovative and monumental religious and secular buildings.

277. (D) They served to legitimize political authority and spiritual presence.
Religious structures built during the Sultanate period had significant symbolic value beyond their spiritual functions. They were strategically designed to legitimize the political authority of the rulers while simultaneously establishing a strong spiritual presence in the region. By commissioning these monumental buildings, the state demonstrated its power and its commitment to religious life, reinforcing its right to rule.

278. (B) Artisans adapted Sultanate tenets to local aesthetics.
The development of hybrid regional architectural styles was a result of the expansion of the Sultanate's influence. Local artisans across different provinces took the core principles of the Sultanate school and adapted them to fit local aesthetic traditions and material availability. This process led to a diverse range of regional styles that combined central architectural concepts with localized cultural expressions.

279. (C) New manuscript illustration and stylistic blends.
The emergence of the Sultanate school of paintings introduced significant advancements in the field of manuscript illustration. This school blended various stylistic elements to create a new artistic language for decorating texts. These techniques combined different cultural influences, reflecting the broader pluralistic environment of the era and contributing to the rich artistic heritage that characterized the Delhi Sultanate's cultural manifestations.

280. (D) A rich, pluralistic artistic heritage.
The collective advancements in architecture, painting, and regional styles during the Sultanate period resulted in a diverse cultural legacy. By integrating indigenous techniques with new artistic concepts and fostering regional adaptations, the state established a rich and pluralistic artistic heritage. This heritage reflected the complex interactions between different communities and traditions, defining the visual and structural landscape.

281. (A) It elevated Persian for administration and culture.
Court patronage was a decisive factor in shaping the linguistic landscape of the Sultanate period. By providing official support, the state elevated Persian as the primary language for administrative records and high cultural expression. This policy established Persian as the medium for elite communication and governance, while other languages like Sanskrit and regional dialects continued to thrive in different spheres.

282. (B) Hindawi.
Hindawi emerged as a crucial linguistic development during the Sultanate era, serving as

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266. (B) It provided an alternative, mystical approach to spirituality.
Sufism emerged during the Sultanate period as a distinctive spiritual movement that contrasted with traditional orthodox theology. It offered a mystical approach to religion, focusing on inner spirituality and a direct personal connection with the divine. This alternative framework allowed for a more flexible and inclusive spiritual experience, which often resonated more deeply with the diverse common population.

267. (B) Asceticism, integration, and distance from authority.
The Chishti tradition was characterized by a specific set of spiritual and social practices. Followers of this order typically practiced asceticism and sought deep integration with the local common populace. Notably, they maintained a strict distance from political authority and the state apparatus, focusing instead on localized spiritual guidance and creating inclusive communities that welcomed people from all social backgrounds.

268. (A) By using political patronage and the state apparatus.
Unlike some other Sufi orders, the Suhrawardy tradition actively engaged with the political structures of the Delhi Sultanate. By utilizing political patronage and working within the state apparatus, the Suhrawardy saints were able to establish extensive institutional networks. This engagement allowed them to influence state policies and secure the necessary resources to expand their reach across the empire.

269. (C) They supported the socio-religious stabilization of the state.
Both the Chishti and Suhrawardy traditions played vital roles in maintaining the social fabric of the Delhi Sultanate despite their different methods. Their inclusive practices and spiritual influence helped stabilize the diverse socio-religious environment of the era. By acting as bridges between different communities, these Sufi orders contributed significantly to the overall stability and cultural synthesis of the Sultanate.

270. (D) They functioned as socio-cultural hubs bridging divides.
The spiritual centers established by Sufi saints served as important meeting points for diverse communities during the Sultanate period. These centers operated as socio-cultural hubs where people from different backgrounds congregated, fostering a sense of shared spirituality. By encouraging interaction and cultural synthesis, these hospices were instrumental in bridging socio-religious divides and shaping the medieval spiritual landscape.

271. (C) Orthodox philosophy and institutionalized learning.
During the Sultanate era, the formal Acharya traditions were responsible for preserving traditional intellectual structures. They focused on maintaining orthodox philosophical discourse and providing institutionalized learning. These traditions ensured the continuation of classical scholarship and structured education, serving as the primary centers for formal religious and philosophical study within the established social and intellectual hierarchies of the period.

272. (B) It provided a more accessible, egalitarian spiritual path.
The Bhakti tradition stood in contrast to the formal Acharya traditions by offering a spiritual alternative that was both accessible and egalitarian. While the Acharya schools focused on orthodox mediation, Bhakti emphasized a personal and direct connection with the divine. This approach appealed to a wider segment of society, particularly the marginalized, by promoting spiritual equality and devotion.

273. (D) They used vernacular expressions and direct devotion.
Figures like Kabir and Ravidas challenged the rigid social hierarchies of their time by adopting unique communicative and spiritual strategies. They utilized vernacular languages that the common masses could understand, making their teachings widely accessible. By advocating for direct, personal devotion over complex rituals, they empowered individuals from marginalized backgrounds and critiqued the exclusionary nature of the orthodox establishment.

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responsible for collecting taxes and maintaining order at the grassroots level, acting as the primary link between the central administration and the countryside. Their cooperation was vital for the effective extraction of the agricultural surplus and the functioning of the Sultanate's fiscal machinery across the empire.

242. (C) Statement I is correct but Statement II is incorrect
The cultural and literary life of the period was enriched by talented individuals who pioneered new musical and poetic forms. One famous intellectual played a key role in the evolution of popular devotional music, while other writers used early vernaculars for their heroic epics. These creative experiments were essential for the development of North Indian culture, reflecting the dynamic synthesis between Persian traditions and the local linguistic and musical landscape.

243. (D) Nasiruddin Mahmud
This significant figure was the last great leader of a prominent Sufi branch in the capital city, known for his spiritual wisdom and social influence. His presence in Delhi provided guidance and comfort to many, and he was deeply revered by all sections of the population. His legacy and the title he received reflect the central role that Sufi masters played in the cultural and spiritual life of the Sultanate's heartland during the medieval era.

244. (D) The total eradication of agrarian taxation
The establishment of the Sultanate brought about major economic and social changes, including increased urbanization, the introduction of new technologies, and a more monetized fiscal system. However, the state's financial needs remained high, necessitating a complex system of agricultural taxes. While some Sultans implemented reforms to make this process more efficient, the extraction of the agricultural surplus continued to be the primary source of revenue for the central government throughout the period.

245. (A) The mystical path followed by a Sufi order
Sufism was organized into several different paths or schools of thought, each with its own specific practices and spiritual goals. These lineages provided a structured way for disciples to achieve a direct and personal experience of the divine under the guidance of a master. The identity and teachings of each order were defined by their unique approach to this spiritual journey, shaping the diverse religious landscape of the medieval period.

246. (A) Dynastic history focused on the achievements of the elite
Early historical writing in the Sultanate was primarily concerned with documenting the lives and military successes of the ruling class. These chronicles focused on the lineages of the Turkish monarchs and the expansion of the state, serving to glorify the power and legitimacy of the elite. Such works are essential for understanding the political narrative and the ideological perspective of the courtly scholars during the early centuries of Turkish rule in India.

247. (D) Forced mass conversion - The standard, universal state policy for all villages
The spread of Islam in the rural areas was a gradual and complex process influenced more by the presence of spiritual leaders and social factors than by direct state force. While some individuals and groups converted, many others retained their traditional religions while interacting with the new cultural influences. The state generally focused on revenue and political control rather than seeking the universal conversion of the entire rural population through aggressive or systematic policy.

248. (A) It symbolized the triumph of the new ruling class
Monumental architecture in the early Sultanate served as a powerful visual statement of the new rulers' authority and prestige. By building exceptionally tall and grand structures in the heart of their new capital, the Turks effectively marked the urban landscape and asserted their political dominance. These landmark buildings were intended to impress both the local population and foreign visitors, showcasing the power and cultural ambition of the emerging central state.

249. (C) Nayankara system - Delegated territorial military administration
The administration of the southern empire relied on a unique system of territorial management that provided the central government with a reliable source of military power and revenue.

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a communicative bridge between different social groups. It facilitated interaction between the new ruling class, who primarily used Persian, and the indigenous population. As a common medium of communication, Hindawi allowed for better integration and cultural exchange, eventually becoming a significant language for literary and daily expression.

283. (B) By blending Persian conventions with local nuances.
Amir Khusrau was instrumental in the development of Hindawi by integrating different literary traditions. He masterfully combined Persian poetic conventions with the unique linguistic nuances of local dialects. This innovative approach helped popularize Hindawi and created new literary forms that resonated with both the elite and the masses, significantly enriching the sophisticated literary culture of the Sultanate period.

284. (A) He used regional languages to document narratives.
Chandabardai made a significant contribution to the literary environment by focusing on regional languages to preserve historical and epic traditions. His work involved documenting narratives and historical accounts using the vernacular of the time. This approach ensured that indigenous stories and cultural heritage were maintained and adapted, complementing the more formal Persian and Sanskrit scholarship practiced in the courts.

285. (C) A highly sophisticated literary culture.
The Sultanate period was marked by the dynamic interaction of several languages, including Sanskrit, Persian, regional dialects, and Hindawi. This complex interplay fostered a highly sophisticated literary culture characterized by variety and innovation. The coexistence of these different linguistic traditions allowed for a rich exchange of ideas and the creation of diverse literary works that reflected the pluralistic society.

286. (D) To ensure stability through literate officials.
The central administration of the Delhi Sultanate patronized specific centers of learning to meet the practical needs of the state. Recognizing that political stability depended on an efficient bureaucracy, the government sought to ensure a steady supply of literate and trained officials. These educational centers produced the personnel necessary to manage the administrative, judicial, and religious functions of the empire.

287. (C) Theology, jurisprudence, and linguistic proficiency.
The curriculum within the Sultanate's education system was designed to prepare students for roles in the state bureaucracy. It placed a heavy emphasis on subjects like theology and jurisprudence, which were essential for legal and religious administration. Additionally, linguistic proficiency was prioritized to ensure that officials could effectively communicate and manage the complex paperwork required by the central government.

288. (B) In prominent urban centers.
State-sponsored educational institutions were strategically placed in major urban centers during the Sultanate period. This location choice helped the central administration consolidate its intellectual authority and ensured that the education of future officials was aligned with state goals. By centering learning in cities, the Sultanate could better manage the transmission of knowledge and maintain a direct link with bureaucracy.

289. (D) They provided rigorous training for the ruling class.
The education system under the Delhi Sultanate was structured into different tiers to serve various purposes. While primary education focused on basic skills like literacy and scriptural recitation, the higher educational tiers were much more specialized. These advanced levels provided the rigorous academic training required for members of the ruling class and high-ranking officials to effectively lead and govern.

290. (A) Social mobility and cultural integration.
Beyond its administrative function, the education system of the Delhi Sultanate served as a key mechanism for social and cultural development. It provided pathways for social mobility by allowing individuals to gain the skills needed for state service. Furthermore, it facilitated cultural integration by promoting a standardized curriculum that aligned the intellectual

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for state operations remained accessible and affordable, thereby reinforcing the central government's overall power.

258. (A) Expanded commerce and the support for specialized crafts.
The growth of new urban centers during the Sultanate period was largely driven by a significant increase in commercial activities. As trade expanded, it provided the necessary economic foundation for specialized crafts to thrive, attracting people from rural areas. These urban hubs became vibrant nodes of economic life, fueled by the state's regulated markets and a growing artisan population.

259. (C) Organized spaces for commerce.
The concentration of commercial activities in the Delhi Sultanate necessitated the creation of structured environments to facilitate trade. This requirement for organized commercial spaces directly influenced the planned development of urban infrastructure. As markets became more regulated, the state focused on designing urban layouts that could accommodate administrative checkpoints alongside bustling trade centers, leading to systematic urbanization.

260. (A) Rigid market reforms and the organic growth of new urban centres
The economic geography of the Delhi Sultanate was transformed by the interaction of strict state policies and natural urban expansion. The synergy between rigid market reforms and the organic development of new urban centers created a complex network of towns. These hubs served dual roles as administrative checkpoints and commercial centers, fundamentally altering the trade dynamics of the region.

261. (D) Through a gradual religious transmission process
In the rural areas of the Delhi Sultanate, the spread of Islam followed a different pattern compared to the immediate shifts seen in urban centers. This percolation occurred through a gradual process of religious transmission rather than sudden cultural imposition. It involved complex interactions within agrarian communities, where acceptance or resistance depended on various social, economic, and local political factors.

262. (B) Due to opportunities for social mobility or patronage networks
Acceptance of new socio-religious paradigms in rural areas was often motivated by the potential for individual or communal advancement. Some rural factions embraced the changes because they provided access to influential patronage networks or offered paths for social mobility within the Sultanate's hierarchy. These pragmatic considerations allowed for the gradual integration of Islamic influences into the traditional agrarian landscape.

263. (C) Within both the domestic and administrative spheres
Slavery was a deeply embedded institution during the Sultanate period, permeating multiple layers of society. Enslaved individuals were utilized extensively across both domestic settings and official state administrative structures. This wide-reaching application included labor in state workshops, military roles, and household duties, making slavery a central component of the economic and social fabric of the entire Delhi Sultanate.

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264. (D) Sultanate expansion and altered labor dynamics.
The increase in the prevalence of slavery was closely linked to the territorial growth of the Delhi Sultanate. As the state expanded its reach, the demand for labor in military deployments, state-run workshops, and administrative tasks grew significantly. This institutional expansion fundamentally transformed labor dynamics, making the acquisition and utilization of enslaved individuals a core part of the Sultanate's logistical strategy.

265. (A) Rural religious percolation and the expansion of institutional slavery
The socio-cultural architecture of the Sultanate era was primarily reshaped by two major developments. First, the gradual spread of Islam in rural areas altered the religious landscape through various levels of resistance and acceptance. Second, the widespread expansion of institutional slavery impacted labor and social structures. Together, these factors redefined the cultural identity and social organization of the period.

299. (B) They sustained centers for learning and literature.
The intellectual environment of the Vijay Nagar Empire was supported by a partnership between the state and religious institutions. Together, they sustained numerous educational centers that served as primary hubs for classical learning, philosophical debate, and the preservation of literature. These institutions were vital for the continuous transmission of knowledge, ensuring that the empire's intellectual and cultural traditions were maintained.

300. (A) It ensured skills for architecture and literature.
The continuous transmission of knowledge through the empire's educational institutions had a direct impact on its cultural achievements. These institutions provided the necessary training and skills required for both architectural innovation and literary excellence. By fostering a well-educated population, the Vijay Nagar Empire ensured that its artistic and intellectual legacy would be sustained and advanced through successive generations.

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CHAPTER 09
Mughal Period

1. Which of the following best defines the term 'Mansab' as used in the Mughal administration?
(A) A hereditary land grant assigned to high-ranking nobles
(B) A rank determining imperial status and salary
(C) A religious tax collected from various non-Muslim subjects
(D) A specialized military unit consisting of elite cavalrymen

2. Consider the following statements regarding the Jagirdari system:
I. Jagirs were assigned in lieu of cash salary.
II. All Jagirs were hereditary by default.
III. The Jagirdar had administrative control over the assigned territory.
IV. Watan Jagirs were non-transferable.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) I, II, and III only
(C) II and IV only
(D) I, III, and IV only

3. Read the given statements and select the correct option.
Statement I: The Zabt system of revenue assessment was based on the measurement of land.
Statement II: The Zabt system was universally applied across the entire Mughal Empire without exception.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

4. Read the given assertion and reason and select the correct option.
Assertion (A): The Watan Jagir was fundamentally different from an ordinary Jagir in the Mughal system.
Reason (R): Watan Jagirs were granted exclusively to Rajput nobles in their home territories and were non-transferable.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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5. Which of the following is a correct statement regarding the Zamindars in the Mughal period?
(A) They were legally the owners of all the agricultural land.
(B) They were entirely abolished during the reign of Akbar.
(C) They possessed hereditary rights to collect land revenue.
(D) They were appointed solely through competitive imperial exams.

6. Match the items in List I with those in List II:
List I: Mughal Agrarian Terms
P. Polaj
Q. Parauti
R. Chachar
S. Banjar
List II: Meanings
1. Land left fallow for 3 to 4 years
2. Land uncultivated for 5 years or more
3. Land cultivated every year
4. Land left fallow for a year or two
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

7. Which of the following is NOT an attribute of the Mughal aristocracy?
(A) It was highly stratified based on zat and

sawar ranks.
(B) It included diverse ethnic groups such as Turanis, Iranis, and Rajputs.
(C) It consumed a large portion of the empire's surplus.
(D) It was a closed group accessible only to Indian Muslims.

8. Consider the following statements about the emergence of middle classes in Mughal India:
I. A distinct class of merchants and bankers emerged.
II. Professional classes like physicians (hakims) and writers formed part of this middle stratum.
III. The middle class was completely non-existent before European arrival.
IV. State patronage played a role in sustaining the bureaucratic middle class.
V. The middle class rivaled the nobility in political power.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and V only
(C) I, III, and IV only
(D) I, II, IV, and V only

9. What was the primary cause for the employment of a large number of slaves in the Mughal royal households?
(A) The persistent shortage of free wage laborers in major urban centers
(B) The widespread imitation of European colonial plantation slavery models
(C) The demand for loyal domestic servants and artisans
(D) The strict religious mandate to convert all captured war prisoners

10. Arrange the following developments in the evolution of the Mughal revenue system in chronological order:
I. Introduction of the Dahsala system
II. Promulgation of the Zabti system in Gujarat
III. Sher Shah's scheduling of crop rates (Rai)
IV. Abandonment of the Jama-i-Raqami
(A) III, IV, II, I
(B) III, I, IV, II
(C) IV, III, I, II
(D) I, III, II, IV

11. What is the precise definition of 'Sawar' in the Mansabdari system?
(A) The personal status and basic pay of the high-ranking noble
(B) A specific tax levied directly on the primary agricultural produce
(C) The official administrative and military head of a large Suba
(D) The required number of cavalrymen and horses

12. Which of the following pairs concerning Mughal society is correctly matched?
(A) Khudkasht - Non-resident cultivators
(B) Muqaddam - Village headman
(C) Pahikasht - Resident cultivators owning ploughs
(D) Patwari - Commander of the royal cavalry

13. Which concept is best demonstrated by a peasant migrating to another village to cultivate land on a temporary basis during the Mughal period?
(A) Khudkasht agriculture
(B) Ijaradari system
(C) Pahikasht agriculture
(D) Madad-i-Maash grant

14. Which of the following is an incorrect statement regarding the position of women in Mughal society?
(A) The access of aristocratic women to education in literature and arts
(B) The active participation of peasant women in essential agricultural labor
(C) The occasional involvement of royal women in maritime trade and commerce
(D) The absence of Purdah among upper-class Rajput women

15. Identify the incorrect pair regarding agrarian classes in Mughal India:
(A) Kalantaran - Lower peasantry
(B) Muzarian - Tenants
(C) Deshmukh - Revenue official
(D) Qanungo - Keeper of revenue records

16. What is the most appropriate description of the 'Ijara' system during the later Mughal period?
(A) A system of direct revenue collection by central imperial officers
(B) Farming out land revenue to the highest

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(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

71. Which text is considered the magnum opus of Tulasidasa, fundamentally shaping popular Hinduism in North India?
(A) Sur Sagar
(B) Bijak
(C) Padmavat
(D) Ramcharitmanas

72. Consider the following statements regarding Raghunandana of Bengal:
I. He was an orthodox Navya-Nyaya scholar.
II. He authored the Ashtavimshati Tattva.
III. He fiercely opposed the Brahminical social order.
IV. His works standardized Hindu laws and rituals in Bengal.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and III only
(D) I, II, III, and IV

73. An architectural historian tracing the origins of the 'Pietra Dura' inlay work in Mughal India would focus on which concept?
(A) The exclusive utilization of indigenous wood carving techniques
(B) The ideological revival of purely Buddhist student architecture
(C) The mix of Persian, Indian, and European artistic styles
(D) The total rejection of decorative arts by the Emperor Shah Jahan

74. Read the given assertion and reason and select the correct option.
Assertion (A): Badauni was highly critical of Akbar's religious policies.
Reason (R): Badauni was an orthodox Sunni Muslim who viewed Akbar's syncretic policies as heretical to Islam.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

75. Which is the incorrect pair regarding early modern European settlements?
(A) Portuguese - Hooghly
(B) French - Pondicherry
(C) English - Madras
(D) Dutch - Chandernagore

76. Match the items in List I with those in List II:
List I: Mughal Texts
P. Ain-i-Akbari
Q. Muntakhab-ut-Tawarikh
R. Ardhakathanaka
S. Sursagar
List II: Authors
1. Suradasa
2. Banarasidas
3. Badauni
4. Abul Fazl
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-2, R-3, S-4

77. The most significant impact of the introduction of 'Dars-i Nizami' was:
(A) The state-sponsored promotion of radical religious extremism
(B) The immediate and forced conversion of Hindu subjects to Islam
(C) A standardized syllabus balancing rational and religious sciences
(D) The terminal end of high-level Mughal patronage to the arts

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78. Consider the following statements about Mughal Science and Technology:
I. Matchlock and flintlock guns were known.
II. The mechanical clock was widely manufactured in imperial karkhanas.
III. The astrolabe was heavily utilized for astronomical calculations.
IV. Emperor Jahangir showed keen interest in natural history and flora/fauna.
V. Indian artisans completely rejected European mechanical devices.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) I, II, III, and V only
(C) III, IV, and V only

(C) A is true but R is false.
(D) A is false but R is true.

25. Which is the best description of the contribution of Narayanabhatta in the Mughal era?
(A) A high-ranking general serving in the central Mughal army
(B) A prominent pioneer of popular vernacular Bhakti poetry in Gujarat
(C) A Sanskrit scholar who authored Dharmashastra treatises
(D) A translator responsible for rendering the Quran into Sanskrit

26. Match the items in List I with those in List II:
List I: Bhakti/Sufi Figures
P. Gurunanak
Q. Meerabai
R. Raghunandana
S. Sheikh Ahmad Sirhindi
List II: Key Association
1. Naqshbandi Silsilah
2. Navya-Nyaya scholar of Bengal
3. Nirguna Bhakti and Sikhism
4. Saguna Bhakti and Krishna devotion
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-4, R-2, S-3

27. The term 'Sulh-i Kul' was first articulated in the Mughal context by which of the following scholars?
(A) Badauni
(B) Faizi
(C) Nizamuddin Ahmad
(D) Abul Fazl

28. Consider the following statements about literature in the Mughal period:
I. Persian was the official court language.
II. Tulasidasa composed the Ramcharitmanas in Awadhi.
III. Suradasa wrote predominantly in Persian.
IV. Abdur Rahim Khan-i-Khanan contributed to both Persian and Hindi literature.
V. Banarasidas wrote the first autobiography in Hindi, Ardhakathanaka.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, and IV only

29. If a researcher is analyzing the synthesis of Persian and local Indian motifs in early Mughal architecture, they are applying the concept of:
(A) Cultural isolationism
(B) Iconoclasm
(C) Religious syncretism
(D) Gothic revival

30. Identify the incorrect pair regarding authors and their works during the Mughal period:
(A) Abul Fazl - Akbarnama
(B) Badauni - Muntakhab-ut-Tawarikh
(C) Faizi - Lilavati (Persian translation)
(D) Banarasidas - Padmavat

31. Which text was translated into Persian by Dara Shukoh under the title 'Sirr-i-Akbar'?
(A) The Upanishads
(B) The Mahabharata
(C) The Ramayana
(D) The Atharva Veda

32. Which of the following correctly pairs a Mughal noble with their literary contribution?
(A) Abul Fazl - Translation of the Bible into Persian
(B) Abdur Rahim Khan-i-Khanan - Translation of Baburnama into Persian
(C) Todar Mal - Composition of Sursagar
(D) Man Singh - Translation of Atharva Veda

33. Read the given statements and select the correct option.
Statement I: The Mughal School of miniature painting reached its zenith of portraiture and naturalism under Jahangir.
Statement II: Akbar strictly banned the art of painting as it was considered un-Islamic by the orthodox clergy.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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87. Which of the following was NOT a recognized category of Zamindars according to modern historians (e.g., S. Nurul Hasan)?
(A) Primary Zamindars
(B) Intermediary Zamindars
(C) Autonomous Chieftains
(D) Imperial Mansabdars

88. Consider the following statements regarding the condition of labourers in Mughal India:
I. A large section of the urban population consisted of wage laborers.
II. Their wages were relatively stable but sufficient only for bare subsistence.
III. Artisans and laborers had high social mobility and often became nobles.
IV. State-run Karkhanas provided employment to many skilled laborers.
V. Laborers were legally prohibited from migrating.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and V only
(C) I, III, and IV only
(D) I, IV, and V only

89. The primary cause for the rapid spread of the Chaitanya movement in Bengal was:
(A) Its rigid and unyielding adherence to ancient Vedic rituals
(B) The constant military backing provided by Mughal governors
(C) Its emotional appeal through music transcending caste
(D) The exclusive and mandatory use of the classical Sanskrit language

90. Arrange the following figures of the Bhakti and Sufi movements in chronological order of their birth:
I. Gurunanak
II. Chaitanya Mahaprabhu
III. Tulasidasa
IV. Meerabai
(A) I, II, IV, III
(B) II, I, III, IV
(C) I, IV, II, III
(D) IV, I, II, III

91. The term 'Watan Jagir' is best defined as:
(A) A temporary assignment of land for a specific military campaign
(B) A revenue-free land grant given strictly to local Sufi shrines
(C) A heavy commercial tax levied on all European merchant traders
(D) A non-transferable grant to a chief in his ancestral lands

92. Which of the following correctly pairs a scholar with his philosophical contribution during the Mughal era?
(A) Badauni - Sirr-i-Akbar
(B) Dara Shukoh - Majma-ul-Bahrain (The Mingling of Two Oceans)
(C) Raghunandana - Din-i-Ilahi
(D) Faizi - Ardhakathanaka

93. By composing the Ramcharitmanas in Awadhi, Tulasidasa demonstrated the competency to:
(A) The ability to translate Persian texts into classical Sanskrit
(B) The intellectual capacity to reconcile Islam and Hinduism
(C) Making religious epics accessible through vernacular language
(D) The military skill to overthrow the Mughal political order

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94. Which of the following is an incorrect statement about the Naqshbandi Sufi order in India?
(A) Its introduction to India by the scholar Khwaja Baqi Billah
(B) Its advocacy for a strict and unyielding adherence to Sharia
(C) Its most prominent exponent being the scholar Sheikh Ahmad Sirhindi
(D) Its support for the Wahdat-al-Wujud philosophy

95. Identify the incorrect pair regarding literary developments:
(A) Banarasidas - Arabic travelogues
(B) Abul Fazl - Persian prose
(C) Suradasa - Braj Bhasha poetry
(D) Abdur Rahim Khan-i-Khanan - Hindi Dohas (couplets)

96. What is the most appropriate description of 'Ibadat Khana' built by Akbar?
(A) A grand royal treasury used for storing immense war booty

Statement II: The Portuguese established a cartaze system to control maritime trade in the Indian Ocean.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

45. Which of the following correctly pairs a vernacular poet with their primary patron deity?
(A) Suradasa - Lord Shiva
(B) Meerabai - Goddess Durga
(C) Tulasidasa - Lord Rama
(D) Chaitanya - Lord Rama

46. What was the most significant architectural feature of the Keshava Das Temple in Vrindavan?
(A) Its massive central dome clearly modeled on the Agra Taj Mahal
(B) Its extensive use of pure white marble imported from Makrana
(C) Its construction using a completely wooden structural superstructure
(D) The mix of red sandstone carving and geometric patterns

47. Which of the following is an incorrect statement about Mughal religious syncretism in coinage?
(A) Aurangzeb widely used Hindu deities on his standard currency.
(B) Akbar issued coins featuring the figures of Ram and Sita.
(C) Jahangir issued coins bearing his own portrait.
(D) Some Mughal coins featured the sun motif reflecting Din-i-Ilahi beliefs.

48. To successfully demonstrate a deep understanding of Mughal aristocracy, a student must recognize that:
(A) A class based entirely on personal merit without ethnic bias
(B) A military-bureaucratic apparatus based on the Mansabdari system
(C) Independent sovereigns who did not owe direct allegiance to the throne
(D) A group composed exclusively of wealthy urban merchants and artisans

49. Which of the following was NOT a direct impact of the Portuguese arrival on the Mughal economy?
(A) Introduction of new crops like tobacco and potato
(B) Complete colonization of the Mughal heartland in Delhi
(C) Disruption of traditional Arab-controlled trade networks
(D) Imposition of naval passes (cartazes) on Indian ships

50. The introduction of the pin-drum gearing mechanism in Mughal India primarily affected which sector?
(A) Agricultural irrigation
(B) Textile weaving
(C) Minting of coins
(D) Gunpowder manufacturing

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51. Who among the following Mughal emperors is known to have actively supported the translation of the Mahabharata into Persian as the 'Razmnama'?
(A) Babur
(B) Humayun
(C) Akbar
(D) Aurangzeb

52. Consider the following statements about the 'Mashrut' rank in the Mansabdari system:
I. It was a conditional rank granted for specific duties.
II. It permanently increased the Zat rank of the noble.
III. It was introduced during the reign of Aurangzeb to manage crises.
IV. It allowed nobles to maintain extra troops temporarily.
Which of the above statement(s) is/are correct?
(A) I and IV only
(B) I, II, and III only
(C) I, III, and IV only
(D) II and IV only

53. Read the given statements and select the correct option.
Statement I: The 'Du-aspa Sih-aspa' system was an innovation within the Mansabdari

bidder
(C) A specialized military formation used effectively against the Marathas
(D) A perpetual religious endowment granted to the orthodox Ulema

17. An administrator in the Mughal empire wishes to implement a uniform tax rate based on the average yield of the last ten years. Which specific administrative competency is being utilized?
(A) Nasaq system assessment
(B) Ain-i-Dahsala implementation
(C) Batai system allocation
(D) Kankut estimation

18. Which of the following was NOT a recognized method of land revenue assessment in Mughal India?
(A) Zakat
(B) Kankut
(C) Batai
(D) Zabti

19. The growth of the Vaishnava Bhakti movement in North India during the Mughal period is most closely associated with the popularization of which language?
(A) Persian
(B) Arabic
(C) Braj Bhasha
(D) Sanskrit

20. Read the given statements and select the correct option.
Statement I: The Naqshbandi Sufi order was known for its strict adherence to the Sharia and opposition to syncretic practices.
Statement II: Sheikh Ahmad Sirhindi was a prominent leader of the Naqshbandi order who challenged the liberal policies of Akbar.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

21. Which statement correctly describes the philosophy of Pantheism (Wahdat-al-Wujud) in the context of Sufi traditions?
(A) It emphasizes the absolute separation of God and the universe.
(B) It advocates for the worship of multiple deities.
(C) It asserts that God and the universe are one and the same.
(D) It rejects mystical experiences in favor of strict legalism.

22. Consider the following statements regarding the policy of Sulh-i Kul:
I. It translates to 'universal peace' or 'absolute peace'.
II. It was actively promoted by Aurangzeb.
III. It formed the ideological basis of Akbar's religious policy.
IV. It advocated tolerance towards all religious communities.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I and IV only

23. What was the primary cause for Akbar's initiation of the Din-i-Ilahi?
(A) To establish a rigid Islamic state framework across all territories
(B) To mandate the forcible conversion of various Hindu subjects
(C) To appease the growing influence of the conservative orthodox Ulema
(D) To ensure noble loyalty through spiritual discipleship

24. Read the given assertion and reason and select the correct option.
Assertion (A): Chaitanya Mahaprabhu's teachings significantly influenced the religious landscape of Bengal and Odisha during the Mughal period.
Reason (R): He emphasized the intellectual study of Vedanta over emotional devotion (Bhakti).
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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61. The term 'Madad-i-Maash' refers to:
(A) The special military allowance assigned to central Mansabdars
(B) The specific religious tax collected from various Hindu temples
(C) Revenue-free land grants for scholars and religious figures
(D) A mandatory toll tax levied on commercial river crossings

62. Which of the following pairs concerning the Mughal revenue system is correctly matched?
(A) Bitikchi - Chief military commander
(B) Shiqdar - Religious judge
(C) Faujdar - Keeper of royal treasury
(D) Amalguzar - Revenue collector in a district

63. If a Mughal noble is granted a 'Faujdar' position, he is primarily exercising competency in:
(A) Maintaining law and order in a Sarkar
(B) Auditing the central revenue accounts
(C) Translating Persian texts into Sanskrit
(D) Designing imperial gardens

64. Which of the following is an incorrect statement about the rural society during the Mughal period?
(A) Caste heavily influenced the socio-economic status of peasants.
(B) The village community was highly egalitarian.
(C) Moneylenders (Mahajans) played a crucial role in rural credit.
(D) The Muqaddam was usually a prosperous peasant.

65. Identify the incorrect pair regarding Mughal women:
(A) Gulbadan Begum - Authored the historical text Humayunnama
(B) Zeb-un-Nissa - Commanded imperial artillery units
(C) Jahanara - Designed the architectural layout of Chandni Chowk
(D) Nur Jahan - Formed a dominant political junta at the royal court

66. The most appropriate reason for the success of the Bhakti movement during the Mughal period was:
(A) The use of vernacular languages reaching the common people
(B) The enforcement of strict royal decrees to ensure conversion
(C) The complete absence of mystical Sufi influence in North India
(D) The provision of heavy financial subsidies by European merchants

67. To resolve disputes between orthodox Islamic factions and his own liberal policies, Akbar primarily relied on which intellectual mechanism?
(A) The Mansabdari system
(B) The Jizya tax
(C) The Mahzar (Infallibility Decree)
(D) The Zabti assessment

68. Which of the following statements does NOT describe the teachings of Gurunanak?
(A) He emphasized the chanting of the Holy Name (Naam Japna).
(B) He rejected empty religious rituals and pilgrimages.
(C) He believed in one formless God (Nirankar).
(D) He strongly supported the caste system as a social necessity.

69. The cause of the growing rift between the Mughal state and the Sikh Gurus starting from the 17th century was primarily:
(A) Theological disputes over the translation of Upanishadic texts
(B) Disagreements over the architectural style of the Golden Temple
(C) Political friction, state executions, and militarization
(D) Total disagreement on the practical usage of the Persian wheel

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70. Read the given statements and select the correct option.
Statement I: Meerabai was a royal Rajput princess who rejected traditional palatial life for Krishna devotion.
Statement II: Her poetry was strictly composed in classical Sanskrit to appeal to the orthodox Brahmins.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect

system introduced by Jahangir.
Statement II: It allowed a Mansabdar to maintain double the number of troops without an increase in his Zat rank.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

54. Read the given assertion and reason and select the correct option.
Assertion (A): The crisis of the Jagirdari system is often cited as a major economic cause for the decline of the Mughal Empire.
Reason (R): There was a shortage of productive Jagirs (Be-jagiri) for the growing number of Mansabdars in the late 17th century.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

55. Which of the following statements accurately describes the term 'Ghallabakshi' in Mughal revenue administration?
(A) It was a tax on religious pilgrims.
(B) It was a method of assessing land by pacing.
(C) It was a title given to the chief treasurer.
(D) It was a system of crop-sharing.

56. Match the items in List I with those in List II:
List I: Mughal Officials
P. Mir Bakhshi
Q. Sadr-us-Sudur
R. Mir Saman
S. Diwan-i-Ala
List II: Duties
1. Head of military and intelligence
2. In charge of royal workshops (Karkhanas)
3. Head of revenue and finance
4. Head of religious affairs and endowments
(A) P-1, Q-4, R-2, S-3
(B) P-3, Q-1, R-4, S-2
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-3, R-1, S-2

57. Which of the following is NOT a characteristic of the Mughal artisanal class?
(A) They often worked in imperial karkhanas.
(B) The dadni (putting-out) system was prevalent among them.
(C) Their social status was generally lower than that of the nobility.
(D) They were highly organized into modern trade unions.

58. Consider the following statements regarding the labourers and slaves in the Mughal era:
I. Slavery was an established institution, though different from plantation slavery.
II. Eunuchs were highly valued in the royal harem for administrative and security roles.
III. Wage labor was non-existent; all work was done by slaves.
IV. Famines often led to an increase in slave sales as people sold themselves or their children.
V. Slaves had absolutely no legal rights to own property under any circumstances.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and V only
(C) I, III, IV, and V only
(D) I, II, and V only

59. The emergence of the 'Dadni' system in the Mughal economy primarily caused:
(A) The complete abolition of the established Zamindari system
(B) The introduction of a rigid and universal gold currency standard
(C) The immediate economic collapse of all European trading companies
(D) Increased merchant control over professional artisans

60. Arrange the arrival of the following European trading companies in India in chronological order:
I. English East India Company
II. Portuguese 'Estado da India'
III. French East India Company
IV. Dutch East India Company
(A) II, IV, I, III
(B) II, I, IV, III
(C) I, II, III, IV
(D) IV, II, I, III

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(D) I, II, and IV only

79. Identify the correct pair representing religious syncretism in Mughal architecture.
(A) Fatehpur Sikri - Mix of Gujarati and Islamic designs
(B) Taj Mahal - A structure based solely on indigenous Hindu temple plans
(C) Jama Masjid - A building featuring traditional European Gothic arches
(D) Red Fort - A palace complex using exclusive imperial Roman columns

80. Which of the following correctly describes a 'Karkhana' in the Mughal period?
(A) An official royal decree issued for administrative purposes
(B) An imperial workshop for manufacturing goods
(C) A permanent religious endowment granted to local scholars
(D) A specialized cavalry unit serving in the imperial guard

81. The term 'Jama' in the Mughal revenue administration refers to:
(A) The actual revenue collected
(B) The estimated revenue assessment
(C) A religious congregation
(D) The personal salary of a Mansabdar

82. Consider the following statements regarding the 'Hasil':
I. It denotes the actual revenue collected.
II. It was always exactly equal to the Jama.
III. The gap between Jama and Hasil contributed to the Jagirdari crisis.
IV. It was paid only in gold coins.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) I, II, and III only
(C) II and IV only
(D) I, III, and IV only

83. Read the given statements and select the correct option.
Statement I: The Mughal nobility was a highly stable and hereditary institution where sons automatically inherited their father's Mansab and wealth.
Statement II: The law of escheat (Zabti) allowed the Mughal emperor to confiscate the property of a deceased noble.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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84. Read the given assertion and reason and select the correct option.
Assertion (A): The Zabt system provided stability to both the state and the peasantry.
Reason (R): It fixed the state's share of revenue in cash based on a ten-year average, eliminating arbitrary yearly fluctuations.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

85. Which statement accurately reflects the role of a 'Qanungo' in the Mughal agrarian system?
(A) The supreme military commander responsible for a whole Suba
(B) The chief officer in charge of the central imperial mint
(C) A local official keeping Pargana revenue records
(D) The chief justice presiding over the highest courts of the empire

86. Match the items in List I with those in List II:
List I: Mughal Administrative Divisions
P. Suba
Q. Sarkar
R. Pargana
S. Village
List II: Heads of Division
1. Muqaddam
2. Shiqdar
3. Faujdar
4. Subahdar (Nizam)
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-2, R-3, S-4

34. Which of the following statements about the Gobinda Deva Temple of Vrindavan is incorrect?
(A) It was constructed during the reign of Akbar.
(B) It was entirely destroyed and leveled by Aurangzeb.
(C) It reflects a synthesis of Hindu and Mughal architectural styles.
(D) It was built by Raja Man Singh.

35. To critically assess the educational reforms of Akbar's period, one must examine which of the following curriculum changes?
(A) The curriculum's exclusive focus on traditional Islamic theology
(B) The official replacement of Persian with Arabic for all instruction
(C) The inclusion of secular subjects like logic and math
(D) The systematic banning of all forms of Sanskrit-based education

36. Which of the following is NOT a feature of the Four Quarter Gardens (Charbagh) introduced by the Mughals?
(A) Division of the garden into four symmetrical quadrants
(B) Use of flowing water in straight channels
(C) Enclosure within high walls
(D) Asymmetrical plantation of flora

37. What was the primary effect of the introduction of the Dars-i Nizami curriculum in a later period?
(A) The secularization of the entire central administrative apparatus
(B) The terminal decline of high Persian literature at the court
(C) The standardization of Islamic studies in Madrasas
(D) The total abolition of the study of traditional logic and philosophy

38. Which option provides the most accurate definition of the 'Astrolabe' as used in Mughal India?
(A) A primitive mechanical water pump used in royal gardens
(B) An instrument for solving astronomical and time problems
(C) A Persian architectural technique for constructing grand domes
(D) A type of heavy siege artillery introduced by the ruler Babur

39. The term 'Ardhakathanaka' literally translates to:
(A) The Great Narrative
(B) The Divine Song
(C) Journey to the West
(D) Half a Tale

40. Which of the following correctly identifies a technological device popularized during the Mughal period for raising water?
(A) Pin-drum gearing (Persian wheel)
(B) Steam engine
(C) Hydraulic press
(D) Spinning jenny

41. Identify the incorrect pair regarding European arrivals in India:
(A) Portuguese - Goa
(B) Dutch - Pulicat
(C) French - Lahore
(D) English - Surat

42. A historian analyzing the impact of Sawai Jai Singh's observatories (Jantar Mantar) would primarily focus on:
(A) Positional astronomy and celestial mechanics
(B) The synthesis of European and Indian early military technology
(C) The development of theoretical and experimental modern chemistry
(D) Innovations in the design of efficient agricultural tools

43. Which European power was the first to establish a direct maritime trade route to India, impacting Mughal coastal trade?
(A) The English
(B) The Dutch
(C) The French
(D) The Portuguese

44. Read the given statements and select the correct option.
Statement I: The arrival of the Spanish had a profound and direct territorial impact on the Mughal Empire in North India.

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(B) A hall for religious discussions opened to all faiths
(C) A fortified military garrison used for housing royal cavalry
(D) A sophisticated observatory used for astronomical studies

97. If a historian wishes to study the earliest autobiographical writing by an ordinary merchant in Hindi, which text must they analyze?
(A) Akbarnama
(B) Ardhakathanaka
(C) Padmavat
(D) Baburnama

98. Consider the following statements regarding the Mughal School of Painting:
I. It originated as a provincial style of the Delhi Sultanate.
II. It was highly influenced by Persian Safavid art during its inception.
III. Under Akbar, Indian artists like Daswant and Basawan flourished.
IV. Jahangir favored secular subjects and naturalistic botanical studies.
V. It completely died out during the reign of Shah Jahan.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, and IV only
(C) II, IV, and V only
(D) I, III, and V only

99. Which of the following incorrectly pairs a Mughal building with its location?
(A) Gobinda Deva Temple - Vrindavan
(B) Keshava Das Temple - Vrindavan
(C) Buland Darwaza - Delhi
(D) Shalimar Bagh - Lahore

100. Read the given statements and select the correct option.
Statement I: The Mughal coinage was fundamentally bi-metallic, relying heavily on silver rupees and copper dams.
Statement II: The gold Mohur was the most common currency for everyday petty transactions in rural markets.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

101. Which term correctly identifies the head of the imperial household and workshops?
(A) Mir Bakhshi
(B) Sadr-us-Sudur
(C) Mir Saman
(D) Qazi-ul-Quzat

102. Consider the following statements about 'Zat' and 'Sawar':
I. Zat indicated the personal pay and status of the noble.
II. Sawar indicated the number of armed cavalrymen to be maintained.
III. A Mansabdar's Sawar rank could never exceed his Zat rank in the standard system.
IV. Both ranks were always paid strictly in cash.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and II only
(D) I, III, and IV only

103. Read the given statements and select the correct option.
Statement I: The 'Taqavi' loans were agricultural loans provided by the Mughal state to peasants.
Statement II: These loans were given primarily to encourage the expansion of cultivation and purchase of seeds/cattle.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

104. Read the given assertion and reason and select the correct option.
Assertion (A): Women of the Mughal royal family, such as Nur Jahan and Jahanara, possessed immense wealth and political

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later period
(C) A specialized military formation used effectively against elephants
(D) A type of heavy siege artillery manufactured for the imperial army

172. Identify the correct pair regarding the architectural monuments:
(A) Keshava Das Temple - Mathura/Vrindavan region
(B) Jama Masjid - Purely trabeate construction
(C) Buland Darwaza - Commemorates conquest of Bengal
(D) Humayun's Tomb - First use of Pietra Dura

173. An analysis of the syncretic structure of Fatehpur Sikri reveals the competency to:
(A) The ability to replicate pure European Gothic architecture styles
(B) Blend of Persian arches and indigenous Rajput elements
(C) The skill to design highly defensive and impenetrable fortresses
(D) The capacity to construct grand palaces made purely from wood

174. Which of the following is an incorrect statement about the technological devices in Mughal India?
(A) The widespread use of the spinning wheel in the textile industry
(B) The immediate adoption of the printing press by the court
(C) The prevalence of water-lifting devices like the Persian wheel
(D) The high-quality manufacturing of the astrolabe in the city of Lahore

175. Identify the incorrect pair regarding agrarian structure:
(A) Khudkasht - Cultivators who cultivated their own land in their own village
(B) Pahikasht - Outsiders cultivating land on a temporary basis
(C) Muqaddam - Imperial judge
(D) Amalguzar - Revenue collector

176. The most appropriate description of the 'Aristocracy' in the Mughal empire is:
(A) A purely hereditary nobility based solely on central Indian origins
(B) A composite class of diverse groups held by the Mansabdari system
(C) A democratic assembly consisting of elected public representatives
(D) A religious council composed of the most prominent orthodox Ulema

177. Which competency is best demonstrated by Banarasidas's work 'Ardhakathanaka'?
(A) Chronicling the entire political history of the Mughal dynasty
(B) Firsthand account of a merchant's life in vernacular language
(C) Formulating new and accurate revenue assessment tables for the state
(D) The skill of translating Persian mystical texts into Hindi dialects

178. Consider the following statements about Sawai Jai Singh's observatories:
I. They were constructed in the 18th century.
II. The instruments were primarily massive stone and masonry structures.
III. They were heavily influenced by Islamic observational astronomy (Zij).
IV. He completely ignored European astronomical developments.
V. The Jantar Mantar in Delhi is one of his observatories.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, III, IV, and V only
(C) II, III, IV, and V only
(D) I, II, and V only

179. What was the primary cause for the emergence of the 'Dadni' system?
(A) The central state's desire to heavily tax all local artisans
(B) Merchants securing textile supply by providing cash advances
(C) The sudden and complete abolition of the rigid caste system
(D) The terminal failure of all central agricultural harvests

180. Read the given statements and select the correct option.
Statement I: The Mughal Empire witnessed a significant emergence of a 'middle class' consisting of professionals, merchants, and

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(C) Akbar - Mumtaz Mahal
(D) Aurangzeb - Gulbadan Begum

113. An analysis of the 'Watan Jagir' system reveals its primary application as a tool for:
(A) Extracting maximum revenue from rebellious and hostile peasants
(B) Funding the grand construction of monumental royal architecture
(C) Integrating Rajput chiefs into the imperial framework
(D) Suppressing the influence of the Sufi orders

114. Which of the following is an incorrect statement about the social hierarchy during the Mughal period?
(A) The nobility (Umara) formed the apex of the social structure.
(B) The middle class comprised mainly merchants, professionals, and petty officials.
(C) Slaves and menial laborers formed the lowest stratum of society.
(D) Social mobility was completely impossible for anyone born outside the nobility.

115. Identify the incorrect pair regarding the Bhakti saints and their region of major influence:
(A) Suradasa - Maharashtra
(B) Chaitanya - Bengal
(C) Meerabai - Rajasthan
(D) Gurunanak - Punjab

116. The most appropriate reason for Akbar's patronage of the translation of Sanskrit texts into Persian was:
(A) To impose the Persian language as the religious medium of Hindus
(B) To foster understanding and synthesis among the nobility
(C) To prepare the groundwork for a future military invasion of the South
(D) To demonstrate the absolute literary superiority of Persian works

117. By executing the 'Zabt' system, Todar Mal demonstrated the competency to:
(A) The ability to command a large cavalry unit in the Deccan
(B) Standardizing revenue assessment across diverse zones
(C) Negotiating complex maritime trade treaties with the Portuguese
(D) The intellectual skill to translate complex astronomical texts

118. Which of the following is NOT a characteristic of the Naqshbandi Sufi order?
(A) Silent Zikr (remembrance of God)
(B) Strict adherence to the Sharia
(C) Rejection of religious syncretism
(D) Emphasis on ecstatic music and dance (Sama)

119. The philosophical concept of 'Wahdat-ul-Wujud' fundamentally influenced which of the following figures to seek common ground between Hinduism and Islam?
(A) Sheikh Ahmad Sirhindi
(B) Aurangzeb
(C) Dara Shukoh
(D) Badauni

120. Read the given statements and select the correct option.
Statement I: Sawai Jai Singh's observatories relied heavily on massive masonry instruments rather than European brass telescopes.
Statement II: Jai Singh translated Ptolemy's Almagest and Euclid's Elements into Sanskrit.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

121. The term 'Batai' or 'Ghallabakshi' refers to:
(A) A specialized tax collected from various urban marketplaces
(B) The intricate process of minting high-quality silver coins
(C) Crop sharing between the state and the cultivator
(D) A high-ranking military position in the central Mughal army

122. Consider the following statements about the Zamindars:
I. They were the apex of the rural socio-economic structure.

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II. They possessed the hereditary right (milkiyat) to collect land revenue.
III. They often maintained armed retainers and small forts (garhis).
IV. They were entirely subservient and never revolted against the Mughal state.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and II only
(D) I, III, and IV only

123. Read the given statements and select the correct option.
Statement I: The Mughal economy was highly monetized, facilitating extensive internal and external trade.
Statement II: The standard currency of the Mughal empire was the copper Dam, with silver completely absent.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

124. Read the given assertion and reason and select the correct option.
Assertion (A): The introduction of new educational curricula like Dars-i Nizami had a profound impact on Islamic education.
Reason (R): It shifted the focus entirely away from theology to purely secular and modern western sciences.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

125. Which statement concerning the Gobinda Deva Temple in Vrindavan is correct?
(A) It was constructed primarily from high-grade white marble
(B) It uses Mughal features like vaults and radiating arches
(C) It was designed and built by prominent European architects
(D) It completely lacks any form of intricate sculptural ornamentation

126. Match the items in List I with those in List II:
List I: Scientists/Scholars
P. Sawai Jai Singh
Q. Fathullah Shirazi
R. Abul Fazl
S. Dara Shukoh
List II: Contribution
1. Invented a multi-barreled cannon and mechanized devices
2. Compiled the administrative manual of Akbar's empire
3. Built masonry observatories (Jantar Mantar)
4. Authored Majma-ul-Bahrain
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-3, S-4

127. Which of the following is NOT an example of Mughal religious syncretism?
(A) The translation of the Upanishads into Persian
(B) The inclusion of Rajput styles in Mughal architecture
(C) The destruction of newly built temples during Aurangzeb's reign
(D) The minting of coins with the image of Ram and Sita by Akbar

128. Consider the following statements about vernacular literature in the Mughal period:
I. Abdur Rahim Khan-i-Khanan wrote Dohas in Hindi that are still popular.
II. Vernacular literature was exclusively patronized by the lower classes, lacking any elite support.
III. Suradasa's works were composed in Braj Bhasha.
IV. Banarasidas's Ardhakathanaka provides insight into the life of a Jain merchant.
V. Tulasidasa wrote primarily in Persian to please Akbar.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) II, IV, and V only
(C) I, II, III, and IV only
(D) I, III, and V only

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129. The primary cause of the influx of massive quantities of silver into the Mughal Empire was:
(A) The discovery of massive and productive silver mines in Rajasthan
(B) Bullion imports by European companies for textiles
(C) The imposition of heavy taxation on all local agricultural production
(D) The collection of immense plunder from various Central Asian campaigns

130. Arrange the following events regarding religious policy in chronological order:
I. Abolition of the Jizya by Akbar
II. Foundation of the Din-i-Ilahi
III. Establishment of the Ibadat Khana
IV. Re-imposition of Jizya by Aurangzeb
(A) I, III, II, IV
(B) III, I, II, IV
(C) I, II, III, IV
(D) III, II, I, IV

131. The term 'Naqad' in the context of the Mansabdari system refers to:
(A) A noble paid in cash rather than through a Jagir
(B) A silver coin
(C) A military horse
(D) A religious tax

132. Identify the correct pair regarding architectural elements:
(A) Charbagh - Four-quartered garden
(B) Pietra Dura - Stucco plastering
(C) Chhatri - Underground cellar
(D) Baoli - Observation tower

133. A historian analyzing the 'Hundi' system in Mughal India is studying:
(A) The agricultural crop rotation methods
(B) The military formation of the cavalry
(C) The indigenous banking and bill of exchange network
(D) The architectural blueprints of forts

134. Which of the following is an incorrect statement about the Dutch East India Company in India?
(A) They were primarily interested in the spice trade but engaged heavily in Indian textiles.
(B) They established a major factory at Pulicat.
(C) They successfully ousted the Mughal empire and established a Dutch dynasty in Delhi.
(D) They competed fiercely with the Portuguese and the English.

135. Identify the incorrect pair regarding European impacts:
(A) Portuguese - Introduction of printing press in Goa
(B) Dutch - Domination of the Coromandel textile trade in the 17th century
(C) English - Establishment of factory at Surat
(D) Spanish - Conquest of Bengal in 1576

136. The most appropriate interpretation of Akbar's 'Din-i-Ilahi' is:
(A) A new, formal religion with its own holy book and formal priesthood
(B) A spiritual discipleship order ensuring noble loyalty
(C) A strategic military masterplan used to conquer the southern Deccan
(D) A purely economic reform designed for more efficient tax collection

137. Which competency was heavily relied upon by Todar Mal when introducing the Ain-i-Dahsala?
(A) Mastery of innovative military tactics and complex siege warfare
(B) Statistical averaging of yields and prices over ten years
(C) Expertise in theological debates and scriptural exegesis
(D) Skill in advanced European naval navigation and mapping techniques

138. Which of the following was NOT be translated into Persian in Akbar's translation bureau (Maktab Khana)?
(A) Rajatarangini
(B) Lilavati
(C) Baburnama
(D) The New Testament

139. The cause for the widespread use of the Persian wheel (Saqiya) in North India was:
(A) The urgent desire to pump water out of flooded and deep mines
(B) Lifting water from deep wells for extensive irrigation
(C) The mechanization of high-volume commercial textile manufacturing

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influence.
Reason (R): The Islamic law of inheritance granted them no rights to property, forcing them to depend entirely on the Emperor's charity.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

105. Which of the following statements about the 'Polaj' land category in Akbar's revenue system is correct?
(A) It was cultivated once in five years.
(B) It was uncultivable wasteland.
(C) It was continuously cultivated and yielded crops every year.
(D) It was reserved exclusively for the Emperor's personal income (Khalisa).

106. Match the items in List I with those in List II:
List I: Text/Document
P. Dastur-ul-Amal
Q. Mahzar
R. Razmnama
S. Sirr-i-Akbar
List II: Subject Matter
1. Persian translation of Upanishads
2. Persian translation of Mahabharata
3. Revenue and administrative manual
4. Decree of religious authority
(A) P-3, Q-4, R-2, S-1
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-2, R-4, S-1
(D) P-1, Q-4, R-2, S-3

107. Which of the following features is NOT characteristic of the Charbagh layout?
(A) The use of precise and symmetrical rectilinear geometry
(B) The design of central intersecting flowing water channels
(C) The representation of the symbolic Islamic paradise garden
(D) The tomb placement outside garden walls

108. Consider the following statements regarding the impact of Europeans on the Mughal Empire:
I. They introduced new crops like maize, tobacco, and pineapple.
II. They established significant territorial empires in India during Akbar's reign.
III. They stimulated Indian textile exports through massive bullion imports.
IV. The Portuguese attempted to monopolize the spice trade using armed ships.
V. The French were the first to arrive in India.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, III, and IV only
(C) II, III, and V only
(D) I, IV, and V only

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109. What was the direct cause of the shift in European trading interest from spices to Indian textiles in the 17th century?
(A) The total destruction of the primary spice islands by the Dutch
(B) The Mughal emperor's official ban on all global spice exports
(C) High European demand for Indian calicoes and chintz
(D) The sudden discovery of modern synthetic dyes in various European states

110. Arrange the following architectural monuments in chronological order of their construction:
I. Humayun's Tomb (Delhi)
II. Taj Mahal (Agra)
III. Buland Darwaza (Fatehpur Sikri)
IV. Badshahi Mosque (Lahore)
(A) I, III, II, IV
(B) III, I, II, IV
(C) I, II, III, IV
(D) II, I, IV, III

111. The term 'Khalisa' in the Mughal agrarian system designates:
(A) Territory held by rebellious and autonomous local chieftains
(B) Revenue-free land grants given to prominent religious shrines
(C) Uncultivated fallow land awaiting future development
(D) Land with revenue reserved for the imperial treasury

112. Identify the correct pair regarding the prominent women in Mughal society:
(A) Humayun - Nur Jahan
(B) Shah Jahan - Jahanara Begum

147. Which of the following is NOT true regarding the Mughal artillery?
(A) Babur made effective use of it at the First Battle of Panipat.
(B) The Mughals developed both heavy siege guns and lighter matchlocks.
(C) Artillery was solely managed by Rajput generals.
(D) European gunners were sometimes employed in the Mughal army.

148. Consider the following statements regarding European impacts:
I. The Portuguese introduced the printing press to India.
II. The English completely monopolized land revenue collection by 1600.
III. European demand gave a massive boost to Indian textile weaving.
IV. European architectural styles fully replaced Mughal architecture under Jahangir.
V. The Dutch exported saltpeter from Bihar.
Which of the above statement(s) is/are correct?
(A) I, III, and V only
(B) I, II, and III only
(C) III, IV, and V only
(D) I, III, IV, and V

149. The primary cause for the Portuguese decline in India by the 17th century was:
(A) The total exhaustion of the resources in the primary spice islands
(B) Fierce European competition and Mughal hostility
(C) The voluntary handover of all territories to the French companies
(D) A strict and unyielding papal decree banning them from Asian trade

150. Arrange the following texts in chronological order of their compilation/composition:
I. Baburnama
II. Ain-i-Akbari
III. Sirr-i-Akbar
IV. Ardhakathanaka
(A) I, II, IV, III
(B) I, II, III, IV
(C) II, I, III, IV
(D) I, IV, II, III

151. Which best defines the term 'Ijaradar'?
(A) A hereditary local chieftain ruling over autonomous territories
(B) A revenue farmer contracted to pay the state a fixed sum
(C) A prominent religious scholar serving in the central imperial court
(D) A high-ranking military commander in charge of the royal cavalry

152. Identify the correct pair regarding land categorizations:
(A) Parauti - Land left fallow for 3-4 years
(B) Chachar - Land left fallow for a year or two
(C) Banjar - Land uncultivated for 5 years or more
(D) Polaj - Land continuously left fallow

153. A student comparing the 'Zabt' and 'Batai' systems is analyzing the competency of:
(A) Land measurement vs. actual crop division
(B) The systems of military recruitment vs. the codes of civilian justice
(C) The management of domestic trade vs. international maritime trade
(D) The styles of syncretic architecture vs. orthodox mosque design

154. Which of the following is an incorrect statement about the 'Mansabdari' system?
(A) A Mansabdar could hold civil and military duties simultaneously.
(B) The system included diverse ethnic groups.
(C) The ranks were strictly hereditary and passed down to the eldest son.
(D) Mansabdars were paid either in cash or through Jagirs.

155. Identify the incorrect pair regarding Mughal scholars:
(A) Faizi - Poet laureate of Akbar's court
(B) Badauni - Translated the Ramayana into Persian
(C) Raghunandana - Prominent Sufi mystic of the Qadiri order
(D) Narayanabhatta - Expert in Dharmashastra

156. The most appropriate reason for the success of Akbar's Rajput policy was:
(A) His use of overwhelming artillery force to exterminate his rivals
(B) Integrating them into the nobility and

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forming alliances
(C) His policy of the forced conversion of Rajput princes to Islam
(D) His reliance on Portuguese mercenaries to govern the Rajputana region

157. Which competency is essential for understanding the concept of 'Sulh-i Kul'?
(A) The military ability to wage successful religious wars across India
(B) Fostering peaceful coexistence among diverse religions
(C) The administrative skill to maximize revenue using the Jizya tax
(D) The intellectual capability to ban all forms of non-Islamic literature

158. Consider the following statements regarding the Mughal economy:
I. Urban centers thrived due to the presence of the royal court and nobility.
II. Agriculture was solely dependent on monsoon rains; no artificial irrigation existed.
III. The 'sarrafs' (money changers) played a crucial role in the financial network.
IV. State-run Karkhanas produced luxury goods for the royal household.
V. The Indian economy remained completely isolated from global trade.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) I, II, and IV only
(C) III, IV, and V only
(D) I, II, III, and IV

159. The primary cause of the 'Jagirdari Crisis' during Aurangzeb's reign was:
(A) The total destruction of agricultural lands by various European powers
(B) Shortage of Jagirs due to influx of Deccan nobles
(C) The widespread refusal of the peasantry to pay their taxes in cash
(D) The complete and sudden shift to a primitive barter-based economy

160. Read the given statements and select the correct option.
Statement I: The Mughal miniature painting tradition synthesized Persian linear grace with Indian vibrant colors and naturalism.
Statement II: The religious syncretism of the period is rarely reflected in Mughal miniatures.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

161. The term 'Banjara' in medieval and early modern India referred to:
(A) A recognized group consisting of orthodox religious Islamic scholars
(B) Nomadic traders transporting bulk goods on pack animals
(C) The elite cavalrymen serving directly in the emperor's royal guard
(D) The powerful village headmen responsible for the southern Deccan

162. Consider the following statements regarding the position of women:
I. Polygamy was widely practiced among the aristocratic classes.
II. The practice of Sati was entirely unknown in the Mughal empire.
III. Lower-class women actively participated in agricultural and artisanal production.
IV. Divorce and widow remarriage were heavily restricted among high-caste Hindus.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I and IV only

163. Read the given statements and select the correct option.
Statement I: Under the 'Zabt' system, crop yields were recorded in schedules known as Dastur-ul-Amal.
Statement II: The state demanded its share of the revenue strictly in kind (crops) under the Zabt system.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect

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(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

164. Read the given assertion and reason and select the correct option.
Assertion (A): European trading companies initially had to bring large amounts of gold and silver into India.
Reason (R): Indian products were highly demanded in Europe, but Europe had very few goods that Indians wanted to buy.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

165. Which of the following statements about the 'Dars-i Nizami' is correct?
(A) It was created during Akbar's reign by his advisor Abul Fazl
(B) It balanced religious and rational sciences in Madrasas
(C) It officially mandated the study of various European languages
(D) It was exclusively designed for the education of young Mughal princes

166. Match the items in List I with those in List II:
List I: Terms
P. Dadni
Q. Hundi
R. Taqavi
S. Jizya
List II: Meaning
1. Bill of exchange
2. Putting-out system of advancing money to artisans
3. Poll tax on non-Muslims
4. Agricultural loan
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

167. Which of the following is NOT an attribute of Mughal architecture under Shah Jahan?
(A) Extensive use of white marble
(B) Pietra dura inlay work
(C) Reliance on trabeate structures without arches
(D) Exquisite symmetry and proportion

168. Consider the following statements regarding the translation of religious texts:
I. Akbar established a Maktab Khana (translation bureau) at Fatehpur Sikri.
II. Badauni happily and enthusiastically translated the Ramayana without any reservations.
III. Dara Shukoh's Sirr-i-Akbar was a translation of 50 Upanishads.
IV. These translations aimed to bridge the gap between Hindu and Islamic mystical traditions.
V. Aurangzeb continued the state patronage of translating Hindu scriptures.
Which of the above statement(s) is/are correct?
(A) I, III, and IV only
(B) II, III, and V only
(C) I, II, and IV only
(D) I, IV, and V only

169. The main effect of the introduction of 'Purdah' in the upper echelons of Mughal society was:
(A) The complete erasure of all women's historical and royal records
(B) Restricted mobility for elite women with indirect influence
(C) The sudden socio-economic empowerment of all peasant women
(D) The rapid and terminal decline of the central Mughal military force

170. Arrange the following figures related to Mughal period literature in chronological order:
I. Suradasa
II. Tulasidasa
III. Banarasidas
IV. Dara Shukoh
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, II, I, IV

171. The term 'Naqshbandi' refers to:
(A) A guild consisting of the most skilled Mughal court painters
(B) A conservative Sufi order prominent in the

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(D) The automation of the industrial process for grinding gunpowder

140. Read the given statements and select the correct option.
Statement I: The Astrolabe was exclusively used for astrological predictions and had no navigational or time-keeping utility.
Statement II: Humayun and Jahangir both showed a keen interest in astronomy.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

141. The Mughal term 'Kankut' is associated with:
(A) Estimating revenue based on the standing crop
(B) Collecting the official transit tax on regional commercial roads
(C) The process of recruiting and training elite imperial cavalrymen
(D) The specialized art of designing royal miniatures for the court

142. Consider the following statements about the 'Muqaddam':
I. He was the village headman.
II. He was responsible for collecting revenue at the village level.
III. He received a percentage of the collection as his perquisite.
IV. He was always appointed directly by the Emperor.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I and III only
(D) I, II, III, and IV

143. Read the given statements and select the correct option.
Statement I: The 'Sawar' rank of a Mansabdar determined his place in the court hierarchy.
Statement II: The 'Zat' rank determined the salary and the number of personal attendants of a Mansabdar.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

144. Read the given assertion and reason and select the correct option.
Assertion (A): The Bhakti movement in the Mughal period fostered the growth of vernacular languages.
Reason (R): Bhakti saints preached in the language of the common masses to make their message accessible.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

145. Which of the following accurately describes the 'Sufi Silsilahs' in Mughal India?
(A) Heavily armed militant groups consistently opposing the state
(B) Spiritual orders transmitting mystical teachings
(C) Small administrative units structured below the size of a Pargana
(D) Commercial trading posts established by various European powers

146. Match the items in List I with those in List II:
List I: Literary Works
P. Ramcharitmanas
Q. Baburnama (Original)
R. Sirr-i-Akbar
S. Padmavat
List II: Language
1. Chagatai Turkish
2. Persian
3. Awadhi
4. Braj Bhasha/Awadhi (Sufi Premakhyan)
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

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lower officials.
Statement II: This middle class enjoyed the exact same political and military privileges as the Mansabdari nobility.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

181. The term 'Charbagh' literally means:
(A) Royal throne
(B) Four gardens
(C) Holy shrine
(D) Imperial decree

182. Consider the following statements regarding the translation of religious texts by Dara Shukoh:
I. He translated the Bhagavad Gita into Persian.
II. He translated 50 Upanishads under the title Sirr-i-Akbar.
III. His goal was to prove the supremacy of Islam over Hinduism.
IV. He believed that the Upanishads were the 'hidden book' mentioned in the Quran.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and II only
(D) II and IV only

183. Read the given statements and select the correct option.
Statement I: The development of vernacular languages suffered immensely during the Mughal period due to the imposition of Persian.
Statement II: Awadhi, Braj Bhasha, and Bengali flourished with significant literary output like the Ramcharitmanas and works of Chaitanya's followers.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

184. Read the given assertion and reason and select the correct option.
Assertion (A): The Gobinda Deva Temple in Vrindavan is a prime example of religious and architectural syncretism.
Reason (R): It was built by Raja Man Singh and incorporates Mughal architectural features like intersecting arches and a vaulted ceiling.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

185. Which of the following accurately describes the role of 'Slaves' (Ghulams) in the Mughal administrative apparatus?
(A) They were heavily utilized as plantation laborers in large-scale agriculture
(B) Used for domestic tasks while free nobles held power
(C) They formed the entire military strength of the central Mughal cavalry
(D) They were legally equivalent to the powerful and landed local Zamindars

186. Match the items in List I with those in List II:
List I: European Powers
P. Portuguese
Q. Dutch
R. English
S. French
List II: Key Indian Headquarters/Base in early phase
1. Surat (Early 17th Century)
2. Goa
3. Pondicherry (Late 17th Century)
4. Pulicat
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-2, R-3, S-4

187. Which of the following was NOT a recognized feature of the 'Watan Jagir'?
(A) It was hereditary.
(B) It was non-transferable.
(C) It was granted exclusively to non-Rajput

II. The Emperor heavily controlled them through transfers and the system of escheat (Zabti).
III. They lived frugal lives, investing all their wealth in industrial machinery.
IV. They played a significant role as patrons of arts, crafts, and literature.

Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and II only
(D) I, III, and IV only

239. The main cause of the tension between the Mughal state and autonomous chieftains (Rajas) was:
(A) Disagreements over the specific architectural styles used in forts
(B) State's attempt to assert paramountcy and exact tribute
(C) The insistence of all chieftains on adopting the religion of Islam
(D) The introduction and spread of modern European printing presses

240. Read the given statements and select the correct option.
Statement I: The Mughal Empire possessed a highly organized and mechanized factory system identical to the 19th-century British Industrial Revolution.
Statement II: Production in Mughal India relied primarily on highly skilled individual artisans working with traditional, non-mechanized tools in a domestic or Karkhana setting.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

241. The Mughal concept of 'Faujdar' is best defined as:
(A) A high-ranking religious head responsible for a whole province
(B) The chief imperial officer in charge of all agricultural expansion
(C) An officer responsible for law and order in a Sarkar
(D) A specialized naval commander serving in the coastal Mughal fleets

242. Consider the following statements about Mughal Science and Technology:
I. Fathullah Shirazi invented a multi-barreled cannon.
II. There was a notable absence of complex mechanical clocks; water clocks (clepsydras) were preferred.
III. The Mughals pioneered the use of electricity in royal palaces.
IV. Sawai Jai Singh's observatories focused on precise observational astronomy.

Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and IV only
(D) I, II, III, and IV

243. Read the given statements and select the correct option.
Statement I: The Gobinda Deva Temple of Vrindavan showcases pure, unadulterated Hindu temple architecture without any external influence.
Statement II: It prominently features a vaulted roof and radiating arches, indicating a strong Mughal architectural influence.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

244. Read the given assertion and reason and select the correct option.
Assertion (A): Banarasidas's 'Ardhakathanaka' is a highly significant historical document.
Reason (R): It provides a rare, firsthand account of the life, struggles, and mindset of a middle-class Jain merchant in Mughal India.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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198. Consider the following statements about the impact of the Spanish on India:
I. They established a massive territorial empire in Bengal.
II. Their primary impact was indirect, via the influx of New World silver into global trade networks which reached Mughal India.
III. They introduced the Mansabdari system to Akbar.
IV. They directly traded in massive volumes at Surat, overshadowing the English.
Which of the above statement(s) is/are correct?
(A) II only
(B) I and II only
(C) II and IV only
(D) III and IV only

199. The direct effect of the arrival of the English and Dutch East India Companies in the 17th century on the Indian artisanal class was:
(A) The immediate impoverishment and widespread loss of artisanal jobs
(B) Increased demand for textiles leading to higher employment
(C) The forced and systematic migration of Indian artisans to Europe
(D) The official and complete banning of all cotton weaving activities

200. Read the given statements and select the correct option.
Statement I: The architectural layout of the 'Four Quarter Gardens' (Charbagh) was meant to represent the earthly paradise.
Statement II: The Taj Mahal perfectly follows the standard Charbagh layout by placing the main mausoleum exactly in the geometric center of the garden.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

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201. The 'Ain-i-Akbari', which provides crucial statistical data on Mughal economy and society, is a part of which larger text?
(A) Baburnama
(B) Akbarnama
(C) Muntakhab-ut-Tawarikh
(D) Padshahnama

202. Consider the following statements about 'Madad-i-Maash':
I. It was a grant of revenue-free land.
II. It was usually given to scholars, religious divines, and the destitute.
III. It was meant to support the military cavalry.
IV. The Emperor could theoretically resume these grants at will.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I and IV only

203. Read the given statements and select the correct option.
Statement I: The Mughal aristocracy was highly egalitarian and possessed no internal hierarchies.
Statement II: The rank of a Mansabdar strictly dictated his salary, the number of troops he maintained, and his position at the imperial court.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

204. Read the given assertion and reason and select the correct option.
Assertion (A): The Mughal state actively encouraged the expansion of agriculture.
Reason (R): Increased agricultural production directly led to an increase in the land revenue collected by the state.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

222. Consider the following statements about European impact on India:
I. The Portuguese cartaze system was a form of protection rent on the seas.
II. New World crops like potatoes and chillies were introduced to Indian agriculture.
III. European companies rapidly dismantled the Mughal empire in the 16th century.
IV. Europeans exported massive quantities of Indian cotton textiles.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and IV only
(D) I, II, III, and IV

223. Read the given statements and select the correct option.
Statement I: Suradasa is highly celebrated for his composition, the Sursagar, which revolves around the childhood of Lord Krishna.
Statement II: Suradasa wrote his poetry exclusively in the Awadhi dialect.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

224. Read the given assertion and reason and select the correct option.
Assertion (A): During the 17th century, there was a visible emergence of a prosperous middle class in Mughal cities.
Reason (R): The expansion of commerce, the monetization of the economy, and the growth of the state bureaucracy created lucrative opportunities for professionals and merchants.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

225. Which of the following statements about the 'Naqshbandi' order is correct?
(A) It strongly and publicly advocated for religious syncretism and peace
(B) It was a spiritual lineage completely wiped out by Aurangzeb's rule
(C) Sheikh Ahmad Sirhindi claimed to be the Mujaddid
(D) It relied heavily on the practices of ecstatic singing and dancing

226. Match the items in List I with those in List II:
List I: Regions
P. Goa
Q. Pulicat
R. Surat
S. Pondicherry (Late 17th C)
List II: European Power's Major Base in 17th Century
1. English
2. French
3. Portuguese
4. Dutch
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

227. Which of the following is NOT an accurate representation of the position of women in the Mughal era?
(A) Upper-class women were often confined to the Zenana (harem).
(B) Peasant women were entirely secluded and banned from fieldwork.
(C) Women like Nur Jahan wielded immense political power.
(D) Several aristocratic women were patrons of architecture and literature.

228. Consider the following statements about the 'Zabt' system:
I. It heavily favored the Zamindars over the state.
II. It established a fixed cash rate per bigha of land (Dastur).
III. It completely ignored the local productivity variations.
IV. It required a rigorous annual measurement of sown area.
V. It was the standard revenue system in the core Mughal provinces.
Which of the above statement(s) is/are correct?
(A) II, IV, and V only

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and courtly poetry
(B) Compilation of Dharmashastras during the Mughal era
(C) Reviewing the detailed architectural blueprints of Mughal forts
(D) The professional examination of various European navigation logs

214. Which of the following is an incorrect statement about the 'Karkhanas'?
(A) They were state-sponsored manufacturing units.
(B) Artisans were paid daily wages or a fixed salary.
(C) They manufactured luxury items, weapons, and royal tents.
(D) They mass-produced cheap goods exclusively for the rural peasantry.

215. Identify the incorrect pair regarding Mughal technology:
(A) Saqiya - Persian wheel for water lifting
(B) Astrolabe - Instrument for measuring altitudes of celestial bodies
(C) Matchlock - Early type of portable gun
(D) Steam Engine - Mechanized loom introduced by Akbar

216. The most appropriate reason for the proliferation of vernacular literature during this period was:
(A) The enforcement of a strict and absolute imperial ban on Persian
(B) The total collapse of the traditional Sanskrit-based educational system
(C) The popularity of Bhakti relying on regional languages
(D) The forced and mandatory imposition of vernaculars by the Portuguese

217. Which competency was required by a 'Faujdar' in the Mughal administration?
(A) Precisely assessing the exact agricultural crop yield of a Pargana
(B) Maintaining law and order and leading a military contingent
(C) The specialized skill required for minting pure gold imperial coins
(D) The intellectual ability to translate complex religious scriptures

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218. Consider the following statements about 'Slaves' in the Mughal period:
I. Slaves were primarily war captives or victims of famine.
II. Domestic slavery was common in affluent households.
III. Slaves could never attain any administrative positions or manumission.
IV. The slave trade was a recognized commercial activity.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and II only
(D) I, III, and IV only

219. The fundamental cause for the religious syncretism evident in Mughal miniatures (like depictions of Hindu epics) was:
(A) Patronage aimed at synthesizing Persian and Indian motifs
(B) The total and notable lack of any established Islamic aesthetic traditions
(C) The complete dominance of Hindu painters who refused to use Islamic themes
(D) The significant influence of imported European oil painting techniques

220. Read the given statements and select the correct option.
Statement I: The 'Watan Jagir' system helped the Mughals incorporate the powerful Rajput chieftains into the imperial service without stripping them of their ancestral domains.
Statement II: A Watan Jagir was transferable every three years just like a regular Tankha Jagir.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

221. The term 'Amalguzar' refers to:
(A) A high-ranking military commander
(B) An orthodox religious scholar
(C) A regional revenue collector in the Mughal administration
(D) A merchant guild leader

(C) A is true but R is false.
(D) A is false but R is true.

205. Which of the following statements about 'Zamindari' rights is correct?
(A) They were purely personal and non-transferable.
(B) They were granted only to Muslims.
(C) They could be sold, bequeathed, or inherited.
(D) They were completely eradicated by Aurangzeb.

206. Match the items in List I with those in List II:
List I: Concepts/Policies
P. Sulh-i Kul
Q. Dars-i Nizami
R. Ardhakathanaka
S. Sirr-i-Akbar
List II: Associated Figure
1. Mulla Nizamuddin Sihalivi
2. Banarasidas
3. Akbar
4. Dara Shukoh
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

207. Which of the following is NOT an element of 'Pantheism' (Wahdat-ul-Wujud) in the Sufi context?
(A) The core belief that the Divine Presence and the universe are one
(B) The philosophical concept popularized by the scholar Ibn Arabi
(C) The heavy influence it had on Dara Shukoh's spiritual quest
(D) Emphasis on separation between Creator and created

208. Consider the following statements regarding the emergence of the middle class in Mughal India:
I. It consisted of petty bureaucrats (mutasaddis), rich merchants, and professionals.
II. The expansion of the money economy and cash revenue demands fueled its growth.
III. They formed an organized political party opposing the Emperor.
IV. Bernier, a European traveler, wrongly stated that there was no middle class in India.
V. They lived lavish lifestyles surpassing the top nobility.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, III, and V only
(C) II, III, and IV only
(D) I, IV, and V only

209. The primary effect of introducing the 'Astrolabe' and establishing observatories was:
(A) The total eradication of traditional astrological beliefs at court
(B) Advancements in timekeeping, calendars, and navigation
(C) The landmark discovery of the heliocentric model by Indian scholars
(D) The immediate and complete mechanization of the Mughal imperial army

210. Arrange the following religious and philosophical figures in chronological order:
I. Gurunanak
II. Chaitanya Mahaprabhu
III. Sheikh Ahmad Sirhindi
IV. Dara Shukoh
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, I, IV, II

211. The term 'Bakhshi' in the Mughal administration specifically refers to:
(A) The chief Qazi
(B) The provincial governor
(C) The village accountant
(D) The paymaster general and head of military administration

212. Identify the correct pair regarding architectural styles:
(A) Pietra Dura - Use of semi-precious stones inlaid in marble
(B) Arabesque - Use of human figures in mosque decoration
(C) Chhatri - A subterranean cooling chamber
(D) Charbagh - An irregular, asymmetrical garden

213. An analysis of the works of 'Narayanabhatta' requires a competency in understanding:
(A) The study and analysis of Persian mystical

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(B) I, II, and V only
(C) II, III, and IV only
(D) I, III, IV, and V only

229. The primary effect of introducing 'Pietra Dura' in Mughal architecture was:
(A) Significantly decreasing the overall economic cost of construction
(B) Effectively fortifying the structures against heavy artillery fire
(C) Enhancing aesthetics with semi-precious stone designs
(D) Eliminating the architectural need for a large central dome

230. Arrange the following rulers in chronological order of their reigns, which corresponds to the evolution of Mughal architecture from red sandstone to white marble:
I. Shah Jahan
II. Akbar
III. Jahangir
IV. Aurangzeb
(A) II, III, I, IV
(B) I, II, III, IV
(C) II, I, III, IV
(D) III, II, I, IV

231. The term 'Sufi' is derived from 'Suf', which means:
(A) Divine light
(B) Wisdom
(C) Universal peace
(D) Wool, referring to the ascetic woolen garments they wore

232. Identify the correct pair regarding Bhakti texts:
(A) Bijak - Tulasidasa
(B) Sursagar - Suradasa
(C) Padmavat - Gurunanak
(D) Ramcharitmanas - Kabir

233. A researcher utilizing the 'Dastur-ul-Amal' documents is analyzing:
(A) The profound and mystical teachings of various prominent Sufi saints
(B) The complex astronomical tables compiled by the scholar Jai Singh
(C) Official schedules of revenue and administrative rules
(D) The detailed and original architectural plans used for the Taj Mahal

234. Which of the following is an incorrect statement about the 'Mansabdari' system?
(A) The ability for a Mansabdar to hold civil and military duties at once
(B) The official inclusion of many diverse ethnic groups within the system
(C) The categorization of ranks based on the specific level of Zat assigned
(D) Contingents strictly made of one's own exact ethnicity

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235. Identify the incorrect pair regarding Mughal women and their contributions:
(A) Gulbadan Begum - Authored Humayunnama
(B) Nur Jahan - Issued coins in her name alongside Jahangir
(C) Jahanara Begum - Patronized the Jama Masjid of Agra
(D) Mumtaz Mahal - Commanded the Mughal navy

236. The most appropriate interpretation of the phrase 'Sulh-i Kul' is:
(A) The total and complete annihilation of all political enemies
(B) The strict and unyielding enforcement of traditional Islamic Sharia
(C) Universal peace, tolerance, and harmonious coexistence
(D) The divine right of imperial kings to rule over subjects oppressively

237. Which competency is critical when evaluating the translation of the 'Upanishads' by Dara Shukoh?
(A) Analyzing the socio-economic impact of the central Mansabdari system
(B) Synthesizing Vedantic philosophy with Islamic mysticism
(C) Analyzing the various military strategies used effectively in the Deccan
(D) Assessing the total agricultural output of the fertile Doab region

238. Consider the following statements about the 'Aristocracy' (Umara):
I. They were the highest-paid civil and military officers in the world at that time.

nobles in the Deccan.
(D) It was usually the ancestral domain of a Rajput chief.

188. Consider the following statements about the 'Zabt' system:
I. It required accurate measurement of land.
II. It categorized land into Polaj, Parauti, Chachar, and Banjar.
III. It was widely implemented in Bengal and Sindh.
IV. It replaced arbitrary revenue demands with standardized rates.
V. It was introduced by Todar Mal.
Which of the above statement(s) is/are correct?
(A) I, II, IV, and V only
(B) I, II, and III only
(C) II, III, IV, and V only
(D) I, III, and V only

189. The cause of the significant growth in urbanization during the Mughal period was:
(A) Expansion of commerce, Karkhanas, and administrative needs
(B) The sudden and complete collapse of the central agricultural sector
(C) The forced and mandatory relocation of peasants to major cities
(D) The unexpected discovery of immense and productive gold mines in Delhi

190. Arrange the following administrative milestones of Akbar's reign in chronological order:
I. Introduction of the Mansabdari system
II. Abolition of the Pilgrimage Tax
III. Promulgation of the Mahzar
IV. Introduction of the Ain-i-Dahsala
(A) II, I, III, IV
(B) I, II, IV, III
(C) II, III, I, IV
(D) III, II, IV, I

191. The term 'Dars-i Nizami' refers to:
(A) A traditional Islamic educational curriculum
(B) A system of land measurement
(C) A Mughal military maneuver
(D) A type of silk fabric

192. Identify the correct pair regarding Bhakti saints and their philosophy:
(A) Gurunanak - Saguna Bhakti
(B) Meerabai - Nirguna Bhakti
(C) Chaitanya - Achintya Bheda Abheda
(D) Tulasidasa - Advaita Vedanta

193. A scholar studying the 'Naqshbandi' tradition in India would primarily analyze the works of:
(A) Moinuddin Chishti
(B) Nizamuddin Auliya
(C) Amir Khusrau
(D) Sheikh Ahmad Sirhindi

194. Which of the following is an incorrect statement about the 'Pindrum gearing' (Persian wheel)?
(A) It utilized strong animal power to rotate a mechanism of gears
(B) It was unknown in India before the arrival of the British
(C) It was a specialized mechanical device used for lifting water
(D) It provided significant aid for widespread agricultural irrigation

195. Identify the incorrect pair regarding literary developments:
(A) Banarasidas - Sirr-i-Akbar
(B) Tulasidasa - Kavitawali
(C) Abdur Rahim Khan-i-Khanan - Rahim Satsai
(D) Abul Fazl - Ain-i-Akbari

196. The most appropriate explanation for Akbar's introduction of religious syncretism in coinage (e.g., Ilahi coins) was:
(A) To purely insult the influence of the orthodox Islamic Ulema
(B) To visually propagate the ideology of Sulh-i Kul
(C) To strictly comply with existing European numismatic standards
(D) To conserve silver reserves by using cheaper metallic alloys

197. Which competency is essential to understand the functioning of a 'Hundi'?
(A) Navigational skills required for conducting oceanic maritime trade
(B) Financial literacy regarding letters of credit and bills
(C) Expertise in architectural drafting for grand imperial fort construction
(D) Theological interpretation of complex and

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(D) A is false but R is true.

245. Which of the following statements correctly describes 'Pahikasht' peasants?
(A) Cultivators who owned the land and resided permanently in the village
(B) Non-residents tilling land in other villages on contract
(C) Elite and wealthy landlords who never personally touched a plough
(D) Urban-based artisans who were forcibly sent to work in the villages

246. Match the items in List I with those in List II:
List I: Texts
P. Majma-ul-Bahrain
Q. Ashtavimshati Tattva
R. Kavitawali
S. Padmavat
List II: Authors
1. Tulasidasa
2. Malik Muhammad Jayasi
3. Dara Shukoh
4. Raghunandana
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

247. Which of the following is an incorrect statement regarding 'Watan Jagir'?
(A) It was usually granted to Rajput rulers.
(B) It was a hereditary grant.
(C) The holder of a Watan Jagir was also integrated into the Mansabdari system.
(D) It could be transferred from one noble to another anywhere in the empire.

248. Consider the following statements about the 'Zamindars':
I. They collected revenue from the peasants and remitted the state's share.
II. They received a share of the revenue, known as Nankar.
III. They had customary rights to maintain local militias.
IV. The Mughal state never engaged in military conflicts with Zamindars.
V. They formed an intermediary class between the state and the peasantry.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, III, IV, and V only
(C) II, III, and V only
(D) I, II, and IV only

249. The direct cause for the increased demand for Indian textiles in the 17th century was:
(A) The sudden and complete collapse of the global Chinese silk industry
(B) The scientific discovery of modern synthetic and artificial fibers
(C) Commercial expansion of the Dutch and English companies
(D) A massive and unexpected increase in the local Indian population

250. Arrange the following developments in Mughal architecture in chronological order based on their most famous extant examples:
I. Use of red sandstone as the primary building material (e.g., Fatehpur Sikri)
II. Introduction of Pietra Dura inlay (e.g., Tomb of Itimad-ud-Daulah)
III. Extensive use of pure white marble for entire monuments (e.g., Taj Mahal)
IV. Decline of patronage and use of cheaper materials (e.g., Safdarjung Tomb)
(A) I, II, III, IV
(B) II, I, III, IV
(C) I, III, II, IV
(D) III, II, I, IV

Direction : Please read the following source carefully.

During the Mughal period, the political and economic landscape was heavily defined by the interlinked institutions of Mansab and Jagir, alongside the agrarian taxation system of Zabt. In a characteristic administrative scenario, a high-ranking noble was assigned a specific Mansab, which determined both his status and military obligations. To support these obligations, the administration allocated a Jagir, from which he was entitled to collect land revenue. Concurrently, hereditary regional elites maintained their ancestral domains, recognized as Watan Jagirs, which integrated local chieftains into the imperial framework without displacing their traditional authority. The agrarian economy further relied on the entrenched Zamindari system, where local intermediaries facilitated revenue collection. To

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systematize this, the state often implemented the Zabt system, which involved precise measurement of land and fixed cash revenue rates based on average yields. This economic structure sought to balance the power of the aristocracy with the state's need for a predictable treasury. The operational success of these institutions required continuous bureaucratic oversight to prevent Zamindars from withholding revenues and to ensure that the holders of Jagirs maintained the required military contingents as stipulated by their Mansab ranks.

Based on the above source, attempt the following five questions.

251. What did a Mansab determine for a high-ranking noble according to the passage?
(A) The specific region for his agricultural activities
(B) His status and military obligations
(C) The architectural design of his residence
(D) His authority over religious institutions

252. How did Watan Jagirs function within the imperial framework?
(A) They integrated local chieftains into the imperial framework.
(B) They displaced the traditional authority of local chieftains in favor of new elites.
(C) They were exclusively granted to newly arrived foreign nobles from central Asian regions.
(D) They abolished the agrarian taxation system entirely to favor regional independence.

253. Which system involved the precise measurement of land and fixed cash revenue rates?
(A) The Mansab system
(B) The Watan system
(C) The Zabt system
(D) The Jagir system

254. What role did the Zamindari system play in the agrarian economy?
(A) It replaced the imperial military contingents with locally trained agricultural militias.
(B) It mandated the total abolition of all hereditary regional elites and chieftains.
(C) It centralized the distribution of all agricultural produce throughout the empire.
(D) It facilitated revenue collection via intermediaries.

255. Why was continuous bureaucratic oversight required in this economic structure?
(A) To ensure all Jagirs were converted into Watan Jagirs
(B) To abolish the collection of cash revenue rates
(C) To prevent Zamindars from withholding revenues
(D) To transfer military duties to the local intermediaries

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Direction : Please read the following source carefully.

The societal structure during the Mughal period exhibited a complex hierarchy characterized by a dominant aristocracy, the gradual emergence of middle classes, and a vast foundation of labourers and slaves. In urban administrative centres, the aristocracy controlled significant wealth and political influence, dictating consumption patterns and patronage. Below them, a distinct middle class began to emerge, comprising merchants, administrative clerks, and specialized artisans who benefited from the expanding monetized economy. Meanwhile, the agrarian and urban bases were sustained by labourers who performed manual tasks under varying degrees of coercion, alongside a documented population of slaves utilized for both domestic service and specific military roles. The position of women within this societal framework was largely defined by patriarchal norms, though variations existed across different social strata. Aristocratic women often wielded considerable indirect political influence and managed extensive estates, whereas women among the labouring classes actively participated in agricultural and artisanal production. This stratified society demonstrated a clear demarcation of roles where the newly emerging middle classes acted as a crucial economic bridge between the elite aristocracy and the economically vulnerable labourers and slaves, highlighting a dynamic yet highly unequal social order.

Based on the above source, attempt the following five questions.

256. Which group began to emerge and benefit from the expanding monetized economy?

(A) A dominant aristocracy
(B) A distinct middle class
(C) A vast foundation of slaves
(D) A community of rural chieftains

257. What roles were documented for the population of slaves during this period?
(A) Exclusively managing extensive agricultural estates
(B) Dictating consumption patterns in urban centres
(C) Serving as administrative clerks for the elite
(D) Domestic service and specific military roles

258. How did the position of aristocratic women differ from women of the labouring classes?
(A) Aristocrats managed estates; labouring women performed agricultural work.
(B) Aristocratic women engaged in artisanal production, while labouring women managed large estates.
(C) Both groups wielded equal direct political influence over the empire's administrative policies.
(D) Both groups were entirely excluded from all economic and political activities across the empire.

259. What characterized the societal structure described in the passage?
(A) A highly egalitarian distribution of political influence
(B) The complete absence of patriarchal norms
(C) A complex hierarchy with dynamic yet unequal roles
(D) The elimination of the merchant class in urban centres

260. Who acted as a crucial economic bridge in this societal framework?
(A) The newly emerging middle classes
(B) The traditional landed aristocracy
(C) The economically vulnerable slaves
(D) The women of the labouring classes

Direction : Please read the following source carefully.

The religious and philosophical milieu of the Mughal period was significantly shaped by the interplay of diverse traditions, notably Pantheism and various Sufi traditions. A defining state policy during this era was the implementation of Sulh-i kul, or universal peace, which aimed to foster an environment of religious tolerance and intellectual synthesis among differing communities. In a typical intellectual scenario at the imperial court, theologians debated the boundaries of Pantheism, which emphasized the immanence of the divine in the material world, a concept that resonated deeply with certain Sufi traditions. However, this inclusive approach encountered ideological resistance. The Naqshabandis, a prominent Sufi order, often advocated for a more orthodox interpretation of religious texts, pushing back against the syncretic tendencies promoted by the state. The dynamic tension between the accommodating framework of Sulh-i kul and the strict adherence demanded by the Naqshabandis created a vibrant philosophical discourse. The state utilized the principle of Sulh-i kul to consolidate political authority over a multi-religious population, ensuring that diverse spiritual traditions could coexist, even as groups like the Naqshabandis actively sought to preserve distinct religious boundaries within the empire.

Based on the above source, attempt the following five questions.

261. What was the primary aim of the state policy of Sulh-i kul?
(A) To strictly enforce orthodox religious boundaries
(B) To eliminate the influence of Pantheism entirely
(C) To establish a single state religion across the empire
(D) To foster religious tolerance and intellectual synthesis

262. Which philosophical concept emphasized the immanence of the divine in the material world?
(A) Orthodox fundamentalism
(B) Pantheism
(C) Secular administration
(D) Monastic isolation

263. How did the Naqshabandis react to the syncretic tendencies of the state?
(A) They fully embraced the concept of universal peace.
(B) They promoted the dismantling of distinct religious boundaries.

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economic and political authority of the empire.

(C) The complete elimination of monetization and cash revenue in the Mughal economy.

(D) The unification of European and indigenous administrative systems across the region.

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270. What was a broader consequence of the growth of Vaishnava Bhakti?
(A) The complete eradication of regional identities
(B) The monopolization of spiritual authority by the state apparatus
(C) The enforcement of strict orthodox laws across the western provinces
(D) The democratization of religious participation and large-scale mobilization

Direction : Please read the following source carefully.

The Mughal period fostered an unprecedented environment for literature development across Sanskrit, Persian, and vernacular languages, reflecting the era's diverse intellectual currents. The imperial court heavily patronized Persian, establishing it as the language of administration and high culture, championed by figures like Abdul Fazl and Faizi, who produced monumental chronicles and poetic works. However, the literary landscape was equally enriched by scholars like Badauni, whose critical historical narratives offered contrasting perspectives to official accounts. Simultaneously, vernacular literature experienced a golden age. Tulasidasa and Suradasa composed monumental devotional epics that profoundly shaped the linguistic and cultural identity of the masses. The synthesis of these linguistic traditions was embodied by Abdur Rahim Khan-i-khanan, whose poetry seamlessly blended Persian literary forms with vernacular sensibilities. Furthermore, the emergence of autobiographical literature in regional languages was marked by Banarasidas, whose work, Ardhakathanaka, provided a rare, personal insight into the life of a merchant. This dynamic literary development, spanning the scholarly treatises of Abdul Fazl, the orthodox critiques of Badauni, and the vernacular brilliance of Tulasidasa and Banarasidas, created a vibrant, polyglot cultural sphere.

Based on the above source, attempt the following five questions.

271. Which language was heavily patronized by the imperial court as the language of administration?
(A) Sanskrit
(B) Regional vernaculars
(C) Persian
(D) European languages

272. Whose critical historical narratives offered contrasting perspectives to official court accounts?
(A) Abdul Fazl
(B) Badauni
(C) Faizi
(D) Suradasa

273. What contribution did Abdur Rahim Khan-i-khanan make to the literary landscape?
(A) He composed the first Sanskrit administrative manual.
(B) He authored orthodox critiques to challenge Badauni's works.
(C) He entirely replaced vernacular epics with formal Persian chronicles.
(D) He seamlessly blended Persian literary forms with vernacular sensibilities.

274. The work Ardhakathanaka is significant because it provided:
(A) A rare, personal insight into the life of a merchant
(B) A monumental devotional epic for the masses
(C) An official royal chronicle of the imperial court
(D) A theoretical treatise on the synthesis of Persian languages

275. Tulasidasa and Suradasa are noted in the passage for:
(A) Serving as high-ranking administrators under Abdul Fazl
(B) Introducing Persian poetic forms to regional literature
(C) Composing monumental devotional epics in vernacular languages
(D) Translating imperial administrative texts into Sanskrit

Direction : Please read the following source carefully.

A hallmark of the Mughal period was the active promotion of religious syncretism, prominently manifested through the state-sponsored translation of religious texts. Initiated heavily by Akbar and later pursued with scholarly rigor by Dara-Shukoh, the translation of

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state-sponsored schools
(D) The necessity of an efficient bureaucracy requiring a balanced approach

287. Which of the following secular subjects was included in the new educational approach?
(A) Exclusively religious philosophy
(B) Astrological mysticism
(C) Mathematics, agriculture, and administrative sciences
(D) Traditional martial arts

288. What was the primary purpose of formalizing the Dars-i nizami?
(A) To strictly segregate students by their religious affiliations
(B) To standardise education and ensure a common intellectual foundation
(C) To focus exclusively on the study of ancient vernacular epics
(D) To decentralize the educational system across the empire

289. Which skills did the Dars-i nizami emphasize to equip students?
(A) Purely manual agricultural techniques
(B) Artisanal crafting and miniature painting
(C) Maritime navigation and coastal defense
(D) Logical reasoning, philosophy, and jurisprudence

290. What was a broader social outcome of this strategic educational shift?
(A) It facilitated social mobility for aspiring administrators.
(B) It restricted bureaucratic roles exclusively to the traditional aristocracy.
(C) It weakened the legal machinery of the expanding empire.
(D) It halted the production of historical and literary chronicles.

Direction : Please read the following source carefully.

The Mughal period witnessed notable advancements in Science and Technology, characterized by the introduction of mechanical devices that significantly influenced the agrarian and scientific sectors. A key technological integration was the utilization of pindrum gearing, which enhanced the efficiency of water-lifting mechanisms essential for supporting the agricultural base and the maintenance of large-scale gardens. In the realm of astronomy, the empire showed a keen interest in precise timekeeping and celestial observation, leading to the widespread adoption and refinement of the astrolabe. This scientific curiosity culminated in monumental architectural-scientific projects, most notably Sawai Jai Singh's observatories. These observatories were constructed to improve the accuracy of astronomical tables and celestial measurements, utilizing massive masonry instruments rather than relying solely on smaller brass devices like the astrolabe. The strategic introduction of mechanical devices, such as those employing pindrum gearing, alongside the sophisticated astronomical calculations performed at Sawai Jai Singh's observatories, reflects a period of systematic scientific assimilation. These technological adoptions were not merely theoretical but were practically applied to address the administrative, agricultural, and astrological needs of the empire.

Based on the above source, attempt the following five questions.

291. The utilization of pindrum gearing primarily enhanced efficiency in which area?
(A) The minting of institutionalized coinage featuring diverse spiritual and state motifs.
(B) The construction of vaulted ceilings and arched gateways in regional temple structures.
(C) Water-lifting for agriculture and imperial gardens.
(D) The operation of heavy artillery and defense systems on the empire's battlefields.

292. For what purpose was the astrolabe widely adopted and refined?
(A) Precise timekeeping and celestial observation
(B) Facilitating long-distance maritime trade with Europe
(C) Measuring land revenues under the Zabt system
(D) Managing the structural integrity of Four Quarter Gardens

293. What architectural-scientific project utilized massive masonry instruments?

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ceilings and arched gateways, diverging from traditional indigenous styles and reflecting the broader cultural assimilation of the time. The interplay between the structured landscapes of the Four Quarter Gardens and the syncretic designs of the Gobinda Deva and Keshava Das Temples highlights a period where architectural patronage actively facilitated the blending of distinct cultural aesthetics into a coherent visual vocabulary.

Based on the above source, attempt the following five questions.

281. What spatial philosophy was reflected in the Four Quarter Gardens?
(A) A mathematically organized, idealized vision of order
(B) Chaotic urban sprawl
(C) The strictly functional layout of military encampments
(D) The decentralized patterns of regional agricultural estates

282. The Gobinda Deva Temple and Keshava Das Temple are situated in:
(A) An isolated imperial fortress
(B) Vrindavan
(C) The newly constructed Four Quarter Gardens
(D) Urban administrative capitals exclusively

283. What distinct architectural elements were incorporated into these regional temples?
(A) Exclusively traditional wooden pillars
(B) Vaulted ceilings and arched gateways
(C) Flat roofing and unadorned exterior walls
(D) purely European-style bell towers

284. The design of these temples stands as a monumental case study for:
(A) Amalgamating indigenous styles with Mughal School elements.
(B) The complete rejection of the newly emerging Mughal Schools of architecture.
(C) The rapid decline of architectural patronage and support in regional centres.
(D) The strict separation of distinct cultural and religious aesthetics in design.

285. What did architectural patronage actively facilitate during this period?
(A) The complete erasure of all traditional indigenous architectural traditions and designs.
(B) The halting of all monumental structural and religious projects in the outer regions.
(C) Blending distinct cultural aesthetics into a visual vocabulary.
(D) The limitation of mathematical spatial organization to urban administrative planning only.

Direction : Please read the following source carefully.

The Mughal administration recognized the necessity of an efficient bureaucracy, leading to the introduction of a new education curriculum from Akbar's period onwards. This educational reform aimed to shift the focus from purely traditional theological studies to a more balanced, pragmatic approach that included secular subjects such as mathematics, agriculture, and administrative sciences. A defining development in this pedagogical evolution was the formalization of the Dars-i nizami. This structured curriculum was designed to standardize education across the empire, ensuring that administrators and scholars shared a common intellectual foundation. The Dars-i nizami emphasized logical reasoning, philosophy, and jurisprudence, equipping students with the critical skills required to manage the complex administrative and legal machinery of the state. By integrating the introduction of a new education curriculum from Akbar's period onwards with the rigorous framework of the Dars-i nizami, the state actively molded the intellectual class. This strategic educational shift not only facilitated social mobility for aspiring administrators but also ensured that the imperial administration was staffed by individuals proficient in both the secular and administrative demands of the expanding empire.

Based on the above source, attempt the following five questions.

286. What motivated the introduction of a new education curriculum from Akbar's period onwards?
(A) The desire to strictly promote purely traditional theological studies
(B) The influence of early European maritime traders
(C) The need to eliminate secular subjects from

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(C) They advocated for a more orthodox interpretation of texts.
(D) They integrated Pantheism into their core spiritual teachings.

264. What was a key reason the state utilized the principle of Sulh-i kul?
(A) To incite rebellion among orthodox communities
(B) To replace diverse traditions with Naqshabandi doctrines
(C) To prevent theological debates at the imperial court
(D) To consolidate political authority over a multi-religious population

265. The dynamic tension in the philosophical discourse was primarily between which two elements?
(A) Sulh-i kul's accommodation and Naqshabandi strict adherence.
(B) The agrarian economic structure and the development of urban theology.
(C) The Pantheistic imperial scholars and the broader Sufi traditions of the era.
(D) The imperial military structure and the religious theologians of the court.

Direction : Please read the following source carefully.

Parallel to courtly religious policies, the Mughal period witnessed a profound growth of the Vaishnava Bhakti movement, transforming the broader spiritual landscape. This devotional upsurge emphasized a personal, emotional connection with the divine, bypassing rigid ritualistic orthodoxies. The era was marked by the influential teachings of prominent spiritual figures. Gurunanaka laid the foundations of a new socio-religious community, emphasizing equality and monotheistic devotion. Concurrently, Chaitanya Mahaprabhu propagated intense emotional devotion in the eastern regions, mobilizing masses through ecstatic congregational singing. In the western provinces, Meerabai articulated her profound devotion through vernacular poetry, challenging conventional societal and gender norms. The systematization of these devotional practices was further aided by scholars like Narayanabhatta and Raghunandana, who provided theological and legal frameworks for regional traditions. The growth of Vaishnava Bhakti created a decentralized spiritual authority that operated alongside the formal state apparatus. This philosophical shift not only democratized religious participation but also fostered regional identities, as figures like Chaitanya Mahaprabhu and Meerabai inspired large-scale socio-religious mobilization, fundamentally altering the interactions between the state, regional scholars like Narayanabhatta, and the devout masses.

Based on the above source, attempt the following five questions.

266. What was a central emphasis of the Vaishnava Bhakti movement described in the passage?
(A) Strict adherence to ritualistic orthodoxies
(B) A personal, emotional connection with the divine
(C) The enforcement of rigid social hierarchies
(D) The centralization of formal state religious practices

267. According to the passage, who laid the foundations of a new socio-religious community emphasizing equality?
(A) Chaitanya Mahaprabhu
(B) Gurunanaka
(C) Raghunandana
(D) Meerabai

268. How did Meerabai challenge conventional societal and gender norms?
(A) By articulating profound devotion through vernacular poetry
(B) By leading a formal state military contingent
(C) By formulating legal frameworks for regional traditions
(D) By enforcing monotheistic doctrines in eastern regions

269. What role did scholars like Narayanabhatta and Raghunandana play in the movement?
(A) They suppressed emotional devotion among the masses.
(B) They replaced the decentralized spiritual authority with imperial edicts.
(C) They provided theological and legal frameworks for regional traditions.
(D) They prohibited the use of vernacular languages in spiritual practices.

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(A) The Keshava Das Temple
(B) The imperial translation ateliers
(C) The defensive fortifications of trading settlements
(D) Sawai Jai Singh's observatories

294. Why were massive masonry instruments preferred at Sawai Jai Singh's observatories?
(A) They were significantly cheaper to construct than portable small brass devices.
(B) To improve the accuracy of astronomical tables.
(C) They were designed to be easier to transport during seasonal military campaigns.
(D) They served a dual purpose as efficient water-lifting mechanisms for the state.

295. The integration of these mechanical devices and observatories reflects:
(A) A rejection of practical administrative needs in favor of theoretical science.
(B) The sole reliance on traditional indigenous timekeeping methods across the empire.
(C) Systematic scientific assimilation and practical application.
(D) The decline of scientific curiosity and technological innovation in the empire.

Direction : Please read the following source carefully.

The economic and political dynamics of the Mughal period were irrevocably altered by the arrival of Europeans and their impact on maritime trade. Initially, the Portuguese established a dominant presence along the coastlines, attempting to monopolize the lucrative spice trade and asserting naval supremacy. Following them, the Spanish exerted indirect economic influence through the influx of New World silver, which significantly fueled the monetization of the Mughal economy. Subsequently, the Dutch focused heavily on the textile and spice markets, establishing highly organized commercial outposts. The commercial landscape grew increasingly competitive with the arrival of the English and the French, both of whom sought formal trading concessions from the imperial court. The English strategically established fortified trading settlements, gradually transitioning from purely commercial entities to political stakeholders. The French engaged in similar commercial and political maneuvering, directly competing with the English. The arrival of Europeans and their impact—driven sequentially by the Portuguese, Spanish, Dutch, English, and French—not only transformed traditional oceanic trade networks but also gradually introduced new political pressures that challenged the centralized economic authority of the empire.

Based on the above source, attempt the following five questions.

296. Which European group initially attempted to monopolize the lucrative spice trade along the coastlines?
(A) The French
(B) The English
(C) The Spanish
(D) The Portuguese

297. How did the Spanish exert indirect economic influence on the Mughal economy?
(A) Through the influx of New World silver
(B) By establishing fortified trading settlements
(C) By monopolizing the textile markets
(D) By demanding formal trading concessions from the imperial court

298. Which European power focused heavily on establishing highly organized commercial outposts for textiles and spices?
(A) The Spanish
(B) The Dutch
(C) The Portuguese
(D) The French

299. How did the English presence evolve over time in the commercial landscape?
(A) They shifted from exerting naval supremacy to indirect economic influence.
(B) They transitioned from purely commercial entities to political stakeholders.
(C) They abandoned the Indian coastlines to focus on New World territories.
(D) They integrated completely into the traditional oceanic trade networks without resistance.

300. What was a significant long-term impact of the sequential arrival of these European powers?
(A) New political pressures challenging the empire's economic authority.
(B) The strengthening of the centralized

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indigenous religious texts into Persian aimed to bridge deep philosophical divides and foster a shared intellectual heritage. This deliberate policy of cultural integration extended well beyond literature, fundamentally influencing material culture. Religious syncretism became visibly institutionalized in coinage, where motifs blending diverse spiritual traditions were minted to reflect a unified sovereign authority. Similarly, the imperial ateliers produced miniatures that synthesized indigenous aesthetics with Persian techniques, visually documenting this cultural confluence. Structures built during this era also bore the imprint of this syncretism, incorporating architectural elements from distinct religious traditions into unified, monumental forms. The intellectual endeavors of Dara-Shukoh in translating religious texts provided the theoretical underpinning for this visual and structural synthesis. Consequently, the manifestations of religious syncretism in coinage, miniatures, and structures served as tangible instruments of a broader political strategy aimed at harmonizing the diverse cultural landscape of the empire.

Based on the above source, attempt the following five questions.

276. What was the primary aim of translating indigenous religious texts into Persian?
(A) To bridge philosophical divides and foster a shared heritage.
(B) To eliminate all indigenous languages and cultural traditions from the empire.
(C) To enforce a singular state religion on the diverse and multi-religious population.
(D) To limit intellectual discourse strictly to high-ranking court administrators and elites.

277. Who pursued the translation of religious texts with notable scholarly rigor?
(A) Early Portuguese merchants
(B) Orthodox theologians
(C) Regional chieftains
(D) Dara-Shukoh

278. How was religious syncretism visibly institutionalized in material culture?
(A) Through the systematic destruction of all regional architectural structures and temples.
(B) By minting coinage with motifs blending diverse traditions.
(C) By outlawing the production and display of imperial miniatures in the royal courts.
(D) Through the exclusive use of indigenous aesthetics in all monumental structures built.

279. What was a key feature of the miniatures produced by the imperial ateliers?
(A) They strictly adhered to unmixed indigenous artistic traditions.
(B) They focused exclusively on secular administrative functions.
(C) They synthesized indigenous aesthetics with Persian techniques.
(D) They were produced solely to document military campaigns.

280. The physical structures built during this era reflected syncretism by:
(A) By rejecting any architectural influence originating from Persian or foreign origins.
(B) By utilizing only temporary and perishable materials for monumental imperial forms.
(C) By segregating architectural elements based on the identities of distinct communities.
(D) By incorporating elements from distinct traditions into unified forms.

Direction : Please read the following source carefully.

The realm of art and architecture during the Mughal period was characterized by the dramatic emergence of distinct Mughal Schools and innovative spatial designs. A prominent architectural innovation of this era was the widespread implementation of Four Quarter Gardens, which organized space mathematically, reflecting an idealized vision of order and paradise. This spatial philosophy influenced urban planning and monumental settings alike. Concurrently, the architectural synthesis of the period was notably evident in regional structures, such as the Temples of Vrindavan. The Gobinda Deva Temple and the Keshava Das Temple stand as monumental case studies of this era, showcasing a unique amalgamation of indigenous temple architecture with the structural and decorative elements promoted by the emergence of Mughal Schools. These temples incorporated vaulted

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ANSWERS

1. (B) A rank determining imperial status and salary
In the Mughal administrative framework, the term refers to a specific rank or position that determined the imperial status, salary, and military obligations of a noble. Introduced by Akbar, this system quantified the official hierarchy within the government, ensuring a structured bureaucratic and military organization where each individual's importance was clearly defined by their assigned grade.

2. (A) I and IV only
Under the Jagirdari system, the state assigned revenue from specific land areas to nobles in lieu of cash salaries. While most jagirs were transferable to prevent local power bases from forming, watan jagirs remained non-transferable and hereditary, typically granted to Rajput chiefs in their ancestral territories to ensure their loyalty and integration into the imperial administrative framework.

3. (C) Statement I is correct but Statement II is incorrect
The Zabt system was an advanced method of land revenue assessment that relied on the precise measurement of cultivated land. Introduced during the reign of Akbar, it utilized statistical data on crop yields and prices. However, its application was not universal throughout the entire empire, as regions like Bengal and Sindh often employed different traditional methods of revenue collection.

4. (A) Both A and R are true and R is the correct explanation of A.
Within the Mughal administrative structure, a watan jagir was distinctly different from ordinary assignments because it was non-transferable and hereditary. These grants were typically awarded to Rajput nobles within their ancestral homelands. This policy allowed the central government to integrate powerful local chieftains into the imperial service while respecting their traditional authority over their own historical territories.

5. (C) They possessed hereditary rights to collect land revenue.
During the Mughal period, zamindars occupied a critical position in the rural hierarchy as intermediaries between the state and the peasantry. They possessed hereditary rights to collect land revenue and often maintained their own armed contingents. Although they were not the absolute owners of all agricultural land, their socio-economic influence was deeply rooted in their local ancestral claims.

6. (B) P-3, Q-4, R-1, S-2
Mughal revenue administration categorized agricultural land based on its cultivation frequency to determine tax rates accurately. Polaj represented land cultivated every year, while parauti was left fallow for a year or two. Chachar remained uncultivated for three to four years, and banjar denoted land that had not been tilled for five years or more, reflecting a highly sophisticated assessment.

(D) It was a closed group accessible only to Indian Muslims.
The Mughal aristocracy was a highly diverse and composite class that included various ethnic and religious groups such as Turanis, Iranis, Rajputs, and Indian Muslims. It was not a closed group restricted to any single community but was instead a structured military-bureaucratic elite organized through the mansabdari system, where status and salary were determined by specific imperial ranks.

8. (A) I, II, and IV only
During the Mughal era, a distinct middle stratum emerged, consisting of wealthy merchants, bankers, and professionals like physicians and writers. This class was sustained by expanding commerce and state patronage within the administrative bureaucracy. Unlike the nobility, they lacked direct political power, yet they played a vital role in the empire's economic stability and the urban cultural landscape.

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9. (C) The demand for loyal domestic servants and artisans
The primary reason for the extensive employment of slaves within Mughal royal households was the need for dedicated domestic servants and skilled artisans. These individuals performed various tasks ranging from personal service to manufacturing luxury goods in imperial workshops. Unlike plantation slavery, Mughal domestic slavery was focused on administrative support, security roles in the harem, and highly specialized artisanal production.

10. (A) III, IV, II, I
The evolution of Mughal revenue administration began with Sher Shah's schedule of crop rates, which influenced later practices. Following the abandonment of the initial jama-i-raqami system, the state implemented the zabti system in provinces like Gujarat. This process culminated in the introduction of the dahsala system under Akbar, which utilized ten-year averages to provide a more stable revenue assessment.

11. (D) The required number of cavalrymen and horses
In the mansabdari system, the sawar rank specifically indicated the number of cavalrymen and horses a noble was required to maintain for imperial service. This military obligation was distinct from the zat rank, which determined personal status and salary. The sawar rank ensured the empire had a ready supply of troops for various campaigns and maintained the state's military strength.

12. (B) Muqaddam - Village headman
In the rural administrative hierarchy of the Mughal period, the muqaddam served as the village headman responsible for local governance and revenue collection. This official acted as a link between the imperial state and the peasantry. Other terms included khudkasht for resident farmers and pahikasht for non-resident cultivators, while the patwari was the local official who maintained land records.

13. (C) Pahikasht agriculture
The practice of a peasant migrating to a different village to cultivate land on a temporary basis is known as pahikasht agriculture. These cultivators did not own land in the villages where they worked and often moved in response to economic pressures or the availability of better farming conditions. This mobility was a significant feature of the agrarian society in India.

14. (D) The absence of Purdah among upper-class Rajput women
While aristocratic women in Mughal society often had access to education in literature and arts, they were generally expected to observe strict seclusion or purdah. This practice was prevalent among both the Muslim nobility and upper-class Hindu groups like the Rajputs. Royal women occasionally influenced trade and politics, yet the social norms of the time heavily restricted their public visibility.

15. (A) Kalantaran - Lower peasantry
Within the Mughal agrarian social structure, the term kalantaran referred to the village elders or the more influential members of the rural community, rather than the lower peasantry. In contrast, muzarian were the actual tenants who cultivated the land. Officials like the qanungo were responsible for maintaining revenue records, while the deshmukh served as a significant local revenue officer.

16. (B) Farming out land revenue to the highest bidder
During the later stages of the Mughal Empire, the ijara system became increasingly common as a method of revenue collection. This practice involved farming out the right to collect land revenue from a specific territory to the highest bidder. While it provided immediate funds for the state, it often led to the excessive exploitation of the peasantry by private farmers.

17. (B) Ain-i-Dahsala implementation
The implementation of a tax rate based on the average yield and prices of the last ten years is the defining characteristic of the ain-i-dahsala system. Introduced by Raja Todar Mal during Akbar's reign, this statistical approach aimed to eliminate the uncertainty caused by annual fluctuations. It provided a more predictable and stable revenue stream for the central treasury.

18. (A) Zakat
While the Mughal state employed various methods for land revenue assessment, such as

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kankut, batai, and zabti, zakat was not one of them. Zakat is a mandatory religious tax in Islam intended for charitable purposes rather than being a tool for agricultural assessment. Methods like kankut involved estimation, while batai was based on crop-sharing and zabti relied on land measurement.

19. (C) Braj Bhasha
The growth of the Vaishnava Bhakti movement in North India was deeply linked to the popularization of Braj Bhasha. This vernacular language became the primary medium for devotional poetry and songs dedicated to Lord Krishna. By using a language understood by the common people, saints were able to spread their spiritual messages effectively, making complex theological concepts accessible to everyone.

20. (A) Both Statement I and Statement II are correct
The Naqshbandi Sufi order was characterized by its rigid adherence to the Sharia and its firm opposition to syncretic religious practices. Sheikh Ahmad Sirhindi, a prominent leader of this order, became a vocal critic of the liberal policies promoted by Akbar. He argued for the restoration of traditional Islamic orthodoxy, challenging the inclusive atmosphere that had been established at court.

21. (C) It asserts that God and the universe are one and the same.
The philosophy of wahdat-al-wujud, or pantheism, is a core concept in Sufi mysticism which asserts that the Divine and the physical universe are essentially one and the same. This belief emphasizes the unity of all existence, suggesting that everything in the world is a manifestation of the Creator. This perspective often fostered a sense of spiritual inclusivity and brotherhood.

22. (B) I, III, and IV only
Sulh-i kul, meaning universal peace, served as the ideological foundation of Akbar's religious policy. It advocated for absolute tolerance and harmony among all religious communities within the empire. This principle sought to unify a diverse population by ensuring that no community was discriminated against based on faith. However, it was not actively promoted by Aurangzeb, who favored orthodox policies.

23. (D) To ensure noble loyalty through spiritual discipleship
Akbar initiated the din-i-ilahi primarily as a spiritual discipleship order to ensure the unwavering loyalty of his nobility. It was not intended to be a formal religion for the general population but rather a mechanism to bind diverse elites to the emperor through shared ethical values and personal devotion. This approach aimed to create a stable and unified ruling class.

24. (C) A is true but R is false.
Chaitanya Mahaprabhu's teachings had a transformative impact on the religious life of Bengal and Odisha by emphasizing emotional devotion known as bhakti. He promoted the public chanting of God's name as the path to spiritual liberation. His movement was inclusive, moving away from intellectual Vedic study to focus on a passionate relationship with the divine, accessible to all.

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25. (C) A Sanskrit scholar who authored Dharmashastra treatises
Narayanabhatta was a distinguished Sanskrit scholar during the Mughal era, renowned for his contributions to Hindu legal and ritualistic literature. He authored several important Dharmashastra treatises that helped standardize religious practices among the Hindu community. His intellectual work reflects the continued vitality of traditional Sanskrit scholarship even during a period dominated by Persian court culture and vernacular devotional movements.

26. (A) P-3, Q-4, R-2, S-1
The Mughal period was marked by diverse spiritual leaders and scholars who shaped the cultural landscape. Gurunanak founded Sikhism based on nirguna bhakti, while Meerabai became an icon of saguna bhakti through her devotion to Krishna. Raghunandana was a prominent navya-nyaya scholar in Bengal, and Sheikh Ahmad Sirhindi led the orthodox naqshbandi silsilah, reflecting the era's complex religious.

27. (D) Abul Fazl
The concept of sulh-i kul was first formally articulated within the Mughal context by the court scholar and historian Abul Fazl. As a close confidant of Akbar, he integrated this philosophy

45. (C) Tulasidasa - Lord Rama
Tulasidasa is the most celebrated vernacular poet dedicated to Lord Rama, famously composing the Ramcharitmanas to make the epic accessible to the common people. In contrast, Suradasa and Meerabai were prominent figures in the Krishna bhakti tradition. These poets played a vital role in the religious life of the Mughal era by using regional languages to express deep spiritual.

46. (D) The mix of red sandstone carving and geometric patterns
The Keshava Das Temple in Vrindavan was a grand structure known for its impressive use of red sandstone and intricate carvings. It incorporated various architectural elements that reflected the artistic trends of the Mughal era, including sophisticated geometric patterns. Built during a period of cultural synthesis, the temple showcased the high level of craftsmanship and the fusion of regional architectural.

47. (A) Aurangzeb widely used Hindu deities on his standard currency.
While Akbar issued coins featuring figures like Ram and Sita and Jahangir included his own portrait, Aurangzeb did not use Hindu deities on his standard currency. In fact, Aurangzeb removed the Kalima from his coins to ensure that sacred text was not defiled by handling. Mughal coinage often reflected the specific religious and political ideologies of the individual emperors.

48. (B) A military-bureaucratic apparatus based on the Mansabdari system
To understand the Mughal aristocracy, one must recognize it as a structured military-bureaucratic apparatus based on the mansabdari system. This elite class was not solely hereditary but was instead organized into various ranks that determined status and salary. It was a composite group including diverse ethnic communities, all of whom owed direct allegiance to the emperor and served in various administrative.

49. (B) Complete colonization of the Mughal heartland in Delhi
The Portuguese arrival significantly affected the Mughal economy through the introduction of new crops and the disruption of traditional trade networks. They also imposed the cartaze system on maritime commerce. However, they did not colonize the Mughal heartland in Delhi. Their territorial control remained limited to coastal enclaves, while the interior of the subcontinent remained firmly under the imperial authority.

50. (A) Agricultural irrigation
The introduction and popularization of the pin-drum gearing mechanism, particularly in the form of the Persian wheel, primarily impacted the sector of agricultural irrigation. This mechanical device allowed for more efficient lifting of water from deep wells, enabling farmers to cultivate larger areas and improve crop yields. This technological advancement was a key factor in sustaining the agrarian economy of India.

51. (C) Akbar
Akbar actively supported the translation of the Mahabharata into Persian, which was titled the Razmnama, or the Book of War. This project was part of his broader effort to foster intellectual synthesis and mutual understanding between different religious communities. By commissioning such translations, Akbar provided his nobility with access to the great Indian epics, encouraging a more inclusive court culture.

52. (C) I, III, and IV only
The mashrut rank was a conditional mansab granted to nobles for performing specific duties or during times of crisis. Introduced during the reign of Aurangzeb, it allowed officials to maintain extra troops temporarily without permanently increasing their zat rank. This flexible arrangement helped the state manage urgent military requirements and administrative challenges while maintaining the overall structure of the mansabdari.

53. (A) Both Statement I and Statement II are correct
The du-aspa sih-aspa system was an important innovation within the mansabdari system introduced by Jahangir. This arrangement allowed a mansabdar to maintain double the number of required cavalrymen without an accompanying increase in his personal zat rank. By implementing this system, the emperor could effectively double the available military strength of specific nobles while controlling the overall cost of administration.

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architecture characterized by precise symmetry and rectilinear geometry. These gardens are typically divided into four quadrants by straight channels of flowing water and are enclosed within high walls. The plantation of flora within these quadrants is always orderly and symmetrical, rather than being arranged in an asymmetrical.

37. (C) The standardization of Islamic studies in Madrasas
The introduction of the dars-i nizami curriculum had a significant impact by standardizing the syllabus for Islamic studies in madrasas. Developed during a later period, it balanced traditional religious sciences with rational subjects like logic and philosophy. This educational framework provided a consistent training ground for scholars and administrators, ensuring a high level of intellectual development across various Islamic educational.

38. (B) An instrument for solving astronomical and time problems
The astrolabe was a sophisticated scientific instrument widely used in Mughal India for solving complex astronomical and time-related problems. It allowed scholars to determine the positions of celestial bodies, calculate time during the day or night, and establish the direction of Mecca. Its manufacture and use reflect the high level of scientific interest and technical proficiency present during the.

39. (D) Half a Tale
The title of the work Ardhakathanaka literally translates to Half a Tale. Written by Banarasidas in the seventeenth century, it is considered the first autobiography in the Hindi language. The narrative provides an honest and detailed account of the first fifty-five years of the author's life, offering unique insights into the social and economic experiences of a merchant.

40. (A) Pin-drum gearing (Persian wheel)
The pin-drum gearing mechanism, commonly associated with the Persian wheel or saqiya, was a crucial technological innovation popularized during the Mughal period for raising water from deep wells. By using animal power to turn a series of gears, this device significantly improved agricultural irrigation. Its widespread adoption helped increase crop production and supported the growth of the empire's agrarian.

41. (C) French - Lahore
While the Portuguese established themselves in Goa, the Dutch in Pulicat, and the English in Surat, the French were primarily based in coastal settlements like Pondicherry rather than inland cities like Lahore. European powers focused their early presence on coastal regions to control maritime trade routes. This geographical pattern was essential for their commercial operations and interactions with the empire.

42. (A) Positional astronomy and celestial mechanics
A historian studying Sawai Jai Singh's masonry observatories, known as Jantar Mantar, would primarily focus on his contributions to positional astronomy and celestial mechanics. Jai Singh sought to achieve greater accuracy in astronomical observations by using massive stone instruments instead of small metal ones. His work represents a significant attempt to synthesize traditional Islamic astronomical tables with indigenous Indian scientific.

43. (D) The Portuguese
The Portuguese were the first European power to establish a direct maritime trade route to India following Vasco da Gama's arrival in 1498. This discovery significantly impacted Mughal coastal trade by challenging existing Arab-controlled networks. The Portuguese established a naval presence that forced local and imperial merchants to navigate new commercial realities in the Indian Ocean during the sixteenth and seventeenth.

44. (D) Statement I is incorrect but Statement II is correct
The Spanish did not have a direct territorial impact on the Mughal Empire in North India, as their influence was mostly indirect through the global silver trade. However, the Portuguese were very active in the Indian Ocean, establishing the cartaze system to control maritime commerce. This system required merchant ships to purchase passes, effectively allowing them to monopolize trade.

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into the official imperial ideology, presenting the emperor as a just ruler who maintained balance and peace among all religious sects. This principle became central to the Akbarnama's narrative.

28. (B) I, II, IV, and V only
During the Mughal era, Persian served as the official court language, while vernacular literature flourished significantly. Tulasidasa wrote the Ramcharitmanas in Awadhi, and Banarasidas produced the first Hindi autobiography. Nobles like Abdur Rahim Khan-i-Khanan contributed to both Persian and Hindi. However, Suradasa was primarily a Braj Bhasha poet rather than a Persian writer, focusing his works on devotional Krishna themes.

29. (C) Religious syncretism
A researcher analyzing the blend of Persian architectural forms with local Indian decorative motifs is exploring the concept of religious and cultural syncretism. This synthesis is a hallmark of early Mughal architecture, where diverse traditions merged to create a unique style. This approach reflected the broader imperial policy of integrating various cultural elements to build a unified and inclusive state.

30. (D) Banarasidas - Padmavat
While Abul Fazl authored the Akbarnama and Badauni wrote the Muntakhab-ut-Tawarikh, the pairing of Banarasidas with the Padmavat is incorrect. Banarasidas is famous for writing the Ardhakathanaka, whereas the Padmavat was composed by the Sufi poet Malik Muhammad Jayasi. These works collectively represent the rich literary diversity of the period, ranging from official chronicles to vernacular poetry and memoirs.

31. (A) The Upanishads
Dara Shukoh, the eldest son of Shah Jahan, translated fifty Upanishads into Persian under the title Sirr-i-Akbar, meaning the Great Secret. He undertook this massive project because he believed these ancient Sanskrit texts contained the same monotheistic truths found in the Quran. His work aimed to find common spiritual ground between Islamic mysticism and Hindu philosophy during the seventeenth century.

32. (B) Abdur Rahim Khan-i-Khanan - Translation of Baburnama into Persian
Abdur Rahim Khan-i-Khanan was a versatile Mughal noble who made a significant literary contribution by translating the Baburnama from its original Chagatai Turkish into Persian. This translation made the founder's memoirs accessible to the wider Persian-speaking elite of the empire. In addition to this work, Rahim was also a celebrated poet in both Persian and the local Hindi vernacular.

33. (C) Statement I is correct but Statement II is incorrect
The Mughal school of miniature painting achieved its highest level of naturalism and portraiture during the reign of Jahangir, who was a passionate patron of the arts. Contrary to being banned, painting was actively encouraged by Akbar, who established a royal studio and invited many talented artists. This artistic tradition successfully synthesized various Persian and indigenous styles over several.

34. (B) It was entirely destroyed and leveled by Aurangzeb.
The Gobinda Deva Temple in Vrindavan was constructed during Akbar's reign by Raja Man Singh and represents a significant synthesis of Hindu and Mughal architectural styles. While Aurangzeb did order the removal of the temple's upper floors, the entire structure was not leveled or completely destroyed. It remains an important historical site showcasing the cross-cultural artistic exchanges of the.

35. (C) The inclusion of secular subjects like logic and math
To critically assess Akbar's educational reforms, one must look at his efforts to broaden the curriculum in madrasas. He introduced secular subjects such as logic, mathematics, and agriculture alongside traditional religious studies. This change aimed to prepare students for practical administrative roles in the empire rather than focusing solely on theology, reflecting his broader policy of rationalism and multi-cultural.

36. (D) Asymmetrical plantation of flora
The charbagh, or four-quarter garden, is a fundamental feature of Mughal landscape

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54. (A) Both A and R are true and R is the correct explanation of A.
The crisis of the jagirdari system is considered a major factor in the decline of the Mughal Empire due to a severe shortage of productive land assignments. As the number of mansabdars increased, especially in the late seventeenth century, there were not enough high-quality jagirs to go around. This be-jagiri led to intense competition among the nobility and reduced state stability.

55. (D) It was a system of crop-sharing.
In Mughal revenue administration, ghallabakshi refers to a traditional system of crop-sharing between the state and the cultivator. Under this method, the harvest was divided physically at the threshing floor based on agreed proportions. This was one of several recognized ways to assess and collect land revenue, particularly in regions where the more precise land measurement systems were not implemented.

56. (A) P-1, Q-4, R-2, S-3
The Mughal administration was managed by several key officials with specific responsibilities. The mir bakhshi served as the head of military and intelligence, while the sadr-us-sudur managed religious affairs and endowments. The mir saman was in charge of the royal workshops and household, and the diwan-i-ala functioned as the chief of revenue and finance, ensuring fiscal stability.

57. (B) The dadni (putting-out) system was prevalent among them.
Artisans during the Mughal period were highly skilled and often worked in imperial karkhanas or under the dadni system, where they received advances from merchants. While they were essential to the economy, their social status remained significantly lower than that of the nobility. Furthermore, they were not organized into modern trade unions but instead functioned within traditional caste-based guilds.

58. (A) I, II, and IV only
Slavery was a recognized institution in Mughal India, primarily involving domestic service rather than plantation labor. Eunuchs held significant roles in the royal harem, providing both security and administrative support. Economic hardships, such as famines, often led to people being sold into slavery. However, the labor market was not exclusively slave-based, as wage labor also existed in urban sectors.

59. (D) Increased merchant control over professional artisans
The emergence of the dadni system in the Mughal economy led to increased control by merchants over professional artisans. In this putting-out arrangement, merchants provided cash advances or raw materials to artisans to ensure a steady supply of specific goods, especially textiles for export. This system linked rural and urban producers directly to the global market while making them financially.

60. (A) II, IV, I, III
The chronological arrival of European trading companies began with the Portuguese establishment of the Estado da India in the late fifteenth century. They were followed by the Dutch East India Company and then the English East India Company in the early seventeenth century. The French East India Company was the last major power to arrive, establishing its presence much later.

61. (C) Revenue-free land grants for scholars and religious figures
The term madad-i-maash refers to revenue-free land grants awarded by the Mughal state to support scholars, religious figures, and the destitute. These grants were intended to provide a permanent source of income for individuals who contributed to the intellectual and spiritual life of the empire. While typically held for life, the emperor retained the legal right to modify them.

62. (D) Amalguzar - Revenue collector in a district
In the Mughal provincial administration, the amalguzar served as the primary revenue collector at the district or sarkar level. Other officials included the shiqdar, who managed law and order in a pargana, and the faujdar, who was responsible for regional military and security matters. The bitikchi was a subordinate official who handled detailed record-keeping and accounts within the department.

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role in the urban economy and were centers for technological exchange and the development of specialized craft production.

81. (B) The estimated revenue assessment
In Mughal revenue administration, the term jama refers to the estimated revenue assessment for a particular territory. This figure represented the total amount that the state expected to collect from the land. It was used as the basis for assigning jagirs to mansabdars. The accuracy of the jama was crucial for the stability and the overall efficiency of the finance.

82. (A) I and III only
The term hasil denotes the actual revenue collected by the state or a noble from a specific area. It was rarely equal to the estimated assessment, known as jama. The growing gap between the jama and the hasil was a significant factor that contributed to the be-jagiri and the overall crisis within the jagirdari system during the later empire.

83. (D) Statement I is incorrect but Statement II is correct
The Mughal nobility was not a hereditary institution; instead, mansabs were granted based on service and personal merit rather than birthright. Upon a noble's death, the law of escheat allowed the emperor to confiscate their property and wealth to settle outstanding debts to the state. This system ensured that the nobility remained dependent on the sovereign and restricted power.

84. (A) Both A and R are true and R is the correct explanation of A.
The Zabt system provided significant stability to both the Mughal state and the peasantry by fixing the revenue demand in cash. By using a ten-year average of crop yields and prices, it eliminated the uncertainty caused by arbitrary yearly fluctuations. This standardized approach ensured a predictable income for the treasury while protecting farmers from sudden increases in their annual tax.

85. (C) A local official keeping Pargana revenue records
In the Mughal agrarian system, the qanungo was a local official responsible for maintaining the revenue records at the pargana level. They held vital information regarding land ownership, crop yields, and historical tax rates. Their expertise was essential for the state to conduct accurate revenue assessments and ensure that the collection process remained consistent with established local customs and regulations.

86. (B) P-4, Q-3, R-2, S-1
The Mughal Empire was organized into several administrative layers, each with its own head. The subahdar governed a suba (province), while the faujdar was responsible for security in a sarkar (district). The shiqdar managed the pargana level, and the muqaddam served as the head of the village. this structured hierarchy ensured effective governance and revenue collection throughout the territories.

87. (D) Imperial Mansabdars
Modern historians like S. Nurul Hasan have identified several categories of zamindars, including primary zamindars, intermediary zamindars, and autonomous chieftains. These groups held varying degrees of local influence and revenue-collecting rights. While many zamindars were integrated into the imperial service, the rank of a mansabdar was an official appointment within the state bureaucracy and was not a category of.

88. (A) I, II, and IV only
During the Mughal era, a significant portion of the urban population consisted of wage laborers whose earnings were often limited to bare subsistence. While state-run karkhanas provided employment for many skilled workers, social mobility for this class remained extremely low. Most laborers functioned outside the nobility and were subject to economic pressures, although they were generally free to migrate.

89. (C) Its emotional appeal through music transcending caste
The Chaitanya movement spread rapidly throughout Bengal due to its powerful emotional appeal and its use of kirtan, or devotional music. By emphasizing a personal and passionate relationship with the Divine that transcended caste barriers, the movement resonated deeply with the common people. This inclusive approach

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72. (A) I, II, and IV only
Raghunandana was a distinguished orthodox scholar from Bengal who specialized in Navya-Nyaya and religious law. He authored the Ashtavimshati Tattva, a monumental work that standardized Hindu rituals and legal codes in the region. Although he was an influential intellectual, he did not oppose the Brahminical social order but instead sought to clarify and uphold its traditional legal ritualistic requirements.

73. (C) The mix of Persian, Indian, and European artistic styles
The origins of pietra dura inlay work in Mughal India reflect a complex synthesis of Persian, Indian, and European artistic styles. This technique, which involves embedding semi-precious stones into marble to create intricate floral designs, reached its peak under Shah Jahan. It demonstrates the era's cosmopolitan culture and the emperor's willingness to integrate diverse global aesthetic influences into his monumental.

74. (A) Both A and R are true and R is the correct explanation of A.
The historian Badauni was highly critical of Akbar's religious policies because he was an orthodox Sunni Muslim who viewed the emperor's syncretic approach as heretical. He believed that initiatives like the Ibadat Khana and the Din-i-Ilahi undermined the traditional authority of Islam. His secret chronicle, the Muntakhab-ut-Tawarikh, provides a valuable counter-perspective to the official and favorable imperial.

75. (D) Dutch - Chandernagore
While the Portuguese were in Hooghly, the French in Pondicherry, and the English in Madras, the settlement of Chandernagore was actually a major French base rather than a Dutch one. The Dutch primarily established their presence in other parts of Bengal and the Coromandel Coast. Identifying the correct headquarters is essential for understanding the geographical distribution of European commercial interests.

76. (B) P-4, Q-3, R-2, S-1
Several important texts define the literary history of the Mughal period. Abul Fazl wrote the Ain-i-Akbari, a detailed administrative record, while Badauni produced the Muntakhab-ut-Tawarikh. Banarasidas authored the first Hindi autobiography, Ardhakathanaka, and Suradasa composed the Sursagar, a collection of devotional poetry. These diverse works reflect the official, personal, and spiritual dimensions of the society and imperial culture.

77. (C) A standardized syllabus balancing rational and religious sciences
The most significant impact of the Dars-i Nizami was the creation of a standardized syllabus that effectively balanced rational and religious sciences. This curriculum became the foundation for Islamic education in South Asia, training generations of scholars and officials. By including subjects like logic and philosophy alongside theology, it provided a comprehensive intellectual framework that influenced the development of society.

78. (A) I, III, and IV only
During the Mughal period, technological developments included the use of matchlock and flintlock guns and the widespread utilization of the astrolabe for astronomical calculations. Emperors like Jahangir demonstrated a profound interest in natural history, documenting various flora and fauna. While some European devices were admired, others, like the mechanical clock, were not widely manufactured by local Indian.

79. (A) Fatehpur Sikri - Mix of Gujarati and Islamic designs
Fatehpur Sikri is a prime example of religious and cultural syncretism in Mughal architecture, featuring a unique blend of Islamic designs and indigenous Gujarati motifs. This synthesis reflected Akbar's policy of integrating diverse regional traditions into a unified imperial style. The use of traditional lintels and brackets alongside arches and domes showcases the creative fusion of different influences.

80. (B) An imperial workshop for manufacturing goods
In the Mughal period, a karkhana was an imperial workshop dedicated to manufacturing various goods for the royal household and the state. These units employed highly skilled artisans who produced luxury items, weapons, textiles, and other essential supplies. Karkhanas played a vital

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developed this tradition by favoring secular subjects and highly detailed naturalistic studies of flora and fauna. The art form continued to receive patronage throughout the seventeenth century.

99. (C) Buland Darwaza - Delhi
While the Gobinda Deva and Keshava Das temples are located in the Vrindavan region and Shalimar Bagh is in Lahore, the Buland Darwaza is not in Delhi. Instead, this massive gateway is located in Fatehpur Sikri, having been built by Akbar to commemorate his successful conquest of Gujarat. Identifying the correct locations is essential for understanding the spatial distribution of architecture.

100. (C) Statement I is correct but Statement II is incorrect
Mughal coinage was fundamentally bi-metallic, relying heavily on silver rupees and copper dams for various transactions. While the silver rupee was the primary unit of account, the copper dam was used for most everyday small-scale purchases in local markets. The gold mohur existed but was used primarily for ceremonial purposes or large-scale hoarding rather than common petty rural trade.

101. (C) Mir Saman
In the Mughal administrative hierarchy, the mir saman was the official responsible for the management of the imperial household and the state workshops, known as karkhanas. This role included supervising the production of goods, managing the royal stores, and ensuring the smooth functioning of the emperor's daily life. It was a position of significant trust and administrative importance.

102. (A) I, II, and III only
In the mansabdari system, the zat rank determined a noble's personal status and salary, while the sawar rank indicated the number of cavalrymen they were required to maintain. In the standard system, the sawar rank could never exceed the zat rank. These ranks were not always paid in cash; many nobles received land assignments or jagirs instead of currency.

103. (A) Both Statement I and Statement II are correct
Taqavi loans were agricultural credits provided by the Mughal state to peasants during times of distress or to encourage the expansion of cultivation. These loans were used to purchase seeds, cattle, and other essential farming supplies. By providing this financial support, the state aimed to ensure the stability of the agrarian economy and maintain a consistent flow of revenue.

104. (C) A is true but R is false.
Women of the Mughal royal family, such as Nur Jahan and Jahanara, possessed immense wealth and political influence. Contrary to the idea that they were dependent on charity, Islamic law of inheritance actually granted them specific property rights. They often controlled their own estates, engaged in maritime trade, and were significant patrons of architecture and literature, reflecting their agency.

105. (C) It was continuously cultivated and yielded crops every year.
Under Akbar's revenue system, land was categorized based on the frequency of its cultivation to determine fair tax rates. The polaj category referred to land that was cultivated every year and never left fallow. Because of its constant productivity, it was taxed at the highest standard rate. This systematic classification ensured that the revenue demand was closely aligned with output.

106. (A) P-3, Q-4, R-2, S-1
Several key documents provide insights into Mughal administration and culture. The Dastur-ul-Amal was an administrative manual, while the Mahzar was a decree of religious authority issued by Akbar. The Razmnama served as the Persian translation of the Mahabharata, and the Sirr-i-Akbar was Dara Shukoh's translation of the Upanishads, reflecting the era's deep intellectual synthesis and cross-cultural scholarly efforts.

107. (D) The tomb placement outside garden walls
The charbagh layout is defined by its precise symmetry, intersecting water channels, and its symbolism as an earthly paradise. In many famous examples, such as Humayun's Tomb and the Taj Mahal, the main mausoleum is placed within the garden itself, rather than outside

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allowed it to foster a sense of spiritual unity and brotherhood among various.

90. (A) I, II, IV, III
The chronological sequence of these significant religious figures begins with Gurunanak, the founder of Sikhism, followed by Chaitanya Mahaprabhu in Bengal. Meerabai, the celebrated Krishna devotee, lived during the sixteenth century, while Tulasidasa composed his major works later in the same century. Together, these individuals represent the vibrant spiritual developments that characterized the religious landscape of the Mughal.

91. (D) A non-transferable grant to a chief in his ancestral lands
A watan jagir is best defined as a non-transferable and hereditary land grant awarded to a local chief, typically a Rajput, within his ancestral domain. Unlike standard jagirs, which were frequently transferred between nobles, the watan jagir allowed chieftains to retain control over their traditional territories. This policy was essential for integrating powerful local rulers into the broader administrative framework.

92. (B) Dara Shukoh - Majma-ul-Bahrain (The Mingling of Two Oceans)
Dara Shukoh was a notable scholar who made a significant contribution with his work Majma-ul-Bahrain, which translates to The Mingling of Two Oceans. In this treatise, he explored the fundamental similarities between Islamic mysticism and Hindu Vedantic philosophy. His efforts were part of a broader intellectual attempt to find common spiritual ground between the two traditions during the seventeenth.

93. (C) Making religious epics accessible through vernacular language
By composing the Ramcharitmanas in the Awadhi dialect, Tulasidasa demonstrated the vital competency of making complex religious epics accessible to the common people. He moved away from the elite Sanskrit tradition to ensure that the message of devotion and ethical living could be understood by the masses. This approach significantly influenced popular Hinduism and the development of North Indian literature.

94. (D) Its support for the Wahdat-al-Wujud philosophy
The Naqshbandi Sufi order, introduced to India by Khwaja Baqi Billah and popularized by Sheikh Ahmad Sirhindi, was known for its strict adherence to Sharia. Unlike some other orders, it firmly rejected religious syncretism and the pantheistic philosophy of wahdat-al-wujud. Instead, the order promoted the concept of wahdat-al-shuhud, emphasizing the absolute distinction between the Creator and the created world.

95. (A) Banarasidas - Arabic travelogues
While Abul Fazl is famous for his Persian prose and Suradasa for his Braj Bhasha poetry, the pairing of Banarasidas with Arabic travelogues is incorrect. Banarasidas is primarily known for his autobiography, Ardhakathanaka, written in the Hindi vernacular. Abdur Rahim Khan-i-Khanan is also correctly recognized for his significant contributions to Hindi literature through his celebrated dohas or couplets.

96. (B) A hall for religious discussions opened to all faiths
The Ibadat Khana, or House of Worship, was a hall built by Akbar at Fatehpur Sikri to host religious discussions. Initially intended for Muslim scholars, it was later opened to representatives of all major faiths, including Hindus, Christians, Jains, and Zoroastrians. This institution played a crucial role in Akbar's personal quest for truth and his policy of universal religious.

97. (B) Ardhakathanaka
A researcher interested in the earliest autobiographical writing by an ordinary merchant in Hindi would need to analyze the Ardhakathanaka. Written by Banarasidas in the seventeenth century, this text provides a rare and valuable firsthand account of the daily life, business dealings, and personal reflections of a member of the merchant class, rather than focusing on the lives of royalty.

98. (B) II, III, and IV only
The Mughal school of painting was heavily influenced by Persian Safavid art during its inception. Under Akbar, Indian artists like Daswant and Basawan flourished, creating a unique synthesis of styles. Jahangir further

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63. (A) Maintaining law and order in a Sarkar
A Mughal noble appointed as a faujdar was primarily responsible for maintaining law and order within a specific administrative division known as a sarkar. This role required military competency, as the faujdar commanded a contingent of troops to suppress local rebellions and ensure the safe passage of revenue. They acted as the executive arm of the state at the regional.

64. (B) The village community was highly egalitarian.
Rural society during the Mughal period was far from egalitarian; it was deeply stratified by caste and economic status. Peasants were divided into various groups, such as the wealthy khudkasht and the migratory pahikasht. Village headmen like the muqaddam enjoyed significant privileges, while moneylenders played a vital role in providing credit. Social hierarchy and inequality were fundamental features.

65. (B) Zeb-un-Nissa - Commanded imperial artillery units
While Gulbadan Begum wrote the Humayunnama and Jahanara designed the layout of Chandni Chowk, the claim that Zeb-un-Nissa commanded imperial artillery units is incorrect. Zeb-un-Nissa, the daughter of Aurangzeb, was actually a renowned poet and scholar. Nur Jahan is correctly identified as a powerful political figure who formed a dominant junta and significantly influenced the administration during Jahangir's reign.

66. (A) The use of vernacular languages reaching the common people
The success of the Bhakti movement during the Mughal period was largely due to the use of vernacular languages, which made spiritual messages accessible to the common people. By composing hymns and poetry in regional dialects like Awadhi, Braj Bhasha, and Bengali, saints were able to bypass the elite Sanskrit tradition and connect directly with the masses, fostering widespread devotion.

67. (C) The Mahzar (Infallibility Decree)
To resolve intellectual and religious disputes between orthodox Islamic factions and his own liberal policies, Akbar relied on the Mahzar, also known as the Infallibility Decree. Issued in 1579, this document authorized the emperor to choose between different interpretations of Islamic law if the ulema could not agree. This strategic move strengthened the emperor's authority over religious and temporal matters.

68. (D) He strongly supported the caste system as a social necessity.
Gurunanak's teachings focused on the oneness of a formless God and the practice of naam japna, or chanting the holy name. He emphasized inner spiritual devotion over empty rituals and pilgrimages. Significantly, he was a staunch critic of the caste system, advocating for social equality and the dignity of all human beings regardless of their birth or traditional status.

69. (C) Political friction, state executions, and militarization
The growing rift between the Mughal state and the Sikh Gurus during the seventeenth century was primarily caused by political friction and the state's increasingly hostile policies. The execution of Guru Arjan and later Guru Tegh Bahadur led to the progressive militarization of the Sikh community. This conflict transformed a devotional movement into a potent political force challenging imperial authority.

70. (C) Statement I is correct but Statement II is incorrect
Meerabai was a royal Rajput princess who famously rejected the comforts of palatial life to dedicate herself to the devotion of Lord Krishna. However, her poetry was not composed in classical Sanskrit; instead, she used the vernacular dialects of Rajasthani and Braj Bhasha. This choice of language allowed her emotional and accessible hymns to resonate deeply across North India.

71. (D) Ramcharitmanas
The Ramcharitmanas is considered the magnum opus of Tulasidasa and has fundamentally shaped popular Hinduism in North India. By retelling the story of Lord Rama in the Awadhi dialect, Tulasidasa brought the epic within reach of the general public. This work emphasize bhakti and ethical living, remaining a central text for religious practice and cultural identity for centuries.

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its walls. This integration of architecture and landscape is a key characteristic of the Mughal garden-tomb.

108. (B) I, III, and IV only
The European presence in India led to the introduction of new crops and a significant increase in textile exports due to bullion imports. The Portuguese utilized their naval strength and the cartaze system to control the spice trade. However, they did not establish large territorial empires during Akbar's reign, and the French were not the first European power to.

109. (C) High European demand for Indian calicoes and chintz
In the seventeenth century, European trading interest shifted from spices to Indian textiles due to the immense demand for Indian cotton goods like calicoes and chintz. These products were highly prized in Europe for their quality and affordability. The English and Dutch companies expanded their operations to meet this demand, leading to a significant increase in textile production throughout the subcontinent.

110. (A) I, III, II, IV
The chronological construction of these Mughal monuments begins with Humayun's Tomb in Delhi during the early reign of Akbar. This was followed by the Buland Darwaza at Fatehpur Sikri. The Taj Mahal was built later under Shah Jahan as a magnificent mausoleum for his wife. Finally, the Badshahi Mosque in Lahore was constructed during the reign of Aurangzeb in the late seventeenth.

111. (D) Land with revenue reserved for the imperial treasury
In the Mughal agrarian system, the term khalisa refers to the land whose revenue was reserved directly for the imperial treasury. This was distinct from jagir land, which was assigned to nobles for their salaries. The state aimed to maintain a significant portion of its territory as khalisa to ensure a steady cash income for central administrative and military expenses and royal.

112. (B) Shah Jahan - Jahanara Begum
Jahanara Begum was the influential daughter of Shah Jahan and played a prominent role in the royal court, including patronizing significant architectural projects. In contrast, Nur Jahan was associated with Jahangir, and Mumtaz Mahal was the wife of Shah Jahan. Gulbadan Begum, the author of the Humayunnama, was the daughter of Babur and the sister of the second emperor, Humayun.

113. (C) Integrating Rajput chiefs into the imperial framework
The watan jagir system was primarily utilized as a strategic tool for integrating powerful Rajput chiefs into the Mughal imperial framework. By allowing these rulers to retain hereditary control over their ancestral lands, the emperors ensured their loyalty while bringing them into the state bureaucracy. This policy helped stabilize the empire by creating a strong alliance between the central authority and local.

114. (D) Social mobility was completely impossible for anyone born outside the nobility.
Social hierarchy during the Mughal period was characterized by the nobility at the top and laborers at the bottom, but social mobility was not completely impossible. While birth often determined status, individuals could occasionally rise through the ranks through military service, commercial success, or administrative talent. The emergence of a professional middle class also demonstrates that there were pathways for advancement outside.

115. (A) Suradasa - Maharashtra
While Chaitanya was influential in Bengal, Meerabai in Rajasthan, and Gurunanak in Punjab, the pairing of Suradasa with Maharashtra is incorrect. Suradasa was a prominent poet of the Braj region in North India, particularly around Agra and Mathura. Saints like Tukaram and Namdev were the actual leading figures of the Bhakti movement in Maharashtra, focusing on the devotion to Lord.

116. (B) To foster understanding and synthesis among the nobility
Akbar's patronage of the translation of Sanskrit texts into Persian was intended to foster intellectual synthesis and mutual understanding among the diverse members of the Mughal nobility. By providing access to the great Indian epics and philosophical treatises, the emperor aimed to create a more inclusive court culture,

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allowed the Mughal state to incorporate powerful local chieftains into the imperial system without removing them from their historical lands. These grants were not usually awarded to non-Rajput nobles in the Deccan but were specific to groups in Rajasthan.

188. (A) I, II, IV, and V only
The Zabt system, introduced by Raja Todar Mal, required the accurate measurement of land and categorized it based on productivity. It established fixed cash rates per bigha, providing a standardized revenue assessment that replaced arbitrary demands. While it was widely implemented in the core Mughal provinces, it was not the standard system in outlying regions like Bengal.

189. (A) Expansion of commerce, Karkhanas, and administrative needs
Significant growth in urbanization during the Mughal period was driven by the expansion of commerce, the proliferation of state-run karkhanas, and the increasing needs of the imperial administration. The presence of the royal court and the wealthy nobility in cities created immense demand for luxury goods, services, and specialized labor, attracting artisans, merchants, and professionals to urban centers.

190. (A) II, I, III, IV
The chronological sequence of Akbar's administrative reforms begins with the abolition of the pilgrimage tax early in his reign. This was followed by the introduction of the mansabdari system to structure the military and bureaucracy. Later, the promulgation of the Mahzar strengthened his religious authority, and the sequence concludes with the implementation of the Ain-i-Dahsala for stable revenue.

191. (A) A traditional Islamic educational curriculum
The term Dars-i Nizami refers to a traditional Islamic educational curriculum that became standardized in South Asia during the later Mughal period. Developed by Mulla Nizamuddin Sihalivi, it balanced religious studies with rational subjects like logic and philosophy. This comprehensive syllabus provided a consistent training ground for generations of scholars and officials, influencing the intellectual landscape for centuries to.

192. (C) Chaitanya - Achintya Bheda Abheda
Chaitanya Mahaprabhu is correctly associated with the philosophy of Achintya Bheda Abheda, which explores the inconceivable simultaneous oneness and difference between the individual soul and God. Other figures have different philosophical roots; for instance, Gurunanak followed the nirguna tradition, while Tulasidasa's work is deeply rooted in saguna bhakti dedicated to Lord Rama, reflecting the diverse spiritual.

193. (D) Sheikh Ahmad Sirhindi
A scholar studying the Naqshbandi tradition in India would primarily analyze the works and teachings of Sheikh Ahmad Sirhindi. As a leading figure of this conservative Sufi order, he strongly advocated for the restoration of traditional Islamic orthodoxy and opposed the liberal, syncretic policies of the court. His influential treatises shaped the religious and intellectual direction of the order.

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194. (B) It was unknown in India before the arrival of the British
The Persian wheel, or saqiya, was a highly effective mechanical device used for lifting water from deep wells, powered by animals. While it was common in North India during the Mughal period and significantly aided agricultural irrigation, it was certainly not unknown before the arrival of the British. This technological innovation was already well-established and essential to agrarian life.

195. (A) Banarasidas - Sirr-i-Akbar
While Tulasidasa wrote the Kavitawali, Rahim composed the Rahim Satsai, and Abul Fazl authored the Ain-i-Akbari, the pairing of Banarasidas with Sirr-i-Akbar is incorrect. Sirr-i-Akbar was actually the work of Dara Shukoh, who translated the Upanishads into Persian. Banarasidas is instead famous for his autobiography, the Ardhakathanaka, which provides a unique merchant's perspective on the seventeenth century.

196. (B) To visually propagate the ideology of Sulh-i Kul
Akbar's introduction of religious syncretism in coinage, such as issuing coins with the images of Ram and Sita, was intended to visually propagate the ideology of Sulh-i Kul. By using familiar

design. Built using red sandstone, the structure demonstrates the artistic cross-pollination that occurred during the Mughal period. This synthesis highlights the creative exchange between different regional and religious traditions under imperial state patronage.

126. (A) P-3, Q-1, R-2, S-4
Many scholars and scientists made significant contributions during the Mughal period. Sawai Jai Singh built the masonry observatories known as Jantar Mantar. Fathullah Shirazi was an inventive polymath who developed mechanized devices and a multi-barreled cannon. Abul Fazl compiled the official Akbarnama, and Dara Shukoh authored the Majma-ul-Bahrain, reflecting the era's diverse intellectual and technical advancements in various fields.

127. (C) The destruction of newly built temples during Aurangzeb's reign
Mughal history includes many examples of religious syncretism, such as the translation of Sanskrit texts and the inclusion of Rajput styles in imperial architecture. Akbar also issued coins featuring Hindu deities. However, the destruction of newly built temples during the reign of Aurangzeb represented a shift toward more orthodox and less syncretic policies, reflecting the complex and changing religious dynamics.

128. (A) I, III, and IV only
During the Mughal period, vernacular literature flourished with support from various social classes. Abdur Rahim Khan-i-Khanan wrote popular Hindi dohas, and Suradasa composed devotional poetry in Braj Bhasha. Banarasidas's Ardhakathanaka provided unique insights into merchant life. Contrary to the idea that it was only for the lower classes, Tulasidasa wrote in Awadhi to reach the masses, making spiritual epics.

129. (B) Bullion imports by European companies for textiles
The massive influx of silver into the Mughal Empire was primarily driven by bullion imports from European trading companies. As European demand for Indian textiles and spices grew, they had to pay for these goods with gold and silver from the New World. This extensive trade monetized the economy, stimulated production, and connected the subcontinent to emerging global commercial networks.

130. (A) I, III, II, IV
The evolution of religious policy under the Mughals began with Akbar's abolition of the pilgrimage tax, followed by the establishment of the Ibadat Khana for religious dialogue. Later, he founded the spiritual order known as Din-i-Ilahi. The sequence concludes much later with the re-imposition of the jizya tax by Aurangzeb in 1679, marking a significant departure from earlier inclusive imperial.

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131. (A) A noble paid in cash rather than through a Jagir
In the context of the mansabdari system, the term naqad refers to a noble who was paid his salary directly in cash rather than being assigned a jagir, or land revenue grant. While many high-ranking officials preferred jagirs for their prestige and long-term income, several members of the administration were maintained as naqadi, especially those serving in the imperial court.

132. (A) Charbagh - Four-quartered garden
The charbagh is a defining feature of Mughal architecture, consisting of a symmetrical four-quartered garden divided by water channels. Other terms include pietra dura, which refers to the intricate technique of inlaying semi-precious stones in marble, and chhatri, a decorative domed pavilion. These elements collectively contributed to the distinct and refined aesthetic style that characterized imperial Mughal buildings and garden designs.

133. (C) The indigenous banking and bill of exchange network
A historian analyzing the hundi system in Mughal India is examining the sophisticated indigenous banking and bill of exchange network. Hundis were financial instruments that allowed merchants to transfer money across long distances without the physical transport of coins. This system was essential for the expansion of internal trade and reflects the highly developed commercial and financial practices of the Mughal.

170. (A) I, II, III, IV
The chronological order of these significant literary figures begins with Suradasa, who composed devotional poetry in the early sixteenth century. He was followed by Tulasidasa, the author of the Ramcharitmanas. Banarasidas wrote his autobiography in the mid-seventeenth century, while Dara Shukoh's scholarly and philosophical translations were completed toward the end of his life, representing the late intellectual peak of the era.

171. (B) A conservative Sufi order prominent in the later period
The term Naqshbandi refers to a conservative Sufi order that became prominent during the later Mughal period. Known for its strict adherence to Sharia and its emphasis on silent zikr, the order firmly opposed the syncretic and liberal policies of the imperial court. Leaders like Sheikh Ahmad Sirhindi sought to restore traditional Islamic orthodoxy and influence the religious direction.

172. (A) Keshava Das Temple - Mathura/Vrindavan region
The Keshava Das Temple is correctly associated with the Mathura and Vrindavan region, reflecting the important religious architecture of that area. In contrast, the Jama Masjid uses arches rather than being purely trabeate. The Buland Darwaza commemorates the conquest of Gujarat, not Bengal, and while Humayun's Tomb is a masterpiece, the earliest extensive use of pietra dura is found.

173. (B) Blend of Persian arches and indigenous Rajput elements
Analyzing the architectural structure of Fatehpur Sikri reveals a sophisticated competency in blending Persian arches and domes with indigenous Rajput elements. This synthesis created a unique imperial style that reflected Akbar's broader policy of cultural and religious inclusion. The use of traditional Indian lintels, brackets, and decorative motifs alongside Islamic forms highlights the creative and collaborative nature of construction.

174. (B) The immediate adoption of the printing press by the court
While Mughal India successfully utilized the spinning wheel and various water-lifting devices like the Persian wheel, the imperial court did not immediately adopt the printing press. High-quality astrolabes were indeed manufactured in cities like Lahore. However, the traditional scribal culture remained dominant, and the printing press, introduced by Europeans, did not see widespread use or official patronage for decades.

175. (C) Muqaddam - Imperial judge
Within the Mughal agrarian structure, khudkasht were resident farmers, and pahikasht were non-resident contract cultivators. The amalguzar served as a regional revenue collector. However, the pairing of the muqaddam with the role of an imperial judge is incorrect. The muqaddam was actually the village headman responsible for local administration and revenue collection at the most basic rural.

176. (B) A composite class of diverse groups held by the Mansabdari system
The Mughal aristocracy is best described as a composite class consisting of diverse ethnic and religious groups, all integrated through the mansabdari system. This elite was not purely hereditary but was organized into ranks that determined each individual's status, salary, and military obligations. This structured hierarchy ensured that the nobility remained a professional and heterogeneous group directly loyal.

177. (B) Firsthand account of a merchant's life in vernacular language
Banarasidas's Ardhakathanaka demonstrates the unique competency of providing a rare and honest firsthand account of a merchant's life in the vernacular language. Moving away from official royal chronicles, this text offers personal insights into the economic struggles, religious beliefs, and social experiences of the middle class. It serves as a vital historical document for understanding non-elite historical.

178. (A) I, II, III, and V only
Sawai Jai Singh's observatories, built in the eighteenth century, used massive masonry instruments to achieve greater precision in celestial measurements. These projects were heavily influenced by Islamic observational traditions. While he prioritized these large-scale structures, he did not completely ignore

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143. (D) Statement I is incorrect but Statement II is correct
In the mansabdari system, the zat rank determined a noble's personal salary, status, and position at the court, while the sawar rank indicated the number of cavalrymen they were required to maintain. It was the zat rank, not the sawar, that primarily dictated a noble's place in the official imperial hierarchy. Together, these two ranks defined administrative and military.

144. (A) Both A and R are true and R is the correct explanation of A.
The Bhakti movement during the Mughal period significantly fostered the growth of vernacular languages because saints chose to preach in the dialects of the common masses. By using regional languages like Awadhi and Braj Bhasha, they made spiritual messages more accessible and relatable. This choice not only helped spread their teachings but also stimulated a vibrant literary tradition.

145. (B) Spiritual orders transmitting mystical teachings
Sufi silsilahs in Mughal India were spiritual orders or lineages dedicated to transmitting mystical teachings and practices. They played a vital role in the religious and social life of the empire, often attracting followers from diverse backgrounds. These orders, such as the Chishtis and Naqshbandis, fostered a culture of devotion and provided a bridge between formal theology and personal experience.

146. (A) P-3, Q-1, R-2, S-4
The Mughal period saw a rich diversity of literature in multiple languages. The Ramcharitmanas was composed in Awadhi, while the original memoirs of Babur, the Baburnama, were written in Chagatai Turkish. Dara Shukoh translated the Upanishads into Persian as Sirr-i-Akbar. The Padmavat, a famous Sufi poem, was written in a blend of dialects, reflecting the era's linguistic synthesis and spiritual.

147. (C) Artillery was solely managed by Rajput generals.
Mughal artillery was a crucial part of their military success, famously used by Babur at the First Battle of Panipat. The empire developed both heavy siege guns and lighter matchlocks. While Rajput nobles served in the military, the artillery was not exclusively managed by them; the state often employed diverse experts, including European gunners, to operate and maintain these weapons.

148. (A) I, III, and V only
The European presence in India led to important changes, such as the Portuguese introduction of the printing press and the Dutch export of saltpeter from Bihar. European demand also stimulated the textile industry. However, the English did not monopolize land revenue by 1600, and European architectural styles did not replace Mughal architecture, which continued to flourish with its distinct characteristics.

149. (B) Fierce European competition and Mughal hostility
The decline of Portuguese influence in India by the seventeenth century was primarily caused by fierce competition from other European powers, particularly the Dutch and English. Additionally, the Mughal state became increasingly hostile toward Portuguese attempts to monopolize trade and their religious policies. This combination of external commercial pressure and internal political resistance weakened the Portuguese position and ended their early dominance.

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150. (A) I, II, IV, III
The chronological compilation of these significant Mughal texts begins with the Baburnama in the early sixteenth century. This is followed by the Ain-i-Akbari during Akbar's reign. The Ardhakathanaka, the first Hindi autobiography, was written in the mid-seventeenth century. Finally, Dara Shukoh's Sirr-i-Akbar, the translation of the Upanishads, was completed toward the end of his life, representing late intellectual work.

151. (B) A revenue farmer contracted to pay the state a fixed sum
An ijaradar refers to a revenue farmer who entered into a contract with the Mughal state to pay a fixed sum in exchange for the right to collect land revenue from a specific territory. This system became increasingly common as the central administration sought immediate funds. While it simplified collection for the state, it often resulted in the exploitation of the.

152. (C) Banjar - Land uncultivated for 5 years or more
In the Mughal revenue system, land was categorized to determine tax rates based on productivity. Banjar correctly refers to land that remained uncultivated for five years or more. In contrast, polaj was land cultivated every year, while parauti was left fallow for a year or two, and chachar was left fallow for three to four years before being.

153. (A) Land measurement vs. actual crop division
A student comparing the Zabt and Batai systems is analyzing the competency involved in different revenue assessment methods. Zabt relied on precise land measurement and statistical data on yields and prices. In contrast, Batai was a more traditional system based on the actual physical division of the crop between the state and the cultivator at the time of harvest.

154. (C) The ranks were strictly hereditary and passed down to the eldest son.
The mansabdari system was a unique military-bureaucratic hierarchy where nobles could hold both civil and military responsibilities. While it included diverse ethnic groups and offered pay in cash or jagirs, the ranks were not strictly hereditary. A son did not automatically inherit his father's rank; instead, each appointment and promotion was based on service and the emperor's discretion.

155. (C) Raghunandana - Prominent Sufi mystic of the Qadiri order
While Faizi was a poet laureate, Badauni translated the Ramayana, and Narayanabhatta was a Dharmashastra expert, the pairing of Raghunandana with the Sufi mystic tradition is incorrect. Raghunandana was actually a renowned orthodox Hindu scholar from Bengal who focused on religious law and the Navya-Nyaya school of logic. His work standardized Hindu rituals and legal codes during the period.

156. (B) Integrating them into the nobility and forming alliances
The success of Akbar's Rajput policy was primarily due to his strategy of integrating Rajput chiefs into the Mughal nobility and forming strong matrimonial and political alliances. By respecting their traditional authority and giving them high mansabdari ranks, he transformed former rivals into loyal supporters of the empire. This policy provided the Mughal state with a reliable military base.

157. (B) Fostering peaceful coexistence among diverse religions
Understanding the concept of Sulh-i Kul requires the competency to foster peaceful coexistence among people of diverse religious and cultural backgrounds. This policy of universal peace was central to Akbar's administration, aiming to create a harmonious society where different faiths could thrive without state-sponsored discrimination. It represents an intellectual move toward a more inclusive and stable imperial ideology.

158. (A) I, III, and IV only
The Mughal economy featured thriving urban centers driven by administrative needs and royal patronage. Financial networks were supported by sarrafs, who acted as money changers and bankers. State-run karkhanas produced luxury goods for the court. Contrary to complete isolation, India was deeply integrated into global trade, and although monsoons were vital, various artificial irrigation methods like the Persian wheel existed.

159. (B) Shortage of Jagirs due to influx of Deccan nobles
The primary cause of the jagirdari crisis during Aurangzeb's reign was a severe shortage of productive land assignments relative to the growing number of mansabdars. The influx of many new nobles from the Deccan region increased the demand for jagirs beyond the available supply. This be-jagiri led to instability within the nobility and weakened the overall administrative structure of the.

160. (C) Statement I is correct but Statement II is incorrect
Mughal miniature painting is celebrated for synthesizing Persian artistic grace with Indian vibrant colors and naturalism. Contrary to being absent, religious syncretism is frequently reflected in these miniatures, which often depict scenes from Hindu epics, Sufi saints, and diverse cultural practices. This artistic tradition served as a visual representation of the cosmopolitan and inclusive atmosphere promoted by the court.

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161. (B) Nomadic traders transporting bulk goods on pack animals
The term banjara refers to a community of nomadic traders who played a crucial role in medieval and early modern India by transporting bulk goods on pack animals. They moved essential commodities like salt and grain across vast distances, often accompanying the Mughal armies during campaigns to ensure a steady supply of provisions. Their mobility was vital for internal commerce.

162. (A) I, III, and IV only
In Mughal society, polygamy was common among the elite, while lower-class women actively participated in agricultural and artisanal work to support their families. High-caste Hindu communities often faced restrictions on divorce and widow remarriage. Although Akbar attempted to discourage it, the practice of sati was not entirely unknown, reflecting the complex and varied social realities for women.

163. (C) Statement I is correct but Statement II is incorrect
Under the Zabt system, detailed records of crop yields and prices were maintained in official schedules known as dastur-ul-amal. However, the state typically demanded its share of the revenue in cash rather than in kind. By fixing the tax rate based on land measurement and historical data, the system provided a stable and predictable income for the treasury.

164. (A) Both A and R are true and R is the correct explanation of A.
European trading companies were forced to import large quantities of gold and silver into India because their own goods were not in high demand. In contrast, Indian products like textiles and spices were highly sought after in Europe. This trade imbalance meant that bullion was the only effective way to pay for the high-quality manufactured goods produced by artisans.

165. (B) It balanced religious and rational sciences in Madrasas
The Dars-i Nizami was a significant educational reform that balanced religious and rational sciences within the madrasa curriculum. By including subjects like logic, philosophy, and mathematics alongside traditional theology, it provided a comprehensive and standardized training for students. This intellectual framework became the standard for Islamic education across South Asia, shaping the minds of scholars and administrators for generations.

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166. (A) P-2, Q-1, R-4, S-3
The Mughal economy and administration were defined by several key terms. Dadni was a putting-out system where merchants gave advances to artisans, while a hundi served as a bill of exchange for transferring money. Taqavi referred to agricultural loans provided by the state to assist farmers, and the jizya was a poll tax collected from non-Muslim subjects.

167. (C) Reliance on trabeate structures without arches
Mughal architecture under Shah Jahan is renowned for its exquisite symmetry, proportion, and the extensive use of white marble with pietra dura inlay work. While earlier styles sometimes used trabeate structures, the era of Shah Jahan relied heavily on sophisticated arches and domes. These elements were central to creating the refined and majestic aesthetic seen in monuments like the Taj.

168. (A) I, III, and IV only
Akbar established a translation bureau at Fatehpur Sikri to promote cultural understanding, and Dara Shukoh later translated fifty Upanishads as Sirr-i-Akbar. These projects aimed to find common spiritual ground between different traditions. While Badauni did translate the Ramayana, he did so with personal reluctance due to his orthodox views. State patronage for such projects declined significantly during Aurangzeb's.

169. (B) Restricted mobility for elite women with indirect influence
The introduction of purdah in the upper echelons of Mughal society resulted in restricted physical mobility for elite women, confining them primarily to the zenana. However, this did not eliminate their influence; many royal women wielded significant power indirectly through political advice, economic activities, and patronage of the arts. This seclusion created a distinct social space while maintaining their status.

reducing religious prejudice and strengthening the ideological unity of his heterogeneous and diverse empire.

117. (B) Standardizing revenue assessment across diverse zones
By executing the Zabt system, Raja Todar Mal demonstrated his exceptional competency in standardizing revenue assessment across diverse agricultural zones. He utilized detailed measurements and statistical data to create a predictable and fair taxation system. This administrative achievement provided the Mughal state with a stable financial foundation and helped reduce the arbitrary nature of local tax collection for the treasury.

118. (D) Emphasis on ecstatic music and dance (Sama)
The Naqshbandi Sufi order is characterized by its strict adherence to Sharia and its rejection of religious syncretism. Unlike many other Sufi orders, it emphasizes silent zikr, or the remembrance of God, rather than the use of ecstatic music and dance, known as sama. This preference for sobriety and legalism reflects the order's commitment to maintaining traditional Islamic orthodoxy.

119. (C) Dara Shukoh
The philosophical concept of wahdat-ul-wujud, which emphasizes the unity of all existence, fundamentally influenced Dara Shukoh's spiritual quest. This pantheistic perspective led him to seek common ground between the mystical traditions of Islam and Hinduism. He believed that the core truths of both faiths were essentially the same, a conviction that drove his extensive work in translating Sanskrit scriptures.

120. (A) Both Statement I and Statement II are correct
Sawai Jai Singh's masonry observatories, or Jantar Mantars, were built with massive stone instruments to ensure greater precision in astronomical measurements. These structures were intended to produce more accurate celestial tables. In addition to his architectural work, Jai Singh also contributed to scholarship by translating classical texts like Ptolemy's Almagest into Sanskrit, bridging different scientific and mathematical traditions across cultures.

121. (C) Crop sharing between the state and the cultivator
The terms batai and ghallabakshi refer to a traditional method of land revenue collection based on crop sharing between the state and the cultivator. Under this system, the actual harvest was divided into predetermined portions, providing a flexible way to determine the tax obligation. This method was commonly used in various parts of the Mughal Empire before more rigid systems.

122. (A) I, II, and III only
Zamindars held a pivotal role in the rural hierarchy, possessing hereditary rights to collect land revenue and often maintaining their own armed contingents. They were the apex of the socio-economic structure in the countryside. While they were vital intermediaries for the state, they were not always subservient and frequently engaged in local revolts or resistance against the central Mughal authority.

123. (C) Statement I is correct but Statement II is incorrect
The Mughal economy was highly monetized, which greatly facilitated both internal and external trade. While the copper dam was common for daily transactions, the standard silver rupee served as the fundamental unit of the empire's monetary system. The presence of high-quality silver currency allowed for efficient tax collection and large-scale commercial activities, connecting India to global trade networks.

124. (C) A is true but R is false.
The introduction of the Dars-i Nizami curriculum had a significant impact on Islamic education by standardizing the syllabus used in madrasas. However, it did not shift the focus entirely away from theology to western sciences. Instead, it carefully balanced traditional religious studies with rational sciences like logic and philosophy, providing a comprehensive intellectual training that remained deeply rooted in Islamic tradition.

125. (B) It uses Mughal features like vaults and radiating arches
The Gobinda Deva Temple in Vrindavan is an exceptional example of architectural syncretism, incorporating Mughal features like vaults and radiating arches into a traditional Hindu temple

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European developments, even translating some Western scientific texts. The Jantar Mantar in Delhi remains one of his most famous structures.

179. (B) Merchants securing textile supply by providing cash advances
The primary cause of the dadni system was the desire of merchants to secure a reliable supply of textiles and other goods for export. By providing cash advances to artisans, merchants could control the production process and ensure that products were manufactured according to their specific requirements. This arrangement linked individual producers to global trade but also increased their dependency.

180. (C) Statement I is correct but Statement II is incorrect
The Mughal Empire saw the emergence of a distinct middle class consisting of professionals, merchants, and petty officials who thrived due to commercial expansion. However, this group did not enjoy the same political and military privileges as the high-ranking mansabdari nobility. Their influence was primarily economic and social rather than being rooted in the formal imperial structure.

181. (B) Four gardens
The term charbagh literally translates to four gardens, referring to a symmetrical layout where a garden is divided into four equal quadrants by intersecting water channels. This design is a hallmark of Mughal landscape architecture and was intended to symbolize the four rivers of paradise described in Islamic tradition, creating a harmonious and aesthetically pleasing environment for palaces.

182. (A) I, II, and IV only
Dara Shukoh made significant intellectual contributions by translating the Bhagavad Gita and fifty Upanishads into Persian. He believed that these Sanskrit texts contained monotheistic truths similar to those found in the Quran, identifying the Upanishads as the hidden book. His goal was not to prove Islamic supremacy but to find universal spiritual ground between the mystical traditions.

183. (D) Statement I is incorrect but Statement II is correct
Contrary to the idea that vernacular languages suffered under the official use of Persian, regional dialects like Awadhi, Braj Bhasha, and Bengali flourished during the Mughal period. Significant literary works like the Ramcharitmanas and the devotional poetry of Chaitanya's followers were produced during this era. The use of regional languages by Bhakti and Sufi saints ensured a rich tradition.

184. (A) Both A and R are true and R is the correct explanation of A.
The Gobinda Deva Temple in Vrindavan is a prime example of architectural syncretism because it incorporates Mughal features like intersecting arches and a vaulted ceiling into a traditional Hindu design. Built by Raja Man Singh under Akbar's patronage, the structure demonstrates the creative exchange and cultural synthesis that characterized the period, blending diverse regional and imperial styles.

185. (B) Used for domestic tasks while free nobles held power
Slaves in the Mughal administrative apparatus were primarily utilized for domestic tasks, security roles in the royal harem, and as skilled artisans in imperial workshops. While they were important for the smooth functioning of the royal household, they did not hold the same kind of formal political and military power as the free nobles within the mansabdari system.

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186. (A) P-2, Q-4, R-1, S-3
During the early phase of European presence in India, each power established major bases to facilitate their trade. The Portuguese were centered in Goa, while the Dutch established a significant factory at Pulicat. The English focused their early activities in Surat, and the French later developed Pondicherry as their primary headquarters. These settlements were crucial for managing maritime commerce and regional relations.

187. (C) It was granted exclusively to non-Rajput nobles in the Deccan.
A watan jagir was a hereditary and non-transferable grant typically associated with Rajput rulers in their ancestral domains. This policy

134. (C) They successfully ousted the Mughal empire and established a Dutch dynasty in Delhi.
The Dutch East India Company was a major commercial force in India, focusing on both the spice trade and Indian textiles with key factories at Pulicat. They competed fiercely with other European powers. However, they never ousted the Mughal Empire or established a Dutch dynasty in Delhi. Their presence remained primarily commercial and coastal, aimed at controlling maritime trade routes.

135. (D) Spanish - Conquest of Bengal in 1576
While the Portuguese introduced the printing press, the Dutch dominated Coromandel trade, and the English established a factory at Surat, the pairing of the Spanish with the conquest of Bengal is incorrect. The Spanish had no direct territorial conquests in India; Bengal was actually conquered by the Mughal Emperor Akbar in 1576. European impacts were largely commercial during this period.

136. (B) A spiritual discipleship order ensuring noble loyalty
The most appropriate interpretation of Akbar's Din-i-Ilahi is that it was a spiritual discipleship order designed to ensure the personal loyalty of the nobility. It was not a formal religion for the masses but a set of ethical and spiritual guidelines that aimed to unite a diverse elite around the person of the emperor, fostering a cohesive ruling class.

137. (B) Statistical averaging of yields and prices over ten years
In introducing the Ain-i-Dahsala, Raja Todar Mal relied heavily on the competency of statistical averaging. He painstakingly collected data on crop yields and market prices over a ten-year period to determine fair and stable revenue rates. This rigorous mathematical approach aimed to eliminate the uncertainty and corruption associated with annual assessments, providing a more reliable income for the Mughal treasury.

138. (D) The New Testament
Akbar's translation bureau, or Maktab Khana, was responsible for rendering many important works into Persian, including the Rajatarangini, the Lilavati, and the Baburnama. These projects aimed to foster cultural understanding and preserve key historical and scientific knowledge. However, the New Testament was not among the major texts systematically translated into Persian as part of this official imperial translation program.

139. (B) Lifting water from deep wells for extensive irrigation
The primary cause for the widespread adoption of the Persian wheel, or saqiya, in North India was the need to lift water from deep wells for extensive agricultural irrigation. By utilizing animal power and a mechanical gearing system, this device significantly increased the availability of water for crops. This technological advancement supported agrarian expansion and helped sustain the population.

140. (D) Statement I is incorrect but Statement II is correct
Contrary to the idea that it was only for astrology, the astrolabe was a highly versatile instrument used for navigation, timekeeping, and solving astronomical problems. Both Humayun and Jahangir showed a keen intellectual interest in astronomy, supporting scientific observations and the development of accurate calendars. Their patronage reflects the continued importance of scientific inquiry and technical proficiency within the court.

141. (A) Estimating revenue based on the standing crop
The Mughal term kankut is associated with a specific method of land revenue assessment that involved estimating the total yield based on an inspection of the standing crop. This technique allowed officials to determine the state's share before the harvest was actually threshed. It provided a relatively quick way to assess taxes in areas where more detailed measurement was not.

142. (A) I, II, and III only
The muqaddam was the village headman responsible for local governance and the collection of revenue at the village level. In return for his services, he received a percentage of the collection as a perquisite. While he held a significant administrative role, he was usually a member of the local community and was not always appointed directly by the Mughal.

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and diverse religious symbols on the imperial currency, the state sought to communicate its policy of universal tolerance and inclusive governance to a wide and heterogeneous population.

197. (B) Financial literacy regarding letters of credit and bills
Understanding the functioning of a hundi requires specific competency in financial literacy regarding letters of credit and bills of exchange. This indigenous banking instrument allowed for the safe and efficient transfer of large sums of money over long distances without the need for physical transport. Mastery of this system was essential for merchants and bankers engaged in complex commercial activities.

198. (A) II only
The impact of the Spanish on Mughal India was primarily indirect, occurring through the massive influx of New World silver into global trade networks. This bullion eventually reached the subcontinent through other European trading companies, monetizing the economy and stimulating production. The Spanish did not establish territorial empires in India or directly introduce administrative systems like the mansabdari to Akbar.

199. (B) Increased demand for textiles leading to higher employment
The arrival of the English and Dutch East India Companies in the seventeenth century had the direct effect of significantly increasing the demand for Indian textiles. As these companies sought high-quality cotton goods for the global market, they provided advances to artisans and stimulated local production. This commercial expansion led to higher employment and a more vibrant manufacturing sector.

200. (C) Statement I is correct but Statement II is incorrect
The charbagh layout was designed to represent the earthly paradise through its precise symmetry and water channels. However, the Taj Mahal does not follow the standard layout by placing the mausoleum in the center. Instead, the main structure is situated at the riverfront edge of the garden to maximize its visual impact, demonstrating a creative variation of traditional architecture.

201. (B) Akbarnama
The Ain-i-Akbari is a monumental work that provides detailed statistical data on the Mughal economy and society during Akbar's reign. It serves as the third volume of the much larger Akbarnama, an official chronicle written by Abul Fazl. This text is an essential source for historians, offering comprehensive information on administrative rules, revenue records, and diverse cultural.

202. (A) I, II, and IV only
Madad-i-Maash refers to revenue-free land grants given to scholars, religious figures, and the destitute for their lifelong support. These grants were not intended for military cavalry but for intellectual and spiritual sustenance. While typically held for the recipient's life, the Mughal Emperor retained the legal authority to resume or modify these assignments at his personal discretion at any.

203. (D) Statement I is incorrect but Statement II is correct
The Mughal aristocracy was far from egalitarian; it was a highly stratified class organized through the mansabdari system. A noble's rank strictly dictated his personal salary, the number of troops he was required to maintain, and his specific position at the imperial court. This structured hierarchy ensured that the nobility remained a disciplined and heterogeneous group directly subordinate to the emperor.

204. (A) Both A and R are true and R is the correct explanation of A.
The Mughal state actively encouraged the expansion of agriculture because it directly benefited the imperial treasury. Increased agricultural production through land reclamation and improved irrigation led to a larger volume of land revenue collected. By providing incentives such as taqavi loans, the state ensured economic stability and maintained the high level of income required for its administrative.

205. (C) They could be sold, bequeathed, or inherited.
Zamindari rights during the Mughal period were not purely personal; they were significant

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223. (C) Statement I is correct but Statement II is incorrect
Suradasa is highly celebrated for the Sursagar, a monumental collection of devotional poetry focused on the childhood of Lord Krishna. While he is a major figure in the Bhakti movement, he did not write his work in Awadhi. Instead, he used the Braj Bhasha dialect, which was the primary literary medium for Krishna bhakti traditions in India.

224. (A) Both A and R are true and R is the correct explanation of A.
During the seventeenth century, a prosperous middle class emerged in Mughal cities due to commercial expansion, economic monetization, and the growth of the state bureaucracy. These factors created lucrative opportunities for merchants, professionals, and petty officials. This urban class played a vital role in the economy and contributed significantly to the vibrant and cosmopolitan cultural life of the empire.

225. (C) Sheikh Ahmad Sirhindi claimed to be the Mujaddid
The Naqshbandi order was a conservative Sufi lineage that emphasized strict adherence to Sharia and traditional Islamic orthodoxy. Sheikh Ahmad Sirhindi, its most prominent leader, claimed to be the Mujaddid, or the renewer of Islam for the second millennium. He was a vocal opponent of religious syncretism and sought to align the Mughal state's policies with formal Islamic legalism.

226. (A) P-3, Q-4, R-1, S-2
Each European power established major commercial bases in India during the seventeenth century. The Portuguese held Goa, while the Dutch were focused in Pulicat. The English maintained an important early headquarters in Surat, and the French later established Pondicherry as their primary base. Identifying these locations is essential for understanding the geographical and strategic distribution of European colonial trading settlements.

227. (B) Peasant women were entirely secluded and banned from fieldwork.
While upper-class women in Mughal society were often confined to the zenana and observed purdah, this was not true for the majority of the population. Peasant women were not entirely secluded and were certainly not banned from fieldwork; instead, they participated actively in agricultural and artisanal production, which was essential for the survival and the economic stability of families.

228. (A) II, IV, and V only
The Zabt system was the standard revenue method in core Mughal provinces, establishing a fixed cash rate per bigha based on land measurement. It required an annual measurement of the sown area to ensure accuracy. While it provided stability, it was not intended to favor zamindars over the state but sought a fair and predictable assessment for imperial treasury.

229. (C) Enhancing aesthetics with semi-precious stone designs
The primary effect of introducing pietra dura in Mughal architecture was to significantly enhance the aesthetic appeal of monuments with intricate designs of semi-precious stones. This technique allowed for vibrant floral and geometric motifs to be embedded directly into white marble, creating a refined and luxurious visual experience. It represents the height of decorative refinement achieved under imperial.

230. (A) II, III, I, IV
The evolution of Mughal architecture progressed chronologically through the reigns of the major emperors. It began with Akbar's extensive use of red sandstone, followed by the transitional period under Jahangir. The style reached its peak with Shah Jahan's masterful and extensive use of pure white marble. Finally, during the reign of Aurangzeb, the imperial patronage of grand monuments significantly.

231. (D) Wool, referring to the ascetic woolen garments they wore
The term Sufi is derived from the word suf, meaning wool, which refers to the simple and coarse ascetic woolen garments worn by early practitioners of this mystical tradition. This choice of clothing symbolized their rejection of worldly luxury and their commitment to a life of spiritual discipline and simplicity. The term eventually came to define a wide movement.

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214. (D) They mass-produced cheap goods exclusively for the rural peasantry.
Karkhanas were state-sponsored manufacturing units that employed skilled artisans to produce luxury items, weapons, and essential supplies for the royal household and the administration. Workers were often paid fixed salaries or daily wages for their high-quality craftsmanship. These workshops were not intended for the mass production of cheap goods for the general peasantry but focused on elite state requirements.

215. (D) Steam Engine - Mechanized loom introduced by Akbar
Mughal technology included sophisticated devices such as the saqiya for water lifting, the astrolabe for celestial measurements, and the matchlock for warfare. However, the pairing of the steam engine with a mechanized loom introduced by Akbar is incorrect. The steam engine and industrialized weaving were products of the much later European Industrial Revolution and were not part of the era.

216. (C) The popularity of Bhakti relying on regional languages
The proliferation of vernacular literature during the Mughal period was primarily driven by the popularity of the Bhakti movement. Saints and poets chose to compose their hymns and spiritual messages in regional languages like Awadhi, Braj Bhasha, and Bengali to reach the common masses directly. This shift away from elite Sanskrit allowed spiritual ideas to resonate deeply with the heterogeneous.

217. (B) Maintaining law and order and leading a military contingent
A faujdar in the Mughal administration required the essential competency of maintaining law and order and leading a military contingent within a specific district or sarkar. This role involved suppressing local rebellions, ensuring the security of trade routes, and assisting in the collection of land revenue. As a key provincial officer, the faujdar served as the executive arm.

218. (A) I, II, and IV only
Slavery in the Mughal period primarily involved war captives or famine victims, and domestic service was common in wealthy households. The slave trade was a recognized part of the economy. Contrary to the idea that they had no mobility, some slaves actually achieved high administrative or military positions. Most, however, worked in various domestic and artisanal capacities within households.

219. (A) Patronage aimed at synthesizing Persian and Indian motifs
The primary cause of religious syncretism in Mughal miniatures was the deliberate patronage aimed at synthesizing Persian artistic techniques with indigenous Indian motifs and subjects. This creative fusion reflected the cosmopolitan culture of the imperial court. By depicting scenes from various traditions, such as Hindu epics and Sufi mysticism, the paintings visually communicated the state's broader policy of cultural synthesis.

220. (C) Statement I is correct but Statement II is incorrect
The Watan Jagir system was a strategic tool that allowed the Mughals to incorporate powerful Rajput chieftains into the imperial service by respecting their hereditary control over ancestral lands. Unlike regular tankha jagirs, which were frequently transferred among different nobles every few years, a watan jagir was non-transferable and hereditary, providing long-term stability and local authority for the.

221. (C) A regional revenue collector in the Mughal administration
In the Mughal administrative structure, the amalguzar served as a regional revenue collector responsible for a district or sarkar. This official managed the assessment and collection of land revenue, ensuring that the state's share was accurately calculated and remitted. Working under the provincial administration, the amalguzar played a vital role in maintaining the empire's financial stability at the level.

222. (A) I, II, and IV only
The European impact on India included the introduction of the Portuguese cartaze system and new crops like potatoes and chillies. European companies also exported immense quantities of Indian textiles to global markets. However, they did not rapidly dismantle the Mughal Empire in the sixteenth century; their territorial expansion remained very limited while the imperial power was still strong.

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women often wielded indirect political influence and were responsible for managing extensive family estates. In contrast, women from the laboring classes were essential participants in the economy, actively engaging in demanding tasks such as agricultural labor and artisanal production.

259. (C) A complex hierarchy with dynamic yet unequal roles
The societal structure of the time is best characterized as a complex hierarchy defined by significant inequality. While roles were clearly demarcated among the aristocracy, the emerging middle class, and the laborers, the social order remained dynamic. The interactions between these different strata highlights a system where wealth and political influence were concentrated at the top of the social pyramid.

260. (A) The newly emerging middle classes
The newly emerging middle classes occupied a pivotal position within the broader social and economic framework. Comprising professionals like administrative clerks, merchants, and skilled artisans, they facilitated economic transactions and services that linked the elite with other sectors. Their growth reflected the increasing complexity of urban life and the expanding influence of a money-based economy across the imperial territories.

261. (D) To foster religious tolerance and intellectual synthesis
The policy of Sulh-i kul, or universal peace, was a cornerstone of state administration designed to manage a diverse population. Its primary objective was to foster an environment characterized by religious tolerance and intellectual synthesis. By encouraging dialogue between different communities, the state sought to create a unified political identity that transcended the specific boundaries of individual religious traditions.

262. (B) Pantheism
Pantheism emerged as a significant philosophical concept that profoundly influenced the intellectual and religious milieu of the imperial court. This belief system emphasized the immanence of the divine within the material world, suggesting that spiritual presence is woven into the fabric of existence. This perspective resonated strongly with certain Sufi traditions, contributing to the broader syncretic atmosphere of the era.

263. (C) They advocated for a more orthodox interpretation of texts.
The Naqshabandis, a prominent Sufi order, represented a significant ideological counterpoint to the inclusive state policies. They advocated for a strict and more orthodox interpretation of religious texts, resisting the syncretic and pantheistic trends promoted by the imperial administration. Their stance highlighted the ongoing tension between proponents of universal peace and those seeking to preserve distinct and rigid religious boundaries.

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264. (D) To consolidate political authority over a multi-religious population
The implementation of Sulh-i kul served a strategic political purpose beyond its spiritual or ethical dimensions. By promoting a framework of universal peace and coexistence, the state aimed to consolidate its political authority over a multi-religious and culturally diverse population. This inclusive approach helped minimize social friction and ensured that the diverse spiritual traditions within the empire remained loyal subjects.

265. (A) Sulh-i kul's accommodation and Naqshabandi strict adherence.
The intellectual landscape was characterized by a vibrant tension between two opposing ideological forces. On one side stood the state-sponsored principle of Sulh-i kul, which emphasized accommodation and syncretism. On the other side were groups like the Naqshabandis, who demanded strict adherence to orthodox traditions. This interaction between inclusivity and religious rigor shaped the philosophical discourse of the period.

266. (B) A personal, emotional connection with the divine
The Vaishnava Bhakti movement significantly transformed the spiritual environment by prioritizing a personal and emotional connection with the divine. This devotional approach stood in stark contrast to rigid ritualistic orthodoxies, making spirituality more accessible to the common people. By emphasizing heartfelt

232. (B) Sursagar - Suradasa
Suradasa is the author of the Sursagar, a celebrated collection of devotional poetry dedicated to Lord Krishna. In contrast, the Bijak is associated with Kabir, and the Ramcharitmanas was composed by Tulasidasa. The Padmavat is a famous Sufi poem by Malik Muhammad Jayasi. These diverse texts collectively represent the rich spiritual and literary heritage of the Bhakti and Sufi movements.

233. (C) Official schedules of revenue and administrative rules
A researcher utilizing the Dastur-ul-Amal is analyzing official schedules of revenue and administrative rules that governed the Mughal Empire. These documents provide vital information on tax rates, land assessment methods, and the daily functioning of the state bureaucracy. They serve as essential primary sources for understanding the formal structures and the economic management of the imperial administration during different eras.

234. (D) Contingents strictly made of one's own exact ethnicity
The Mansabdari system was a flexible military-bureaucratic hierarchy where nobles could hold both civil and military duties. It included diverse ethnic groups and categorized ranks based on the Zat assigned. However, the requirement for contingents to be made strictly of one's own exact ethnicity is incorrect; the Mughal state actually encouraged a more composite military force to ensure broader stability.

235. (D) Mumtaz Mahal - Commanded the Mughal navy
While Gulbadan Begum authored the Humayunnama, Nur Jahan issued coins, and Jahanara patronized the Jama Masjid, the claim that Mumtaz Mahal commanded the Mughal navy is incorrect. Mumtaz Mahal was the beloved wife of Shah Jahan and is primarily remembered for being the inspiration for the Taj Mahal, rather than for holding a direct military or naval command.

236. (C) Universal peace, tolerance, and harmonious coexistence
The phrase Sulh-i Kul is best interpreted as universal peace, tolerance, and harmonious coexistence among people of all faiths. As the cornerstone of Akbar's religious policy, it sought to create a unified and stable empire by ensuring that no religious community faced state-sponsored discrimination. This inclusive ideology aimed to balance diverse interests and foster a sense of shared imperial.

237. (B) Synthesizing Vedantic philosophy with Islamic mysticism
Evaluating Dara Shukoh's translation of the Upanishads requires the essential competency of synthesizing Vedantic philosophy with Islamic mysticism. By finding common spiritual truths in both traditions, the scholar sought to bridge the gap between different religious worldviews. This intellectual effort reflects a deep understanding of the universal elements of human spirituality and the specific monotheistic themes present in both.

238. (A) I, II, and IV only
The Mughal aristocracy consisted of the highest-paid civil and military officers who were controlled by the emperor through transfers and the law of escheat. They also served as significant patrons of the arts and literature. However, they generally did not live frugal lives or invest heavily in industrial machinery; instead, they were known for their lavish and conspicuous.

239. (B) State's attempt to assert paramountcy and exact tribute
The primary cause of tension between the Mughal state and autonomous chieftains was the central government's attempt to assert its paramountcy and exact regular tribute. While the Mughals integrated many rulers into the nobility, they also sought to limit the independence of local rajas. This power struggle over sovereignty and financial obligations frequently led to regional friction and occasional resistance.

240. (D) Statement I is incorrect but Statement II is correct
The Mughal Empire did not possess a mechanized factory system identical to the later British Industrial Revolution. Instead, production relied on highly skilled individual artisans using traditional, non-mechanized tools. These workers functioned within a domestic setting or in state-sponsored karkhanas, producing high-

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economic assets that could be sold, bequeathed, or inherited. These hereditary rights to collect land revenue were deeply rooted in local society and could be held by individuals of various religious backgrounds. This transferable nature allowed for a degree of social and economic mobility within the rural hierarchy.

206. (A) P-3, Q-1, R-2, S-4
Several influential concepts and works are linked to key figures of the Mughal era. Akbar is associated with the policy of Sulh-i Kul, while Mulla Nizamuddin Sihalivi developed the Dars-i Nizami curriculum. Banarasidas authored the autobiography Ardhakathanaka, and Dara Shukoh produced the Sirr-i-Akbar. These contributions collectively reflect the rich intellectual, spiritual, and administrative developments that characterized this significant period.

207. (D) Emphasis on separation between Creator and created
Pantheism, or wahdat-al-wujud, is a Sufi philosophy asserting that the Divine Presence and the physical universe are one. Popularized by Ibn Arabi, it deeply influenced scholars like Dara Shukoh. It does not emphasize the separation between the Creator and the created; rather, it highlights their essential unity, fostering a sense of spiritual inclusivity that was vital for the era.

208. (A) I, II, and IV only
During the Mughal era, a distinct middle class consisting of petty bureaucrats, rich merchants, and professionals emerged, fueled by a monetized economy. While some European travelers like Bernier wrongly claimed no such class existed, they were a vibrant part of urban life. However, they did not form an organized political opposition and generally lived less lavishly than top.

209. (B) Advancements in timekeeping, calendars, and navigation
The introduction of the astrolabe and the establishment of sophisticated observatories led to significant advancements in timekeeping, the development of more accurate calendars, and improved navigation. While traditional beliefs persisted, these scientific tools allowed for more precise celestial observations. These efforts reflected the continued interest of the Mughal elite in scientific inquiry and the practical application of technical and mathematical knowledge.

210. (A) I, II, III, IV
The chronological sequence of these influential figures begins with Gurunanak, the founder of Sikhism in the late fifteenth century. He was followed by Chaitanya Mahaprabhu in the early sixteenth century. Sheikh Ahmad Sirhindi led the conservative Naqshbandi order during the late sixteenth and early seventeenth centuries, while Dara Shukoh's intellectual and syncretic work represents the mid-seventeenth century period.

211. (D) The paymaster general and head of military administration
In the Mughal administration, the bakhshi served as the paymaster general and the head of military administration. This official was responsible for the recruitment of soldiers, the inspection of cavalry horses, and the disbursement of salaries to the troops. It was a position of great responsibility, ensuring that the empire's military forces remained well-organized, disciplined, and adequately funded throughout.

212. (A) Pietra Dura - Use of semi-precious stones inlaid in marble
Pietra dura is a refined architectural technique involving the inlay of semi-precious stones into marble to create elaborate floral or geometric designs. This feature is most famous in structures like the Taj Mahal. Other terms include the arabesque, which uses flowing vegetable patterns, and the chhatri, a decorative domed pavilion. The charbagh refers to a highly symmetrical garden.

213. (B) Compilation of Dharmashastras during the Mughal era
Analyzing the works of Narayanabhatta requires specific competency in understanding the compilation of Dharmashastras during the Mughal era. As a distinguished Sanskrit scholar, he authored significant legal and ritualistic treatises that helped standardize religious practices for the Hindu community. His intellectual contributions demonstrate the continued vitality and relevance of traditional Sanskrit scholarship alongside the dominant Persian and vernacular traditions of.

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was the commercial expansion of the Dutch and English East India Companies. As these companies sought high-quality cotton goods for markets in Europe and Asia, they stimulated local production across the subcontinent. This growth transformed the textile sector into a major component of the imperial economy.

250. (A) I, II, III, IV
The evolution of Mughal architecture began with the use of red sandstone during Akbar's reign. This was followed by the introduction of delicate pietra dura inlay work under Jahangir. The style reached its peak with the use of pure white marble for entire monuments under Shah Jahan. Finally, there was a decline in patronage during the later period.

251. (B) His status and military obligations
In the administrative framework of the period, the Mansab system served as a critical pillar for organizing the nobility. This ranking system primarily defined two essential aspects for an official: their social status and their specific military responsibilities to the empire. It ensured that high-ranking nobles maintained a required number of cavalry and soldiers.

252. (A) They integrated local chieftains into the imperial framework.
Watan Jagirs played a unique role in integrating regional hereditary elites into the centralized state structure. Unlike temporary land assignments, these were ancestral domains retained by local chieftains. This policy allowed the imperial administration to acknowledge traditional authority while ensuring these local leaders remained loyal components of the broader administrative and political framework of the empire.

253. (C) The Zabt system
The Zabt system was a sophisticated administrative method introduced to systematize land revenue collection. This process relied on the precise measurement of land and the calculation of fixed revenue rates in cash based on average yields over a decade. By implementing this rigorous approach, the state sought to create a predictable and stable source of treasury income.

254. (D) It facilitated revenue collection via intermediaries.
Within the agrarian economy, the Zamindari system functioned as an essential layer of local mediation. Zamindars were entrenched local intermediaries who held hereditary rights and were responsible for facilitating the collection of land revenue from the peasantry. Their role was vital for the state's fiscal stability, connecting the central administration with the diverse and vast agricultural landscape.

255. (C) To prevent Zamindars from withholding revenues
The operational success of the imperial economic structure depended heavily on strict administrative monitoring. Continuous bureaucratic oversight was necessary to ensure that local intermediaries did not withhold collected revenues from the state. Furthermore, it ensured that Jagir holders adhered to their military obligations, maintaining the specific contingents required by their ranks to prevent any erosion of imperial authority.

256. (B) A distinct middle class
During this era, a distinct middle class began to emerge as a significant social force in urban centers. This group, consisting of merchants, clerks, and specialized artisans, benefited greatly from the growth of the monetized economy. They occupied a strategic position, serving as an economic bridge between the wealthy elite aristocracy and the foundation of labourers and slaves.

257. (D) Domestic service and specific military roles
The historical record documents that the slave population occupied a multifaceted role within the stratified social order. These individuals were utilized for various purposes, ranging from domestic service in aristocratic households to specific military responsibilities. Their presence underscores the reliance of the elite on different forms of labor and the complex nature of hierarchy and coercion during the period.

258. (A) Aristocrats managed estates; labouring women performed agricultural work.
The social roles of women were deeply influenced by their respective class positions within the patriarchal framework. Aristocratic

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275. (C) Composing monumental devotional epics in vernacular languages
Tulasidasa and Suradasa were monumental figures who shaped the cultural identity of the masses through their literary contributions. They composed extensive devotional epics in vernacular languages, making spiritual themes accessible and relatable to a broad audience. Their work played a vital role in the golden age of vernacular literature, ensuring that religious and cultural traditions resonated deeply with the common people.

276. (A) To bridge philosophical divides and foster a shared heritage.
The systematic translation of indigenous religious texts into Persian was a deliberate state policy aimed at cultural integration. This initiative sought to bridge deep-seated philosophical divides between different communities and foster a shared intellectual heritage. By making sacred texts accessible in the language of administration and high culture, the state encouraged mutual understanding and supported the broader goal of harmonizing society.

277. (D) Dara-Shukoh
Dara-Shukoh was a pivotal figure who pursued the translation of indigenous religious texts with exceptional scholarly rigor. His intellectual endeavors were focused on finding commonalities between diverse spiritual traditions, particularly between Hindu and Islamic philosophies. His work provided the theoretical foundation for the religious syncretism that characterized the period, significantly influencing the visual and structural synthesis seen in imperial art and architecture.

278. (B) By minting coinage with motifs blending diverse traditions.
Religious syncretism was not limited to literature but was visibly institutionalized through the material culture of the state. A primary example of this was the minting of coinage that incorporated motifs from diverse spiritual traditions. These coins served as tangible instruments of political strategy, reflecting a unified sovereign authority that recognized and harmonized the diverse cultural and religious identities of the empire's population.

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279. (C) They synthesized indigenous aesthetics with Persian techniques.
The miniatures produced within the imperial ateliers were a visual representation of the era's cultural confluence. These artworks were characterized by a sophisticated synthesis of indigenous aesthetics and Persian artistic techniques. This blending of styles documented the inclusive nature of imperial patronage and created a unique visual vocabulary that effectively communicated the state's message of religious syncretism and political unity.

280. (D) By incorporating elements from distinct traditions into unified forms.
Architecture during this period served as a powerful medium for expressing cultural assimilation. Monumental structures were built by incorporating architectural elements from distinct religious traditions into unified forms. This approach resulted in a unique structural synthesis that mirrored the state's broader political goal of harmonizing the empire's diverse landscape. Such buildings stand as lasting symbols of the period's commitment to intellectual and visual syncretism.

281. (A) A mathematically organized, idealized vision of order
The implementation of Four Quarter Gardens reflected a sophisticated spatial philosophy based on mathematical organization. This design was intended to represent an idealized vision of order and paradise, influencing both urban planning and the setting of monumental buildings. By structuring space in this way, the administration expressed a desire for symmetry and control, mirroring the broader administrative goals of the state.

282. (B) Vrindavan
The Gobinda Deva Temple and the Keshava Das Temple are significant architectural landmarks located in Vrindavan. These structures serve as monumental case studies illustrating the regional impact of imperial architectural trends. Their presence in this religious center highlights how the artistic and structural innovations of the period extended beyond the capital cities to influence the design of important regional and religious sites.

devotion over formal ceremonies, the movement democratized religious practice and fostered a deep sense of individual spiritual fulfillment.

267. (B) Gurunanaka
Gurunanaka played a foundational role in the socio-religious landscape by establishing a new community based on core principles of equality and monotheism. His teachings emphasized a direct devotion to one God while rejecting the rigid hierarchies of the time. This focus on egalitarianism provided a powerful alternative to existing social structures, attracting a broad following and inspiring long-lasting mobilization.

268. (A) By articulating profound devotion through vernacular poetry
Meerabai became a significant figure in the western provinces by expressing her intense spiritual devotion through vernacular poetry. Her choice to use common languages and her public articulation of personal faith allowed her to challenge conventional societal and gender expectations. Her life and work demonstrated how devotional practices could serve as a means of personal expression and resistance against traditional norms.

269. (C) They provided theological and legal frameworks for regional traditions.
Scholars such as Narayanabhatta and Raghunandana were instrumental in the systematization of the Bhakti movement. They provided the necessary theological and legal frameworks that helped formalize regional devotional traditions. Their scholarly contributions ensured that these movements gained intellectual legitimacy, allowing regional identities and spiritual practices to thrive alongside the formal administrative structures established by the centralized imperial state apparatus.

270. (D) The democratization of religious participation and large-scale mobilization
The growth of the Vaishnava Bhakti movement had profound social consequences, most notably the democratization of religious participation across the empire. By bypassing traditional barriers, it fostered large-scale socio-religious mobilization and the development of strong regional identities. This decentralization of spiritual authority altered the relationship between the state and the masses, creating a more inclusive and diverse cultural landscape.

271. (C) Persian
Persian was the dominant language of the imperial court, serving as the primary medium for administration and high culture. It was heavily patronized by the state, which led to the production of significant chronicles and literary works by esteemed figures. This linguistic preference helped standardize bureaucratic procedures and created a shared cultural vocabulary among the diverse elite serving the empire.

272. (B) Badauni
While official court chronicles presented the state's perspective, the literary landscape was enriched by the critical historical narratives of scholars like Badauni. His work provided essential contrasting views, offering a more nuanced and sometimes orthodox critique of imperial policies. This diversity of historical recording ensures a more comprehensive understanding of the complex intellectual and political environment that defined the era.

273. (D) He seamlessly blended Persian literary forms with vernacular sensibilities.
Abdur Rahim Khan-i-khanan represented the synthesis of different linguistic traditions during this period. His poetry is notable for seamlessly blending the sophisticated forms of Persian literature with the emotional and linguistic sensibilities of the vernacular. This cultural fusion demonstrated the intellectual openness of the time and contributed to the development of a unique, polyglot cultural sphere within the imperial domain.

274. (A) A rare, personal insight into the life of a merchant
The work titled Ardhakathanaka, authored by Banarasidas, holds immense historical significance as a rare example of autobiographical literature from the period. It provides a personal and detailed insight into the daily life, challenges, and perspectives of a merchant. Such vernacular accounts are crucial for understanding the social and economic realities of the emerging middle class beyond the formal imperial records.

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quality goods that were celebrated globally. The era was defined by manual craftsmanship rather than large-scale industrialization.

241. (C) An officer responsible for law and order in a Sarkar
A faujdar is precisely defined as a Mughal administrative officer responsible for maintaining law and order within a district or sarkar. This role required military leadership, as the faujdar commanded a body of troops to suppress local rebellions and protect the state's interests. They were the key regional officials who ensured the security and stability necessary for effective.

242. (A) I, II, and IV only
Mughal technological achievements included Fathullah Shirazi's invention of a multi-barreled cannon and Sawai Jai Singh's focus on precise observational astronomy. While they lacked complex mechanical clocks and preferred water clocks, they made significant progress in other areas. However, there was no pioneering use of electricity during this period, as that technology was entirely unknown to both the Mughals.

243. (D) Statement I is incorrect but Statement II is correct
The Gobinda Deva Temple in Vrindavan is not a pure example of unadulterated Hindu architecture; instead, it prominently features Mughal elements like a vaulted roof and radiating arches. This architectural synthesis demonstrates the profound influence of the imperial style on regional religious buildings during Akbar's reign. The structure stands as a testament to the era's unique and creative cultural exchange.

244. (A) Both A and R are true and R is the correct explanation of A.
Banarasidas's Ardhakathanaka is a highly significant historical document because it provides a rare and valuable firsthand account of the life of a middle-class Jain merchant. Unlike official court chronicles, this personal narrative offers unique insights into the social struggles, religious beliefs, and economic realities of ordinary individuals during the Mughal period. It is an essential source for history.

245. (B) Non-residents tilling land in other villages on contract
Pahikasht peasants are described as non-resident cultivators who tilled land in villages other than their own, typically on a contract basis. They often migrated in search of better terms or because of economic distress in their home regions. This mobile labor force was a significant feature of the Mughal agrarian economy, providing a flexible supply of labor for expanding agricultural production.

246. (A) P-3, Q-4, R-1, S-2
Several significant texts from the Mughal period were authored by influential scholars and poets. Dara Shukoh wrote the Majma-ul-Bahrain, while Raghunandana compiled the Ashtavimshati Tattva. Tulasidasa is the author of the Kavitawali, and Malik Muhammad Jayasi composed the famous Sufi poem Padmavat. These diverse works reflect the spiritual, legal, and literary richness of the era's multifaceted and vibrant cultural landscape.

247. (D) It could be transferred from one noble to another anywhere in the empire.
A watan jagir was typically granted to Rajput rulers as a hereditary and non-transferable assignment within their ancestral homelands. While the holder was integrated into the mansabdari system, the jagir itself was not subject to the frequent transfers that characterized regular imperial land assignments. This unique arrangement allowed local chieftains to maintain their traditional authority while serving the broader imperial administration.

248. (A) I, II, III, and V only
Zamindars were vital intermediaries who collected revenue for the state and received a share known as nankar. They often maintained local militias and held customary rights rooted in their communities. However, the idea that the Mughal state never engaged in military conflicts with them is incorrect; the central government frequently clashed with autonomous or rebellious zamindars to assert authority.

249. (C) Commercial expansion of the Dutch and English companies
The direct cause for the increased global demand for Indian textiles during the seventeenth century

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283. (B) Vaulted ceilings and arched gateways
The temples of Vrindavan incorporated innovative architectural elements that diverged from traditional styles. Notably, the use of vaulted ceilings and arched gateways reflected the direct influence of the structural and decorative techniques promoted by the state. These features demonstrate the successful amalgamation of indigenous temple architecture with new forms, highlighting a period of intense cultural assimilation and the creation of a syncretic visual vocabulary.

284. (A) Amalgamating indigenous styles with Mughal School elements.
The design of prominent regional temples during this era provides a monumental case study for the amalgamation of indigenous styles with the emerging Mughal Schools. These structures integrated traditional temple forms with structural elements such as arches and vaults. This successful blending of different cultural aesthetics underscores the period's commitment to creating a coherent and unified architectural language across the diverse empire.

285. (C) Blending distinct cultural aesthetics into a visual vocabulary.
Architectural patronage during this period played a crucial role in facilitating the blending of distinct cultural aesthetics into a coherent visual vocabulary. By supporting the construction of innovative structures that synthesized different traditions, the state actively promoted a message of cultural harmony. This patronage ensured that architectural developments reflected the broader administrative and intellectual goals of creating a unified and ordered imperial identity.

286. (D) The necessity of an efficient bureaucracy requiring a balanced approach
The introduction of a new education curriculum from Akbar's period onwards was motivated by the practical need for an efficient bureaucracy. The state recognized that managing a complex and expanding empire required administrators with a balanced and pragmatic intellectual foundation. By shifting the focus toward more practical subjects, the administration ensured that the intellectual class was well-equipped to handle various administrative demands.

287. (C) Mathematics, agriculture, and administrative sciences
The reformed educational approach emphasized the inclusion of various secular subjects alongside traditional studies. Mathematics, agriculture, and administrative sciences were integrated into the curriculum to provide students with the skills necessary for effective governance. This pedagogical shift ensured that those entering the state bureaucracy possessed a broad and practical understanding of the scientific and technical aspects of managing the imperial economy and administration.

288. (B) To standardise education and ensure a common intellectual foundation
The formalization of the Dars-i nizami was a strategic development aimed at standardizing education throughout the empire. This structured curriculum ensured that administrators and scholars shared a common intellectual foundation, regardless of their location. By creating a unified educational framework, the state facilitated consistent administrative practices and fostered a shared sense of intellectual community among the elite and those aspiring to join them.

289. (D) Logical reasoning, philosophy, and jurisprudence
The Dars-i nizami curriculum was designed to equip students with critical skills essential for managing the state's legal and administrative machinery. It placed a strong emphasis on logical reasoning, philosophy, and jurisprudence. These subjects trained future officials to think critically and apply legal principles systematically, ensuring that the imperial administration functioned effectively and maintained a high level of intellectual and legal rigor.

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290. (A) It facilitated social mobility for aspiring administrators.
A significant broader social outcome of these educational reforms was the facilitation of social mobility for aspiring administrators. By providing a standardized and pragmatic path to state service, the new curriculum allowed talented individuals from various backgrounds to enter the imperial bureaucracy. This strategic shift helped staff the administration with proficient individuals and expanded the intellectual class beyond the traditional landed aristocracy.

song Vande Mataram.
(B) He strictly wrote in English to reach a global audience.
(C) He was a leading figure in the Aligarh Movement.
(D) He was the first Asian to win the Nobel Prize in Literature.

56. The famous Hindi play "Bharat Durdasha," which highlighted the miserable condition of India under British rule, was written by:
(A) Bhartendu Harishchandra
(B) Munshi Premchand
(C) Maithili Sharan Gupt
(D) Suryakant Tripathi Nirala

57. Consider the following statements about Bankim Chandra Chatterjee:
Statement I: He was the author of the Bengali novel Anandamath.
Statement II: His works frequently inspired nationalist sentiments during the Swadeshi movement.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

58. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): Qazi Nazrul Islam is known as the 'Bidrohi Kabi' (Rebel Poet).
Reason (R): His poetry frequently praised the British administrative system and advocated for peaceful petitions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. Which of the following pairs of Urdu poets and their characteristics is correctly matched?
(A) Allama Iqbal – Exclusively wrote romantic ghazals
(B) Mir Taqi Mir – Pioneer of the Progressive Movement
(C) Altaf Hussain Hali – Known only for Shahr Ashob poetry
(D) Mirza Ghalib – Focus on philosophical complexities

60. Which of the following statements regarding Munshi Premchand is incorrect?
(A) He initially wrote under the pen name Nawab Rai.
(B) He entirely avoided writing short stories and focused only on novels.
(C) He is renowned for his realistic depiction of rural Indian life.
(D) His novel 'Karmabhoomi' deals with the lives of the untouchables.

61. Who established the Indian Association for the Cultivation of Science (IACS) in 1876?
(A) J.C. Bose
(B) Prafulla Chandra Ray
(C) Mahendra Lal Sircar
(D) C.V. Raman

62. Consider the following statements regarding the emergence of modern science in India:
Statement I: Prafulla Chandra Ray established the Bengal Chemical and Pharmaceutical Works.
Statement II: Jagadish Chandra Bose's research primarily focused on quantum mechanics.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

63. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The British colonial government heavily invested in the pure scientific research institutions of India in the 19th century.
Reason (R): The primary goal of colonial scientific enterprises was to extract economic resources rather than foster indigenous scientific talent.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.

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299. (B) They transitioned from purely commercial entities to political stakeholders.
The role of the English in the commercial landscape evolved significantly over time. Initially operating as purely commercial entities, they strategically established fortified trading settlements to protect their interests. This gradual transition saw them become important political stakeholders within the region. Their growing influence, alongside that of other European powers, introduced new political pressures that eventually challenged the empire's traditional centralized authority.

300. (A) New political pressures challenging the empire's economic authority.
The sequential arrival and impact of European powers had a significant long-term effect on the empire. Beyond transforming traditional oceanic trade networks, their presence gradually introduced new political pressures that challenged the state's centralized economic authority. This competitive commercial landscape and the transition of trade entities into political actors created a complex environment that ultimately altered the regional balance of power.

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291. (C) Water-lifting for agriculture and imperial gardens.
The utilization of pindrum gearing was a major technological advancement that primarily enhanced the efficiency of water-lifting mechanisms. This innovation was essential for supporting the empire's vast agricultural base and ensuring the maintenance of large-scale imperial gardens. By improving irrigation and water management, this technology addressed practical agricultural needs and contributed to the overall productivity and aesthetic order of the state.

292. (A) Precise timekeeping and celestial observation
The astrolabe was a key scientific instrument that was widely adopted and refined for the purposes of precise timekeeping and celestial observation. Its use reflected a keen imperial interest in astronomy and the need for accurate measurements for various administrative and astrological activities. The refinement of such devices highlights the period's systematic approach to assimilating and applying scientific knowledge for practical purposes.

293. (D) Sawai Jai Singh's observatories
Sawai Jai Singh's observatories represent a monumental intersection of architecture and science. These projects were unique because they utilized massive masonry instruments rather than relying solely on smaller, portable devices. These permanent structures were designed to perform sophisticated astronomical calculations, reflecting a period of systematic scientific investigation and the application of large-scale engineering to solve complex problems in celestial measurement and observation.

294. (B) To improve the accuracy of astronomical tables.
Massive masonry instruments were preferred at Sawai Jai Singh's observatories because they significantly improved the accuracy of astronomical tables and celestial measurements. Unlike smaller brass devices, these large-scale instruments provided more stable and precise readings. This preference underscores the importance placed on scientific accuracy and the state's commitment to refining astronomical data to meet its administrative, agricultural, and astrological requirements.

295. (C) Systematic scientific assimilation and practical application.
The integration of advanced mechanical devices and the construction of sophisticated observatories reflect a period of systematic scientific assimilation. These technological adoptions were not merely theoretical exercises but were practically applied to address the real-world administrative, agricultural, and astrological needs of the empire. This approach demonstrates a commitment to utilizing science and technology to enhance state efficiency and support imperial activities.

296. (D) The Portuguese
The Portuguese were the first European group to establish a significant presence along the coastlines during this period. Their primary objective was to monopolize the lucrative spice trade and assert naval supremacy over the oceanic routes. This initial maritime presence introduced new economic and political dynamics, setting the stage for subsequent European involvement and eventually challenging traditional regional trade networks and authorities.

297. (A) Through the influx of New World silver
The Spanish exerted a notable indirect economic influence on the imperial economy through the influx of New World silver. This substantial increase in the precious metal supply significantly fueled the monetization of the local economy, facilitating trade and taxation. This development highlights how global trade connections beyond direct territorial presence could profoundly impact the internal economic structures and administrative policies of the period.

298. (B) The Dutch
The Dutch focused their commercial efforts on establishing highly organized outposts dedicated to the textile and spice markets. Their presence intensified competition among the various European groups seeking to benefit from the region's vast economic resources. By creating structured commercial networks, the Dutch contributed to the changing landscape of maritime trade, which gradually increased external pressure on the centralized economic authority of the state.

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(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

9. Which of the following pairs regarding Maratha administration is correctly matched?
(A) Amatya - Foreign Affairs
(B) Sumant - Finance Minister
(C) Sachiv - Royal Correspondence
(D) Panditrao - Military Commander

10. Which of the following statements about the successor states of the 18th century is incorrect?
(A) They completely dismantled the Mughal administrative framework.
(B) They emerged due to the weakening of Mughal central authority.
(C) They continued to recognize the nominal supremacy of the Mughal Emperor.
(D) Regional economic growth often supported the rise of these states.

11. What was the primary objective behind the establishment of the Asiatic Society of Bengal in 1784?
(A) To propagate the Christian faith throughout the Indian subcontinent
(B) To translate European scientific and medical texts into Indian languages
(C) To train British civil servants for better roles in Indian administration
(D) To study the history and arts of Asia

12. Consider the following statements:
Statement I: William Jones was a pioneer in proposing a common root for Sanskrit, Greek, and Latin.
Statement II: He translated the Bhagavad Gita into English for the first time.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

13. Match the items in List I with those in List II:
List I: (Scholars)
P. William Jones
Q. Charles Wilkins
R. James Prinsep
S. Max Muller
List II: (Contributions)
1. Deciphered Brahmi Script
2. Translated Hitopadesha
3. Founded Asiatic Society
4. Edited Sacred Books of the East
(A) P-2, Q-3, R-4, S-1
(B) P-3, Q-1, R-2, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-1, Q-2, R-3, S-4

14. Which of the following pairs concerning the impact of Western ideas is correctly matched?
(A) Serampore Trio - Fort William College
(B) Lord Wellesley - Asiatic Society
(C) Warren Hastings - English Education Act
(D) Jonathan Duncan - Sanskrit College at Benares

15. Which of the following statements about Fort William College is incorrect?
(A) Its primary purpose was to educate Indians in Western sciences.
(B) It was established by Lord Wellesley in 1800.
(C) It played a significant role in the development of Indian vernacular languages.
(D) It trained young British officials in Indian languages and customs.

16. The Serampore Mission was established in 1799. Who among the following was not a part of the "Serampore Trio"?
(A) William Carey
(B) Alexander Duff
(C) Joshua Marshman
(D) William Ward

17. Consider the following statements about the influence of Christian missionaries:
Statement I: They were the first to introduce the printing press in many Indian vernaculars.
Statement II: Their primary educational institutions initially focused solely on higher education in English.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

18. Match the items in List I with those in List II:
List I: (Institutions)
P. Calcutta Madrasa
Q. Sanskrit College
R. Fort William College

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(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

38. Match the items in List I with those in List II:
List I: (Movements)
P. Wahabi Movement
Q. Arya Samaj
R. Deoband Movement
S. Faraizi Movement
List II: (Nature/Leader)
1. Haji Shariatullah
2. Syed Ahmed Barelvi
3. Revivalist Hindu Movement
4. Traditional Islamic Seminary
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-2, S-3

39. Which of the following pairs is correctly matched regarding Revivalist Movements?
(A) Arya Samaj – "Back to the Puranas"
(B) Deoband School – Support for Western education
(C) Tariqah-i-Muhammadiyah – Founded by Shariatullah
(D) Wahabi Movement – India as Dar-ul-Harb

40. Which of the following statements about the Arya Samaj is incorrect?
(A) It supported the caste system based on birth.
(B) It was founded in Bombay in the year 1875.
(C) It initiated the Shuddhi movement for reconversion.
(D) It promoted female education and widow remarriage.

41. The Satyashodhak Samaj was primarily established to:
(A) Promote western education specifically among the Brahmins.
(B) Encourage widow remarriage within the upper-caste groups.
(C) Secure human rights and social justice for low-caste people.
(D) Revive the traditional Vedic educational system in India.

42. Consider the following statements regarding Dalit Movements:
Statement I: Jyotirao Phule wrote the book 'Ghulamgiri' addressing the caste system.
Statement II: B.R. Ambedkar established the All India Depressed Classes League.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

43. Match the items in List I with those in List II:
List I: (Dalit Leaders/Organizations)
P. B.R. Ambedkar
Q. Jyotiba Phule
R. E.V. Ramasamy Naicker
S. Sri Narayana Guru
List II: (Movements/Events)
1. Satyashodhak Samaj
2. Bahishkrit Hitakarini Sabha
3. Aravippuram Movement
4. Self-Respect Movement
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-4, R-1, S-3
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-1, R-4, S-3

44. Which of the following pairs regarding Sikh reform movements is correctly matched?
(A) Nirankari Movement – Baba Ram Singh
(B) Singh Sabha – Countering proselytization
(C) Namdhari Movement – Baba Dayal Das
(D) Akali Movement – Promoting Western ideas

45. Which of the following statements about the Akali Movement is incorrect?
(A) It aimed to liberate Sikh gurudwaras from the control of corrupt Udasi mahants.
(B) It was a strictly violent and armed rebellion against the British government.
(C) It led to the passing of the Sikh Gurdwaras Act of 1925.
(D) It worked in close association with the Non-Cooperation Movement.

46. The Bengal Sati Regulation, which banned the Sati practice in all jurisdictions of British India, was passed in which year?
(A) 1813
(B) 1833
(C) 1856

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28. Match the items in List I with those in List II:
List I: (Organizations)
P. Tattvabodhini Sabha
Q. Prarthana Samaj
R. Paramahansa Mandali
S. Indian Reform Association
List II: (Founders)
1. Dadoba Pandurang
2. Keshub Chandra Sen
3. Debendranath Tagore
4. Atmaram Pandurang
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

29. Which of the following pairs is correctly matched regarding the Indian Cultural Renaissance?
(A) Tuhfat-ul-Muwahhidin – Sir Syed Ahmed Khan
(B) Satyarth Prakash – Swami Vivekananda
(C) Precepts of Jesus – Raja Rammohan Roy
(D) Ghulamgiri – Ramakrishna Paramahamsa

30. Which of the following statements about the Brahmo Samaj is incorrect?
(A) It discarded the faith in divine avatars (incarnations).
(B) It opposed idolatry and meaningless rituals.
(C) It was originally founded as Brahmo Sabha in 1828.
(D) It believed in the infallibility of the Vedas.

31. The split in the Brahmo Samaj in 1866 resulted in the formation of the Brahmo Samaj of India. Who led this new faction?
(A) Keshub Chandra Sen
(B) Debendranath Tagore
(C) Shivnath Shastri
(D) Ananda Mohan Bose

32. Consider the following statements regarding the Aligarh Movement:
Statement I: It was founded by Sir Syed Ahmed Khan to promote modern education among Indian Muslims.
Statement II: The movement strictly advocated for Indian Muslims to join the Indian National Congress.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

33. Match the items in List I with those in List II:
List I: (Reformers)
P. Syed Ahmed Khan
Q. Swami Vivekananda
R. Annie Besant
S. Dayanand Saraswati
List II: (Associated Movement/Society)
1. Theosophical Society
2. Arya Samaj
3. Aligarh Movement
4. Ramakrishna Mission
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

34. Which of the following pairs regarding socio-religious publications is correctly matched?
(A) Tahzib-ul-Akhlaq – Syed Ahmed Khan
(B) Sambad Kaumudi – I. C. Vidyasagar
(C) Mirat-ul-Akbar – Swami Dayanand
(D) Prabuddha Bharata – Madam Blavatsky

35. Which of the following statements about the Ramakrishna Mission is incorrect?
(A) It was founded by Swami Vivekananda in the year 1897.
(B) It recognized the essential truth in all world religions.
(C) It restricted its activities strictly to spiritual upliftment.
(D) Its headquarters was established at the Belur Math site.

36. Who among the following founded the Theosophical Society in New York in 1875?
(A) Annie Besant and H. S. Olcott
(B) H. P. Blavatsky and H. S. Olcott
(C) S. Vivekananda and H. P. Blavatsky
(D) A. O. Hume and Annie Besant

37. Consider the following statements regarding the Wahabi Movement in India:
Statement I: It was a revivalist movement that sought to purify Islam by returning to early Islamic ideals.
Statement II: Syed Ahmed of Rae Bareilly was the central figure of this movement in India.

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CHAPTER 10
Modern Period

1. Who among the following was the founder of the autonomous state of Awadh in the 18th century?
(A) Nawab Safdar Jung
(B) Saadat Khan
(C) Nawab Shuja-ud-Daula
(D) Nawab Asaf-ud-Daula

2. Consider the following statements regarding the state of Hyderabad:
Statement I: Nizam-ul-Mulk Asaf Jah founded the state of Hyderabad in 1724.
Statement II: He openly declared his independence from the Mughal Emperor and stopped reading the Khutba in the Emperor's name.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

3. Match the items in List I with those in List II:
List I: (Successor States)
P. Awadh
Q. Hyderabad
R. Mysore
S. Rajputana
List II: (Associated Rulers)
1. Sawai Jai Singh
2. Haider Ali
3. Saadat Khan
4. Chin Qilich Khan
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-2, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-4, R-3, S-1

4. Which of the following pairs of Maratha rulers and their capitals is correctly matched?
(A) Scindia - Indore
(B) Holkar - Gwalior
(C) Gaekwad - Pune
(D) Bhonsle - Nagpur

5. Which of the following statements regarding Tipu Sultan's administration is incorrect?
(A) He established permanent embassies in countries like France and Turkey.
(B) He abolished the jagirdari system to maximize state revenue collections.
(C) He separated religion from the military.
(D) He introduced a standardized calendar and a new system of coinage.

6. The cultural development in Awadh notably included the construction of the Bara Imambara. Who commissioned its construction?
(A) Safdar Jung
(B) Asaf-ud-Daula
(C) Wajid Ali Shah
(D) Shuja-ud-Daula

7. Consider the following statements regarding Sawai Jai Singh:
Statement I: He built astronomical observatories at Delhi, Jaipur, Ujjain, Mathura, and Benares.
Statement II: He translated Euclid's "Elements of Geometry" into Sanskrit.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

8. Match the items in List I with those in List II:
List I: (Cultural Developments)
P. Patronage of Kathak
Q. Jantar Mantar
R. Peshwa Architecture
S. Modern Arsenal at Dindigul
List II: (Associated State)
1. Marathas
2. Rajputana
3. Awadh
4. Mysore
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1

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(D) 1829

47. Consider the following statements regarding the Hindu Widow Remarriage Act, 1856:
Statement I: It was drafted by Lord Dalhousie and passed by Lord Canning.
Statement II: Ishwar Chandra Vidyasagar was the most prominent campaigner for this legislation.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

48. Match the items in List I with those in List II:
List I: (Legislation)
P. Abolition of Sati
Q. Widow Remarriage Act
R. Age of Consent Act
S. Sarda Act
List II: (Year)
1. 1929
2. 1891
3. 1829
4. 1856
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-3, S-1

49. Which of the following pairs is correctly matched regarding social legislation?
(A) Harbilas Sarda - Abolition of Female Infanticide
(B) B.M. Malabari - Age of Consent Act
(C) William Bentinck - Sarda Act
(D) Lord Ellenborough - Hindu Women's Right to Property Act

50. Which of the following statements regarding administrative measures on social evils is incorrect?
(A) Slavery in India was officially abolished by the Charter Act of 1813.
(B) The Sarda Act fixed the minimum marriageable age for girls at 14 and boys at 18.
(C) Female infanticide was banned by the Bengal Regulatory Act XXI of 1795.
(D) Human sacrifice among the Gonds was suppressed during Hardinge's tenure.

51. The literary genre 'Shahr Ashob' primarily refers to:
(A) Poetry specifically romanticizing nature and beauty
(B) Eulogies written for kings and regional governors
(C) Poems lamenting the decline and ruin of cities
(D) Devotional religious verses for spiritual guidance

52. Consider the following statements regarding Mirza Ghalib:
Statement I: He wrote extensively in both Urdu and Persian.
Statement II: He served as the poetic tutor to Bahadur Shah Zafar.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

53. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The literary form Shahr Ashob gained significant prominence in the 18th century.
Reason (R): The rapid decline of the Mughal Empire and the devastation of cities like Delhi caused profound socio-economic anxiety among poets.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

54. Which of the following pairs of authors and their literary works is incorrectly matched?
(A) Allama Iqbal - Tarana-e-Hind
(B) Bankim Chandra Chatterjee - Gitanjali
(C) Bhartendu Harishchandra - Andher Nagari
(D) Prem Chand - Godan

55. Which of the following statements about Rabindranath Tagore is correct?
(A) He wrote 'Anandmath' which contains the

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S. Serampore Mission
List II: (Founders)
1. Jonathan Duncan
2. Warren Hastings
3. William Carey
4. Lord Wellesley
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

19. Which of the following pairs is correctly matched regarding European studies of India?
(A) William Jones – Decipherment of the ancient Kharosthi script
(B) Alexander Cunningham – Translation of the classical Manusmriti
(C) Nathaniel Halhed – Grammar of the Bengal Language
(D) James Mill – Editing the Sacred Books of the East

20. Which of the following statements regarding the Orientalist-Anglicist controversy is incorrect?
(A) Orientalists advocated for higher education in classical Indian languages.
(B) Anglicists argued that Western sciences should be taught through English medium.
(C) Thomas Macaulay's Minute resolved the debate in favor of the Anglicists.
(D) Raja Rammohan Roy staunchly supported the Orientalist faction.

21. Which Act first allocated a sum of one lakh rupees per year for the promotion of education in India?
(A) Regulating Act of 1773
(B) Pitt's India Act of 1784
(C) Charter Act of 1813
(D) Charter Act of 1833

22. Consider the following statements regarding Wood's Despatch of 1854:
Statement I: It is often referred to as the Magna Carta of English education in India.
Statement II: It completely ignored primary education and vernacular languages.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

23. Match the items in List I with those in List II:
List I: (Educational Commissions)
P. Hunter Commission
Q. Raleigh Commission
R. Sadler Commission
S. Sargent Plan
List II: (Year)
1. 1917
2. 1882
3. 1944
4. 1902
(A) P-4, Q-2, R-3, S-1
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-4, R-2, S-3
(D) P-2, Q-4, R-1, S-3

24. Which of the following pairs regarding the new education system is correctly matched?
(A) Establishment of Calcutta University - 1857
(B) Macaulay's Minute - 1854
(C) Indian Universities Act - 1882
(D) Wardha Scheme of Education - 1927

25. Which of the following statements regarding the Wardha Scheme of Basic Education is incorrect?
(A) It was based on the specific educational philosophy of Mahatma Gandhi.
(B) It advocated for free and compulsory education for a seven-year period.
(C) It used English for all primary classes.
(D) It focused on manual productive work as a central teaching element.

26. Which intellectual is generally regarded as the pioneer of the Indian Cultural Renaissance?
(A) Raja Rammohan Roy
(B) Swami Vivekananda
(C) Ishwar Chandra Vidyasagar
(D) Rabindranath Tagore

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27. Consider the following statements about Raja Rammohan Roy:
Statement I: He established the Atmiya Sabha in Calcutta to propagate monotheism.
Statement II: He strongly opposed the introduction of Western science and English education.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

(C) A is true but R is false.
(D) A is false but R is true.

64. Which of the following pairs regarding Indian scientists is incorrectly matched?
(A) J. C. Bose – Crescograph
(B) M. L. Sircar – Raman Effect
(C) P. C. Ray – Hindu Chemistry
(D) S. Ramanujan – Number Theory

65. Which of the following statements is correct regarding technological developments in colonial India?
(A) The British encouraged indigenous steel production before 1857.
(B) The first passenger train ran between Bombay and Thane in 1853.
(C) The telegraph system was introduced in India by Lord Cornwallis.
(D) The printing press was first introduced in India in the 19th century.

66. The successor state of Mysore witnessed significant military modernization under Haider Ali with French assistance at:
(A) Dindigul
(B) Srirangapatna
(C) Mangalore
(D) Bangalore

67. Consider the following statements regarding the Rajputana states in the 18th century:
Statement I: The Rajput states were completely unified into a single empire under Sawai Jai Singh.
Statement II: Continuous interventions by the Marathas severely weakened the Rajput states financially.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

68. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The successor states of the 18th century failed to develop a strong pan-Indian national identity.
Reason (R): Their political structures were heavily focused on regional autonomy and local economic consolidation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

69. Which of the following pairs concerning the Awadh Nawabs is correctly matched?
(A) Wajid Ali Shah - Battle of Buxar
(B) Safdar Jung - Annexation of Awadh by Dalhousie
(C) Shuja-ud-Daula - Treaty of Allahabad
(D) Asaf-ud-Daula - Founder of Awadh

70. Which of the following statements about the Marathas in the 18th century is incorrect?
(A) The office of the Peshwa became hereditary under Balaji Vishwanath.
(B) The Third Battle of Panipat completely extinguished Maratha power permanently.
(C) They collected Chauth and Sardeshmukhi from territories outside their direct control.
(D) The Maratha confederacy included prominent families like Scindia, Holkar, and Gaekwad.

71. The first English translation of the "Manusmriti" was published under the title "A Code of Gentoo Laws." Who was instrumental in its preparation?
(A) William Jones
(B) Warren Hastings
(C) Charles Wilkins
(D) Nathaniel Halhed

72. Consider the following statements about European studies of India:
Statement I: Max Muller was a prominent German philologist who never visited India.
Statement II: The Orientalists believed that Indian society could be best understood through classical texts rather than empirical observation of contemporary society.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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90. Which of the following statements about Sikh Reform Movements is incorrect?
(A) The Namdhari movement emphasized strict adherence to the caste system.
(B) The Singh Sabha movement was founded in the city of Amritsar in 1873.
(C) The Khalsa College in Amritsar was established by the Singh Sabha.
(D) The Akali movement used non-violent satyagraha to gain control.

91. The Lex Loci Act of 1850 was significant because it:
(A) Abolished the practice of Sati in British India.
(B) Raised the age of consent for marriage for girls.
(C) Legalized widow remarriage throughout the country.
(D) Granted inheritance rights to Christian converts.

92. Consider the following statements regarding the Age of Consent Act, 1891:
Statement I: It was enacted primarily due to the efforts of B.G. Tilak.
Statement II: It raised the age of consent for sexual intercourse for all girls, married or unmarried, from 10 to 12 years.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

93. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The British administrative measures regarding social evils were often cautious and slow.
Reason (R): The colonial state feared that aggressive interference in religious customs might provoke mass uprisings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

94. Which of the following pairs is incorrectly matched regarding legislation on women?
(A) Sati Abolition - 1829
(B) Hindu Widow Remarriage Act - 1856
(C) Female Infanticide Prevention Act - 1870
(D) Child Marriage Restraint Act (Sarda Act) - 1905

95. Which of the following statements about education legislation is correct?
(A) Hartog Committee (1929) highlighted stagnation and wastage.
(B) The Sadler Commission (1917) focused solely on primary education.
(C) The Hunter Commission recommended withdrawal of state higher support.
(D) Wood's Despatch proposed the abolition of the grant-in-aid system.

96. Who among the following authors is famous for penning the national song "Vande Mataram"?
(A) Rabindranath Tagore
(B) Bankim Chandra Chatterjee
(C) Sarat Chandra Chattopadhyay
(D) Qazi Nazrul Islam

97. Consider the following statements about Prem Chand:
Statement I: His original name was Dhanpat Rai Srivastava.
Statement II: He wrote the novel 'Sevasadan', which addresses the issue of prostitution and social hypocrisy.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

98. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): Allama Iqbal initially wrote nationalist poetry but later became a key philosophical advocate for a separate Muslim identity.
Reason (R): He authored "Sare Jahan Se Achha" in his later phase when he supported the two-nation theory.
(A) Both A and R are true and R is the correct

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81. The term "Neo-Hinduism" is often associated with the teachings of which of the following reformers?
(A) Raja Rammohan Roy
(B) Swami Vivekananda
(C) Syed Ahmed Khan
(D) M.G. Ranade

82. Consider the following statements regarding the Brahmo Samaj:
Statement I: It opposed the caste system and polytheism.
Statement II: It faced strong opposition from orthodox groups like the Dharma Sabha led by Radhakant Deb.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

83. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): Sir Syed Ahmed Khan opposed the participation of Muslims in the early Indian National Congress.
Reason (R): He believed that the educational and economic backwardness of Muslims required them to seek British patronage first.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

84. Which of the following pairs is incorrectly matched?
(A) Brahmo Samaj - Reformist
(B) Arya Samaj - Revivalist
(C) Theosophical Society - Revivalist/Syncretic
(D) Wahabi Movement - Reformist

85. Which of the following statements regarding the Theosophical Society in India is correct?
(A) It rejected the concepts of Karma and Reincarnation in its ideology.
(B) It was fundamentally a Dalit upliftment movement in southern India.
(C) Annie Besant led the movement and founded Central Hindu College.
(D) It aimed to replace Hinduism with a form of esoteric Christianity.

86. The concept of "Dar-ul-Islam" (Land of Islam) versus "Dar-ul-Harb" (Land of War) was centrally mobilized in India by which movement?
(A) Aligarh Movement
(B) Wahabi Movement
(C) Ahmadiyya Movement
(D) Deoband Movement

87. Consider the following statements regarding the Arya Samaj:
Statement I: It established a network of Dayanand Anglo-Vedic (DAV) schools.
Statement II: It rejected the authority of the Vedas.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

88. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The Dalit movements of the 19th and early 20th centuries strongly criticized the orthodox Hindu religious framework.
Reason (R): Leaders like Jyotiba Phule and B.R. Ambedkar identified Brahminical scriptures as the source of untouchability and caste oppression.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

89. Which of the following pairs regarding Dalit literature/journals is correctly matched?
(A) Som Prakash - Jyotiba Phule
(B) Harijan - E.V. Ramasamy Naicker
(C) Mooknayak - B.R. Ambedkar
(D) Dinabandhu - Sri Narayana Guru

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Statement II: It sought a complete break from India's ancient cultural heritage.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

108. Consider the following statements about Raja Rammohan Roy:
1. He founded the Brahmo Samaj in 1828.
2. He advocated for the abolition of Sati.
3. He believed in polytheism and idol worship.
4. He supported David Hare in establishing the Hindu College.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 3, and 4

109. Which of the following pairs of socio-religious reformers and their concepts is correctly matched?
(A) Dayanand Saraswati - Neo-Buddhism
(B) Syed Ahmed Khan - Wahabism
(C) Swami Vivekananda - Practical Vedanta
(D) Rammohan Roy - Doctrine of Infallibility of Vedas

110. Which of the following statements about the Aligarh Movement is incorrect?
(A) It sought to harmonize Islam with modern scientific thought.
(B) It resulted in the establishment of the Muhammadan Anglo-Oriental College.
(C) It aimed to bridge the gap between the British administration and the Muslim community.
(D) It strongly supported the orthodox interpretations of the Quran.

111. The Ramakrishna Mission placed significant emphasis on "Daridra Narayan." This concept refers to:
(A) Service to the poor as service to God
(B) God residing in the wealthy
(C) The renunciation of all material wealth
(D) Pilgrimage to holy shrines

112. Consider the following statements regarding the Theosophical Society:

Statement I: The movement drew inspiration from the Upanishads and Samkhya, Yoga, and Vedanta schools.
Statement II: It gained maximum popularity in India under the leadership of Colonel Olcott.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

113. Consider the following statements regarding the Wahabi Movement:
1. It was an anti-imperialist and anti-landlord movement in certain phases.
2. It was inspired by the teachings of Shah Waliullah.
3. It established a parallel government in the North-West Frontier.
4. It aimed to modernize Islam through Western education.

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

114. Which of the following pairs is incorrectly matched?
(A) Satyashodhak Samaj - B.R. Ambedkar
(B) Brahmo Samaj - Raja Rammohan Roy
(C) Prarthana Samaj - Atmaram Pandurang
(D) Arya Samaj - Swami Shraddhanand

115. Which of the following statements about the Dalit movements in India is correct?
(A) The Mahad Satyagraha was led by Jyotiba Phule.
(B) The Self-Respect Movement was centered in Bengal.
(C) E.V. Ramasamy Naicker criticized Brahminical dominance in Tamil Nadu.
(D) B.R. Ambedkar founded the Harijan Sevak Sangh.

116. The Singh Sabha Movement primarily aimed to:
(A) Support the British in World War I for political concessions
(B) Establish a sovereign Sikh state independent of Mughal power
(C) Reconvert lower-caste Hindus to Sikhism through Shuddhi rites

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explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

99. Which of the following pairs of works and authors is correctly matched?
(A) Gitanjali - Bankim Chandra Chatterjee
(B) Godan - Bhartendu Harishchandra
(C) Shikwa - Allama Iqbal
(D) Kapalkundala - Prem Chand

100. Which of the following statements regarding the emergence of modern science and technology in India is incorrect?
(A) The British established the Trigonometrical Survey of India to map the land.
(B) Medical colleges were established in Calcutta and Madras in the year 1835.
(C) The Geological Survey of India was primarily founded to search for coal.
(D) The government funded indigenous research to replace British imports.

101. The establishment of the state of Mysore as a formidable power in the 18th century was significantly due to the modernization of its army by:
(A) Chikka Devaraja
(B) Nanjaraj
(C) Haider Ali
(D) Krishna Raja Wodeyar

102. Consider the following statements:
Statement I: The Marathas successfully established a centralized bureaucratic empire similar to the Mughals.
Statement II: The Peshwas were the de facto rulers of the Maratha confederacy in the 18th century.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

103. Consider the following statements regarding the successor states:
1. Awadh, Bengal, and Hyderabad were essentially breakaway provinces of the Mughal Empire.
2. They completely discarded the Mughal administrative revenue systems.
3. They emerged due to the assertion of regional autonomy by provincial governors.
4. Mysore and the Marathas were states that arose out of direct rebellion against Mughal authority.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 2, 3, and 4
(C) 1, 2, and 4
(D) 1, 3, and 4

104. Which of the following pairs concerning European studies is incorrectly matched?
(A) Thomas Macaulay - Establishment of Sanskrit College
(B) Charles Wilkins - Translation of Bhagavad Gita
(C) William Jones - Foundation of Asiatic Society
(D) James Prinsep - Decipherment of Ashokan edicts

105. Which of the following statements is the most appropriate description of the Anglicist view in the educational debate of the 1830s?
(A) They advocated for the translation of all Western sciences into Arabic.
(B) They argued that the government should only fund primary level education.
(C) They believed English should be the medium for Western knowledge.
(D) They supported the revival of indigenous pathsala and maktab systems.

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106. The primary motivation for the British to introduce modern education in India was:
(A) To create a class of subordinate clerks and administrators.
(B) To purely "civilize" the Indian masses through Western culture.
(C) To prepare Indians for self-government in the distant future.
(D) To promote scientific research in colonial territories for progress.

107. Consider the following statements about the Indian Cultural Renaissance:
Statement I: It was heavily influenced by Western ideas of rationalism and liberalism.

144. Which of the following pairs regarding successor states is incorrectly matched?
(A) Safdar Jung - Awadh
(B) Nizam-ul-Mulk - Marathas
(C) Tipu Sultan - Mysore
(D) Sawai Jai Singh - Rajputana

145. Which of the following best explains the decline of the successor states?
(A) They willingly surrendered their sovereignty to the East India Company.
(B) They lacked a modern military and economic system.
(C) They were completely destroyed by foreign invasions like Nadir Shah's.
(D) Their populations entirely migrated to British territories for safety.

146. The Asiatic Society of Bengal translated classical Indian texts to:
(A) Help British judges administer Hindu and Muslim laws.
(B) Facilitate the spread of Christianity throughout the country.
(C) Prove the superiority of Western science and rational thought.
(D) Create a unified religion for India based on ancient texts.

147. Consider the following statements regarding Fort William College:
Statement I: It was established by Lord Cornwallis.
Statement II: It contributed to the standardisation of Hindi and Urdu grammar.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

148. Consider the following statements about the development of the new education system:
1. The Charter Act of 1813 was the first step towards state responsibility for education.
2. Macaulay's Minute advocated for Oriental learning.
3. Wood's Despatch proposed a graded system of education from primary to university level.
4. The Indian Universities Act of 1904 increased government control over universities.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

149. Which of the following pairs is correctly matched regarding the socio-religious reform movements?
(A) Dayanand Saraswati - Precepts of Jesus
(B) Syed Ahmed Khan - Satyarth Prakash
(C) Rammohan Roy - Gift to Monotheists
(D) Vivekananda - Tahzib-ul-Akhlaq

150. Which of the following statements regarding the Brahmo Samaj is incorrect?
(A) It was heavily influenced by the principles of Western liberalism.
(B) It firmly supported the doctrine of the Karma and transmigration.
(C) It faced a major split due to the marriage of K. C. Sen's daughter.
(D) It campaigned against caste distinctions in Indian social structure.

151. The Aligarh Movement is closely associated with the establishment of:
(A) Jamia Millia Islamia
(B) Nadwatul Ulama
(C) Deoband Seminary
(D) Muhammadan Anglo-Oriental College

152. Consider the following statements regarding the Ramakrishna Mission:
Statement I: It focused entirely on meditative practices, avoiding social and philanthropic work.
Statement II: It promoted the idea that all religions are different paths to the same ultimate reality.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

153. Consider the following statements regarding the Theosophical Society:
1. It was founded in India by Madame Blavatsky.
2. It advocated the revival of ancient Indian

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(D) Restore Sikhism's purity and promote modern education

117. Consider the following statements regarding the abolition of Sati:
Statement I: It was legally abolished by Regulation XVII of 1829.
Statement II: The legislation initially applied only to the Bengal Presidency.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

118. Consider the following statements regarding the Widow Remarriage Act of 1856:
1. It was heavily advocated by Ishwar Chandra Vidyasagar.
2. It legitimized the marriage of Hindu widows.
3. It allowed the widow to retain the property inherited from her deceased husband upon remarriage.
4. It was passed during the Governor-Generalship of Lord Canning.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 2, and 4
(C) 2, 3, and 4
(D) 1, 3, and 4

119. Which of the following pairs regarding administrative measures is correctly matched?
(A) Age of Consent Act - 1856
(B) Sarda Act - 1891
(C) Ban on Female Infanticide - 1829
(D) Abolition of Slavery - Act V of 1843

120. Which of the following statements regarding the legislation on social evils is incorrect?
(A) The Sarda Act applied only to the Hindu community.
(B) B.M. Malabari's efforts led to the passing of the Age of Consent Act.
(C) The abolition of Sati faced organized protests by orthodox Hindus.
(D) The British enacted the Female Infanticide Prevention Act in 1870.

121. Shahr Ashob poetry in Urdu typically reflected:
(A) The joy of new urban settlements during the late Mughal period.
(B) The romanticized view of rural life and agricultural prosperity.
(C) The grief over the decline of traditional elites and cities.
(D) The religious harmony in medieval cities under various rulers.

122. Consider the following statements about Mirza Ghalib:
Statement I: He was a witness to the revolt of 1857 and documented it in 'Dastanbu'.
Statement II: He strongly opposed the use of Persianized vocabulary in Urdu.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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123. Consider the following statements regarding Allama Iqbal:
1. He is widely regarded as the spiritual father of Pakistan.
2. He wrote the famous poem 'Tarana-e-Milli'.
3. He delivered the Allahabad Address in 1930.
4. He rejected the concept of Khudi (selfhood).

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 2, 3, and 4
(C) 1, 3, and 4
(D) 1, 2, and 3

124. Which of the following pairs is incorrectly matched regarding Hindi literature?
(A) Bhartendu Harishchandra - Bharat Durdasha
(B) Bhartendu Harishchandra - Anandamath
(C) Prem Chand - Rangbhoomi
(D) Prem Chand - Gaban

125. Which of the following is the most appropriate thematic description of Premchand's literature?
(A) It exclusively focused on upper-class urban romance and elite life.
(B) It dealt fundamentally with historical romances of the Mughal era.
(C) It realistically portrayed the struggles of the peasantry.
(D) It was primarily written to support British colonial policies in India.

126. Bankim Chandra Chatterjee's novel 'Anandamath' was set against the backdrop of which historical event?
(A) The Revolt of 1857
(B) The Indigo Revolt
(C) The Partition of Bengal
(D) The Sanyasi Rebellion

127. Consider the following statements about Rabindranath Tagore:
Statement I: He renounced his knighthood in protest against the Jallianwala Bagh massacre.
Statement II: He founded the Visva-Bharati University at Santiniketan.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

128. Consider the following statements regarding the emergence of modern science in India:
1. The Asiatic Society of Bengal published early scientific researches in its journal 'Asiatic Researches'.
2. The Indian Association for the Cultivation of Science was the first national science association in India.
3. British scientific policies were predominantly geared toward imperial economic interests.
4. P.C. Ray pioneered botanical research in India.

Which of the above statements are correct?
(A) 1, 2, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 3, and 4

129. Which of the following pairs is correctly matched regarding scientists and their fields?
(A) J.C. Bose - Chemistry
(B) S.N. Bose - Quantum Physics
(C) P.C. Ray - Plant Physiology/Physics
(D) Birbal Sahni - Mathematics

130. Which of the following statements about the development of new education systems is incorrect?
(A) The British made vernaculars the medium for university education.
(B) The Bethune School was established to promote women's education.
(C) The Roorkee Engineering College was founded in the year 1847.
(D) Western medical education began with the Calcutta Medical College.

131. The administrative reforms of the successor states in the 18th century showed a notable continuation of:
(A) The Mansabdari system without any changes to its structure.
(B) The Iqta system which was common during the Delhi Sultanate.
(C) The Mughal revenue administration framework.
(D) The British permanent settlement system introduced in Bengal.

132. Consider the following statements about the Maratha administration:
Statement I: The Peshwa's secretariat at Pune was known as the Huzur Daftar.
Statement II: The Chauth collected by Marathas was always meant for the welfare of the conquered subjects.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

133. Consider the following statements regarding the impact of Western ideas:
1. It introduced concepts of democracy and modern nationalism to the Indian intelligentsia.
2. It led to the critical scrutiny of indigenous social and religious practices.
3. It completely destroyed indigenous cultural traditions.
4. It gave birth to modern vernacular prose.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 1, 2, and 4
(D) 2, 3, and 4

134. Which of the following pairs concerning the Indian Cultural Renaissance is incorrectly matched?
(A) Ishwar Chandra Vidyasagar - Bengali Primer (Borno Porichoy)

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(B) Rammohan Roy - Tattvabodhini Patrika
(C) Radhakant Deb - Dharma Sabha
(D) Keshub Chandra Sen - Indian Mirror

135. The primary objective of the Aligarh Movement was to:
(A) Overthrow British rule through armed rebellion and mass struggle.
(B) Prevent the translation of English books into the Urdu language.
(C) Unite Hindus and Muslims under the banner of the National Congress.
(D) Reconcile Islam with modern Western science and education.

136. Who among the following founded the Ramakrishna Mission?
(A) Swami Vivekananda
(B) Sri Ramakrishna Paramahamsa
(C) Swami Dayanand Saraswati
(D) Raja Rammohan Roy

137. Consider the following statements about the Theosophical Society:
Statement I: It shifted its headquarters to Adyar, near Madras.
Statement II: Annie Besant, its president, became the first woman president of the Indian National Congress.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

138. Consider the following statements regarding the Arya Samaj:
1. It propagated the slogan 'Go back to the Vedas'.
2. It strongly supported untouchability and idol worship.
3. It initiated the Shuddhi movement.
4. It played a major role in the spread of education in northern India.

Which of the above statements are correct?
(A) 1, 3, and 4
(B) 1, 2, and 3
(C) 2, 3, and 4
(D) 1, 2, and 4

139. Which of the following pairs is correctly matched regarding Dalit movements?
(A) B.R. Ambedkar - Satyashodhak Samaj
(B) Jyotiba Phule - Annihilation of Caste
(C) Narayan Guru - Bahishkrit Hitakarini Sabha
(D) E.V. Ramasamy - Vaikom Satyagraha

140. Which of the following statements regarding the Sikh Reform Movements is incorrect?
(A) The Chief Khalsa Diwan was a prominent Sikh organization.
(B) The Akali Movement was a violent struggle against the British army.
(C) The Gurdwara Reform Movement aimed to oust the corrupt Mahants.
(D) The Singh Sabha sought to separate Sikhism from Hindu practices.

141. The legislation that raised the marriageable age of girls to 14 and boys to 18 was the:
(A) Age of Consent Act
(B) Native Marriage Act
(C) Sarda Act
(D) Hindu Marriage Act

142. Consider the following statements about literature in the modern period:
Statement I: Prem Chand was a pioneer of the Progressive Writers' Movement.
Statement II: Rabindranath Tagore won the Nobel Prize for his collection 'Gitanjali'.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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143. Consider the following statements regarding science and technology under colonial rule:
1. Technical education was deliberately kept at a low level to rely on British experts.
2. The establishment of railways was primarily to serve British commercial and strategic interests.
3. Indian scientists like P.C. Ray had to struggle for recognition within the colonial scientific establishment.
4. The British completely banned all forms of indigenous technological practices.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 1, 3, and 4
(C) 2, 3, and 4
(D) 1, 2, and 4

73. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The establishment of Fort William College in 1800 unintentionally contributed to the development of modern Indian languages like Urdu and Hindi.
Reason (R): The college commissioned native scholars (Munshis) to write prose manuals in vernacular languages for the British officials.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

74. Which of the following pairs regarding British educational policies is incorrectly matched?
(A) Wood's Despatch 1854 – English only at all levels
(B) Charter Act 1813 – 1 Lakh Rupees for Education
(C) Macaulay's Minute 1835 – Downward Filtration Theory
(D) Hunter Commission 1882 – Emphasis on Primary Education

75. Which of the following statements regarding the influence of Christian missionaries in the 19th century is correct?
(A) They strictly avoided teaching secular subjects in schools.
(B) They were supported by the East India Company before 1813.
(C) They focused only on the conversion of the upper classes.
(D) They were vocal critics of social evils like the Sati.

76. The "Downward Filtration Theory" in the context of colonial education meant:
(A) Education should be provided directly to the masses through vernaculars.
(B) The government should educate a small elite class to trickle down.
(C) Funding for education should gradually decrease over a period of time.
(D) Higher education should be restricted to European officials in India.

77. Consider the following statements about the Indian Universities Act of 1904:
Statement I: It was passed during the viceroyalty of Lord Curzon.
Statement II: It aimed to increase government control over Indian universities.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

78. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer using the codes given below.
Assertion (A): The Indian Cultural Renaissance of the 19th century was primarily an elite phenomenon.
Reason (R): Most socio-religious reformers belonged to the newly educated middle and upper classes who had exposure to Western thought.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

79. Which of the following pairs of reformers and their primary regions of influence is correctly matched?
(A) Narayan Guru – Kerala
(B) K. Veeresalingam – Bengal
(C) Jyotiba Phule – Punjab
(D) Swami Dayanand – Madras

80. Which of the following statements about the Indian Cultural Renaissance is incorrect?
(A) It involved a critical re-evaluation of traditional texts.
(B) It completely rejected all elements of Western culture.
(C) It aimed to purify religion from superstitious practices.
(D) It emphasized rationalism and humanism.

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religions.
3. Annie Besant played a key role in its expansion in India.
4. It established the Central Hindu College in Benares.
5. It fundamentally rejected the concept of universal brotherhood.

Which of the above statements are correct?
(A) 1, 2, and 3
(B) 3, 4, and 5
(C) 2, 3, and 4
(D) 1, 3, and 4

154. Which of the following pairs is incorrectly matched regarding socio-religious movements?
(A) Ramakrishna Mission - Keshub Chandra Sen
(B) Wahabi Movement - Syed Ahmed Barelvi
(C) Arya Samaj - Dayanand Saraswati
(D) Prarthana Samaj - M.G. Ranade

155. What was the central ideological principle of the Wahabi Movement?
(A) Promoting Western scientific education among the Muslim population.
(B) Establishing a syncretic Hindu-Muslim culture throughout India.
(C) Supporting the British government against the Maratha confederacy.
(D) Purifying Islam and restoring its original uncorrupted form.

156. The Arya Samaj was characterized by its:
(A) Acceptance of the caste system based on birth rather than merit.
(B) Opposition to child marriage and support for widow remarriage.
(C) Rejection of the infallibility of the Vedas in religious matters.
(D) Support for Puranic rituals and the worship of various deities.

157. Consider the following statements regarding the Dalit Movements:
Statement I: Jyotiba Phule founded the Satyashodhak Samaj in 1873.
Statement II: He championed the cause of the untouchables and the education of women.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

158. Consider the following statements regarding Dr. B.R. Ambedkar:
1. He founded the Bahishkrit Hitakarini Sabha.
2. He organized the Mahad Satyagraha.
3. He participated in all three Round Table Conferences.
4. He supported the Varna system in his book 'Annihilation of Caste'.
5. He established the Independent Labour Party.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 3, and 5

159. Which of the following pairs regarding Sikh history is correctly matched?
(A) Nirankari Movement – Worship of a formless God
(B) Namdhari Movement – Founded by Maharaja Ranjit Singh
(C) SGPC – Established solely to promote Western education
(D) Akali Dal – Founded purely as a literary society in Punjab

160. Which of the following statements regarding administrative measures on women's issues is incorrect?
(A) Sati was banned during the tenure of Lord William Bentinck in 1829.
(B) The British passed legislation without pressure from Indian reformers.
(C) The Widow Remarriage Act was passed in 1856 by the British government.
(D) The Age of Consent Act was opposed by orthodox leaders like B. G. Tilak.

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161. The Native Marriage Act (Civil Marriage Act) of 1872:
(A) Made child marriage illegal for all religious communities in India.
(B) Prohibited polygamy and allowed inter-caste marriages.
(C) Was passed primarily for the benefit of the Muslim population.
(D) Legalized the Devadasi system in temple

180. Which of the following statements about the Theosophical Society is incorrect?
(A) It was founded in the United States.
(B) It played a major role in the Hindu revivalist movement.
(C) Annie Besant translated the Bhagavad Gita into English.
(D) It was vehemently opposed to the Indian National movement.

181. The Wahabi movement in India was essentially a:
(A) Nationalist movement against the British rule in the subcontinent.
(B) Movement to synthesize Hindu and Islamic thought into one system.
(C) Revivalist movement to eradicate un-Islamic practices.
(D) Peasant uprising against zamindars in the Bengal Presidency region.

182. Consider the following statements regarding the Arya Samaj:
Statement I: It advocated a rigid, birth-based caste system.
Statement II: It promoted equal educational opportunities for women.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

183. Consider the following statements regarding the Dalit Movements:
1. The movements challenged Brahminical hegemony.
2. Sri Narayana Guru gave the slogan "One Caste, One Religion, One God for Mankind".
3. E.V.R. Naicker started the Self-Respect Movement.
4. Dr. Ambedkar burnt the Manusmriti during the Mahad Satyagraha.
5. All Dalit movements rejected political participation.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 2, 3, 4, and 5
(C) 1, 3, 4, and 5
(D) 1, 2, 3, and 4

184. Which of the following pairs is incorrectly matched regarding Sikh movements?
(A) Akali Movement - Led by Maharaja Ranjit Singh
(B) Nirankari - Baba Dayal Das
(C) Namdhari - Baba Ram Singh
(D) Singh Sabha - Founded in 1873

185. The Gurdwara Reform Movement (Akali Movement) concluded with the passing of the Sikh Gurdwaras Act in which year?
(A) 1909
(B) 1919
(C) 1925
(D) 1935

186. Which of the following was the primary purpose of the Sarda Act (1929)?
(A) To restrain child marriages
(B) To abolish the Sati system
(C) To legalize widow remarriage
(D) To grant voting rights to women

187. Consider the following statements regarding administrative measures on education:
Statement I: The Wardha Scheme of Education emphasized learning through manual productive work.
Statement II: The Sargent Plan (1944) aimed to achieve universal literacy in India within 40 years.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

188. Consider the following statements regarding modern Indian literature:
1. Shahr Ashob poetry reflected the trauma of political decay.
2. Mirza Ghalib wrote exclusively on romantic themes, avoiding philosophy.
3. Prem Chand highlighted rural distress and zamindari exploitation.
4. Bankim Chandra's 'Anandamath' deeply influenced revolutionaries.
5. Rabindranath Tagore composed the national anthems of India and Bangladesh.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 1, 3, 4, and 5

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adopting European tactics.
(B) He planted the Tree of Liberty at Srirangapatna in Mysore state.
(C) He became an official member of the French Jacobin Club.
(D) He tried to build a modern navy for the protection of Mysore.

171. The Asiatic Society of Bengal was founded during the tenure of which Governor-General?
(A) Lord Cornwallis
(B) Lord Wellesley
(C) Lord William Bentinck
(D) Warren Hastings

172. Consider the following statements regarding the educational policies:
Statement I: The Hunter Commission (1882) emphasized the improvement of primary and secondary education.
Statement II: The Sadler Commission (1917) reviewed the functioning of Calcutta University.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

173. Consider the following statements regarding the impact of Christian missionaries:
1. They established the first modern printing presses in India.
2. They translated the Bible into vernacular languages.
3. They heavily supported the caste system to gain converts.
4. They started schools and hospitals.
5. They were often critical of indigenous religious practices.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 3, 4, and 5

174. Which of the following pairs is incorrectly matched regarding educational milestones?
(A) Charter Act - 1813
(B) Macaulay's Minute - 1835
(C) Wood's Despatch - 1854
(D) Raleigh Commission - 1882

175. What was the central consequence of Wood's Despatch (1854)?
(A) Creation of Education Departments and establishment of Universities.
(B) Abolition of vernacular education in primary schools across India.
(C) Complete ban on Christian missionary schools operating in the country.
(D) Introduction of compulsory primary education for all Indian children.

176. Which reformer is associated with the 'Tattvabodhini Sabha', which later merged with the Brahmo Samaj?
(A) Rammohan Roy
(B) Debendranath Tagore
(C) Keshub Chandra Sen
(D) Ishwar Chandra Vidyasagar

177. Consider the following statements regarding the Indian Cultural Renaissance:
Statement I: It looked entirely to the West for inspiration and rejected all ancient Indian texts.
Statement II: The Renaissance primarily impacted the urban, educated middle classes.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is false but Statement II is true
(D) Statement I is true but Statement II is false

178. Consider the following statements regarding the Aligarh Movement:
1. It promoted modern scientific education.
2. It emphasized the study of English.
3. It rejected the Quran as the ultimate authority.
4. It aimed to reform social customs among Muslims.
5. Syed Ahmed Khan was its prominent leader.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

179. Which of the following pairs is correctly matched regarding reformists?
(A) Rammohan Roy - Arya Samaj
(B) Dayanand Saraswati - Brahmo Samaj
(C) Swami Vivekananda - Belur Math
(D) Syed Ahmed Khan - Theosophical Society

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2. It emphasized the synthesis of Eastern spirituality and Western material progress.
3. It engaged extensively in humanitarian relief work.
4. Swami Vivekananda represented Hinduism at the 1893 Parliament of the World's Religions.
5. It advocated for the violent overthrow of British rule.

Which of the above statements are correct?
(A) 1, 2, 4, and 5
(B) 1, 2, 3, and 4
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

199. Which of the following pairs is correctly matched regarding the Indian Cultural Renaissance?
(A) Keshub Chandra Sen - Arya Samaj
(B) Annie Besant - Brahmo Samaj
(C) Syed Ahmed Khan - Wahabi Movement
(D) M.G. Ranade - Prarthana Samaj

200. Which of the following statements about the Aligarh Movement is incorrect?
(A) It encouraged Muslims to actively participate in the National Congress.
(B) It published the journal Tahzib-ul-Akhlaq for social reform purposes.
(C) It opposed the practice of polygamy and purdah among Indian Muslims.
(D) It relied heavily on British support and patronage for its success.

201. The revivalist Arya Samaj initiated the Shuddhi movement primarily to:
(A) Purify the Ganges river which was considered holy by the Hindus.
(B) Cleanse the administration of corrupt officials in the British Raj.
(C) Reconvert Hindus who had converted to Islam or Christianity.
(D) Promote untouchability which was practiced in traditional Hindu society.

202. Consider the following statements about Dalit Movements:
Statement I: The Aravippuram consecration by Narayan Guru challenged the Brahmin monopoly over temple rituals.
Statement II: B.R. Ambedkar believed that political power was not necessary for Dalit emancipation.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

203. Arrange the following educational commissions/ despatches in chronological order:
1. Wood's Despatch
2. Sadler Commission
3. Macaulay's Minute
4. Hunter Commission

Which of the above is the correct chronological sequence?
(A) 3, 1, 4, 2
(B) 1, 3, 4, 2
(C) 3, 4, 1, 2
(D) 1, 4, 3, 2

204. Which of the following pairs is incorrectly matched regarding reform organizations?
(A) Ramakrishna Mission - Belur
(B) Brahmo Samaj - Lahore
(C) Theosophical Society - Adyar
(D) Arya Samaj - Bombay (Foundation)

205. Which of the following statements about Sikh Reform Movements is correct?
(A) The Singh Sabha Movement opposed Western education for all Sikhs.
(B) The Namdhari Movement is also known as the Akali Movement in history.
(C) The Akali Movement was directed against the corrupt Mahants.
(D) The Sikh Gurdwaras Act was passed in 1891 by the British government.

206. The Hindu Widow Remarriage Act of 1856 was drafted during the tenure of:
(A) Lord William Bentinck
(B) Lord Dalhousie
(C) Lord Ripon
(D) Lord Canning

207. Consider the following statements about administrative measures:
Statement I: The British abolished female infanticide entirely in the 18th century without any subsequent legislation needed.
Statement II: The Age of Consent Act 1891 raised the marriageable age for girls to 12.

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(C) 2, 3, 4, and 5
(D) 1, 2, 4, and 5

189. Which of the following pairs of authors and themes is correctly matched?
(A) Bhartendu Harishchandra - Islamic revivalism
(B) Allama Iqbal - Support for British imperialism
(C) Qazi Nazrul Islam - Anti-colonial rebellion
(D) Prem Chand - Aristocratic Persian romances

190. Which of the following statements regarding the emergence of modern science is incorrect?
(A) Early colonial science was focused on surveying and resource extraction.
(B) The Indian Science Congress Association was established in the year 1914.
(C) P. C. Ray promoted indigenous chemical industries in the Bengal region.
(D) M. L. Sircar supported science only under British control.

191. The successor state of Awadh was finally annexed by the British in 1856 on the grounds of:
(A) Misgovernance
(B) Doctrine of Lapse
(C) Expiration of the ruling dynasty's lineage
(D) Refusal to pay the subsidiary alliance subsidy

192. Consider the following statements about the Subsidiary Alliance system:
Statement I: It was perfected and extensively used by Lord Wellesley.
Statement II: Hyderabad was the first state to accept the Subsidiary Alliance.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

193. Consider the following statements regarding European studies of India:
1. William Jones established the Asiatic Society in 1784.
2. Max Muller translated the Rig Veda.
3. Orientalists believed Indian civilization was always inherently inferior to the West.
4. Charles Wilkins translated the Bhagavad Gita into English.
5. Fort William College trained British officials in Indian languages.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

194. Which of the following pairs is incorrectly matched regarding historical institutions?
(A) Fort William College - Lord Dalhousie
(B) Sanskrit College, Benares - Jonathan Duncan
(C) Calcutta Madrasa - Warren Hastings
(D) Hindu College, Calcutta - David Hare

195. The primary intention behind Thomas Macaulay's educational policy was to:
(A) Promote ancient Indian sciences and traditional forms of knowledge.
(B) Achieve 100% literacy in vernacular languages across the subcontinent.
(C) Create a class of persons, Indian in blood but English in taste.
(D) Prevent the spread of democratic ideals among the Indian population.

196. What was the central focus of the Hunter Education Commission of 1882?
(A) University education
(B) Technical education
(C) Women's education exclusively
(D) Primary and secondary education

197. Consider the following statements about the Brahmo Samaj:
Statement I: It incorporated Christian ethical ideas while maintaining an Upanishadic framework.
Statement II: It split when Keshub Chandra Sen violated the Native Marriage Act by marrying off his minor daughter.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

198. Consider the following statements regarding the Ramakrishna Mission:
1. It was founded in 1897.

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administrations in the south.

162. Consider the following statements about Urdu literature:
Statement I: Mirza Ghalib's letters are considered foundational for modern Urdu prose.
Statement II: Allama Iqbal wrote 'Sikwa' and 'Jawab-e-Sikwa'.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

163. Consider the following statements regarding Hindi literature in the modern period:
1. Bhartendu Harishchandra is considered the father of modern Hindi literature.
2. He utilized literature to raise national consciousness.
3. Prem Chand primarily wrote in classical Sanskritized Hindi.
4. Prem Chand's 'Godan' highlights the tragic life of an Indian peasant.
5. Hindi literature shifted from courtly romance to social realism.

Which of the above statements are correct?
(A) 1, 2, 3, and 4
(B) 2, 3, 4, and 5
(C) 1, 2, 4, and 5
(D) 1, 3, 4, and 5

164. Which of the following pairs is incorrectly matched regarding Bengali literature?
(A) Bankim Chandra Chatterjee - Durgeshnandini
(B) Rabindranath Tagore - Gora
(C) Michael Madhusudan Dutt - Agnibina
(D) Sarat Chandra Chattopadhyay - Anandamath

165. The poem "Bidrohi" (The Rebel), which made a profound impact on the Indian independence movement, was penned by:
(A) Rabindranath Tagore
(B) Bankim Chandra Chatterjee
(C) Qazi Nazrul Islam
(D) Michael Madhusudan Dutt

166. Which prominent Indian scientist established the Bengal Chemical and Pharmaceutical Works, the first pharmaceutical company in India?
(A) J.C. Bose
(B) P.C. Ray
(C) M.L. Sircar
(D) Homi Bhabha

167. Consider the following statements regarding J.C. Bose:
Statement I: He invented the crescograph to measure plant growth.
Statement II: He won the Nobel Prize in Physics for his work on radio waves.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

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168. Consider the following statements regarding the successor states:
1. The Nawabs of Awadh maintained a standing army.
2. The Nizam of Hyderabad frequently engaged in conflicts with the Marathas.
3. Mysore under Tipu Sultan introduced a state commercial corporation.
4. Rajputana states achieved unprecedented unity in the 18th century.
5. The Marathas emerged as the most formidable power among the successor states.

Which of the above statements are correct?
(A) 1, 2, 3, and 5
(B) 1, 2, 4, and 5
(C) 2, 3, 4, and 5
(D) 1, 3, 4, and 5

169. Which of the following pairs is correctly matched regarding the Marathas?
(A) Treaty of Bassein – Signed by Peshwa Baji Rao I with the British.
(B) Third Battle of Panipat – Mahadji Scindia as the supreme commander.
(C) Treaty of Salbai – Ended the First Anglo-Maratha War.
(D) Treaty of Purandar – Signed by Chhatrapati Shivaji with the British.

170. Which of the following statements regarding Tipu Sultan is incorrect?
(A) He followed traditional warfare without

(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

208. Arrange the following social legislations in chronological order of their enactment:
1. Sarda Act
2. Abolition of Sati
3. Hindu Widow Remarriage Act
4. Age of Consent Act

Which of the above is the correct chronological sequence?
(A) 2, 3, 4, 1
(B) 2, 4, 3, 1
(C) 3, 2, 4, 1
(D) 4, 2, 3, 1

209. Which of the following pairs is correctly matched regarding Urdu literature?
(A) Shahr Ashob - Poetry of urban prosperity
(B) Mirza Ghalib - Diwan-e-Ghalib
(C) Allama Iqbal - Godan
(D) Mir Taqi Mir - Tarana-e-Milli

210. Which of the following statements about Bhartendu Harishchandra is incorrect?
(A) He used literature to critique British economic exploitation.
(B) He wrote purely devotional poetry, ignoring contemporary political issues.
(C) He is widely considered the father of modern Hindi literature.
(D) His famous play is 'Bharat Durdasha'.

211. Prem Chand's literature marked a significant shift in Hindi-Urdu writing because it:
(A) Revived classical Sanskrit narratives which were common in old eras.
(B) Was heavily inspired by European romanticism and courtly tales.
(C) Focused on realism and the lives of common people in India.
(D) Only depicted the lives of the Indian royalty and the noble elite.

212. Consider the following statements about Bankim Chandra Chatterjee:
Statement I: He edited the literary journal 'Bangadarshan'.
Statement II: His works had no impact on the nationalist movement in Bengal.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

213. Arrange the following scientific institutions in chronological order of their establishment:
1. Asiatic Society of Bengal
2. Indian Association for the Cultivation of Science
3. Indian Institute of Science
4. Fort William College

Which of the above is the correct chronological sequence?
(A) 1, 4, 2, 3
(B) 1, 2, 4, 3
(C) 4, 1, 2, 3
(D) 2, 1, 4, 3

214. Which of the following pairs is incorrectly matched regarding scientists?
(A) P. C. Ray – History of Hindu Chemistry
(B) S. N. Bose – Raman Effect
(C) J. C. Bose – Microwave optics research
(D) M. L. Sircar – Foundation of the IACS

215. What was a major limitation of the emergence of modern science in colonial India?
(A) The absolute lack of Indian talent in the fields of modern science.
(B) The refusal of Indians to learn English as a medium of instruction.
(C) The religious ban on scientific experiments by the orthodox clergy.
(D) Structural underdevelopment and racial discrimination.

216. The state of Hyderabad was founded by Nizam-ul-Mulk in 1724. He was previously the Mughal governor of:
(A) Deccan
(B) Bengal
(C) Awadh
(D) Gujarat

217. Consider the following statements about Awadh:
Statement I: Asaf-ud-Daula transferred the capital of Awadh from Faizabad to Lucknow.
Statement II: The culture of Awadh heavily suppressed music and dance.

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(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

218. Arrange the following Maratha Peshwas in chronological order:
1. Balaji Vishwanath
2. Baji Rao I
3. Madhav Rao
4. Balaji Baji Rao

Which of the above is the correct chronological sequence?
(A) 1, 2, 4, 3
(B) 1, 4, 2, 3
(C) 2, 1, 4, 3
(D) 1, 2, 3, 4

219. Which of the following pairs is correctly matched regarding European scholars?
(A) William Jones - Deciphered Brahmi
(B) Max Muller - Founded Fort William College
(C) Charles Wilkins - Asiatic Researches
(D) James Mill - History of British India

220. Which of the following statements about Christian missionaries in the early 19th century is incorrect?
(A) They heavily influenced the social reform movements in British India.
(B) The Company always supported their activities unconditionally.
(C) Alexander Duff played a key role in promoting English education.
(D) They often attacked traditional Hindu customs as being superstitious.

221. The Indian Cultural Renaissance of the 19th century is best characterized by:
(A) A blind imitation of Western culture and its various social norms.
(B) A complete return to the Vedic lifestyle as practiced in ancient times.
(C) Synthesis of Western liberal ideas with indigenous traditions.
(D) A rejection of English education in favor of oriental learning.

222. Consider the following statements about the Brahmo Samaj:
Statement I: It campaigned heavily for women's rights and education.
Statement II: It split primarily over ideological differences and the conduct of its leaders.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

223. Arrange the foundation of the following socio-religious organizations in chronological order:
1. Ramakrishna Mission
2. Brahmo Samaj
3. Arya Samaj
4. Prarthana Samaj

Which of the above is the correct chronological sequence?
(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 4, 2, 3, 1
(D) 2, 4, 1, 3

224. Which of the following pairs is incorrectly matched regarding reformist leaders?
(A) Rammohan Roy - Mirat-ul-Akbar
(B) Dayanand Saraswati - Som Prakash
(C) Syed Ahmed Khan - Tahzib-ul-Akhlaq
(D) Swami Vivekananda - Prabuddha Bharata

225. Which of the following statements about the Aligarh Movement is correct?
(A) It strongly advocated the purdah system among the Muslim women.
(B) It was instrumental in the intellectual awakening of Indian Muslims.
(C) It opposed the translation of Western scientific texts into Urdu books.
(D) It allied with the Wahabi movement to oppose the British government.

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226. The Theosophical Society's ideology was primarily based on:
(A) A synthesis of ancient Eastern philosophies and esoteric traditions.
(B) Orthodox Christianity as practiced in the United States and Europe.
(C) Islamic Mysticism known as Sufism which was popular in medieval India.
(D) Modern scientific materialism based on empirical observation of nature.

227. Consider the following statements about the Wahabi movement:
Statement I: It was heavily influenced by the teachings of Abdul Wahab of Arabia.
Statement II: The movement's primary target in India was initially the Sikhs in Punjab.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

228. Which of the following was the primary cause for the emergence of the Shuddhi movement by the Arya Samaj?
(A) To abolish the caste system completely within the Hindu community.
(B) To support the British divide and rule policy in the subcontinent.
(C) To promote Western education among the masses in northern India.
(D) To counter the spread of Christian and Islamic conversions.

229. Which of the following pairs is correctly matched regarding Dalit literature?
(A) Ghulamgiri - E.V. Ramasamy
(B) Mooknayak - Jyotiba Phule
(C) Annihilation of Caste - B.R. Ambedkar
(D) Satyarth Prakash - Narayan Guru

230. Which of the following statements regarding Dalit and Sikh movements is incorrect?
(A) The Bahishkrit Hitakarini Sabha was founded to promote education among untouchables.
(B) The Gurdwara Reform Movement was strictly a violent armed struggle.
(C) Jyotiba Phule challenged the Aryan theory of race.
(D) The Singh Sabha aimed to restore the purity of the Sikh religion.

231. The administrative measure of raising the age of consent in 1891 was most intensely opposed by:
(A) M.G. Ranade
(B) Gopal Krishna Gokhale
(C) B.M. Malabari
(D) B.G. Tilak

232. Consider the following statements about literature:
Statement I: Shahr Ashob poetry emerged as a response to the socio-economic ruin of cities like Delhi.
Statement II: Mirza Ghalib predominantly wrote poetry that celebrated the expansion of the British Empire.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

233. The cause of the immense popularity of Premchand's novels was:
(A) His use of highly complex, Sanskritized Hindi in his various novels.
(B) His focus on the royal courts of the Mughal era and its nobility.
(C) His realistic depiction of the agrarian crisis and exploitation.
(D) His promotion of colonial rule through his fictional characters.

234. Which of the following pairs is incorrectly matched regarding authors and their languages?
(A) Mirza Ghalib - Bengali
(B) Bankim Chandra Chatterjee - Bengali
(C) Allama Iqbal - Urdu and Persian
(D) Bhartendu Harishchandra - Hindi

235. Which of the following statements about Rabindranath Tagore is correct?
(A) He strictly supported the Non-Cooperation Movement's total boycott.
(B) He rejected internationalism in favor of a narrow form of nationalism.
(C) He primarily wrote literature in English for a global western audience.
(D) His philosophy emphasized harmony with nature at Santiniketan.

236. Qazi Nazrul Islam is celebrated primarily for his:
(A) Devotional Vaishnava poetry
(B) Fierce anti-colonial and egalitarian poetry
(C) Translation of Western scientific texts
(D) Shahr Ashob poetry

237. Consider the following statements about modern science in India:
Statement I: The British established scientific institutions mainly to serve imperial needs.

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Statement II: Indian scientists faced no racial discrimination in colonial scientific services.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

238. What was the main effect of the establishment of the Indian Association for the Cultivation of Science (IACS)?
(A) It proved that Indians were incapable of conducting scientific research.
(B) It was immediately shut down by the British government for political reasons.
(C) It focused solely on the translation of European science books into Hindi.
(D) It provided a platform for basic scientific research by Indians.

239. Which of the following pairs is correctly matched regarding educational commissions?
(A) Raleigh Commission - 1902
(B) Sadler Commission - 1882
(C) Hunter Commission - 1917
(D) Sargent Plan - 1904

240. Which of the following statements about the development of the new education system is incorrect?
(A) English was made the official language of administration in the year 1835.
(B) The Calcutta Medical College was established to teach Western medicine.
(C) The Roorkee Engineering College was the first engineering college in India.
(D) Bethune College was a pioneer institution for women's education in Bengal.

241. The establishment of successor states in the 18th century contributed to:
(A) A complete dark age with no cultural developments across the land.
(B) Flourishing of regional cultural traditions, arts, and literature.
(C) The complete expulsion of European trading companies from the coast.
(D) The reunification of the Mughal Empire under a strong central authority.

242. Consider the following statements regarding the Marathas:
Statement I: They developed a formidable navy under Kanhoji Angre.
Statement II: Their administrative system was completely devoid of taxation.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

243. The primary cause of the Orientalist-Anglicist controversy was:
(A) The dispute over the geographic location of new colleges and schools.
(B) The disagreement on women's education within the Indian society.
(C) The debate over the medium of instruction and nature of knowledge.
(D) The conflict over funding Christian missionaries for their conversion work.

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244. Which of the following pairs is incorrectly matched regarding the impact of Western ideas?
(A) Serampore Mission - William Carey
(B) Asiatic Society - Inquiry into Asian history and antiquities
(C) Fort William College - Training of civil servants
(D) Macaulay's Minute - Advocated Oriental learning

245. Which of the following statements about the Indian Cultural Renaissance is correct?
(A) It was totally disconnected from the socio-religious reform movements.
(B) It was strictly confined to the Madras Presidency in the southern region.
(C) It resulted in a massive revival of vernacular literature.
(D) It aimed to convert the entire Indian population to Christianity.

246. The Aligarh Movement faced the strongest opposition from which of the following orthodox Islamic institutions?
(A) Nadwatul Ulama
(B) Deoband School
(C) Ahmadiyya Movement
(D) Farangi Mahal

247. Consider the following statements about the Wahabi and Arya Samaj movements:

Statement I: Both were revivalist movements aiming to restore the perceived original purity of their respective religions.
Statement II: Both enthusiastically supported the integration of Western culture into their religious practices.
(A) Both Statement I and Statement II are true
(B) Both Statement I and Statement II are false
(C) Statement I is true but Statement II is false
(D) Statement I is false but Statement II is true

248. The effect of the Dalit movements in the early 20th century led to:
(A) Increased political representation and constitutional safeguards.
(B) The immediate abolition of the caste system across the entire nation.
(C) The complete collapse of the Indian National Congress as a party.
(D) The British granting independence immediately to the Indian people.

249. Which of the following pairs is correctly matched regarding social legislation?
(A) Abolition of Sati - Lord Dalhousie
(B) Widow Remarriage Act - Lord William Bentinck
(C) Female Infanticide Prevention Act - 1870
(D) Sarda Act - 1947

250. Which of the following statements about science and technology during the colonial period is incorrect?
(A) The government heavily subsidized native Indian engineering initiatives.
(B) Infrastructure like railways was introduced for administrative efficiency.
(C) Institutions like the Survey of India were established to map resources.
(D) Prominent Indian scientists often relied on nationalistic philanthropy.

Direction : Please read the following source carefully.

During the Modern Period, the transition of political power witnessed the emergence of several successor states, notably Awadh, Hyderabad, Mysore, the Marathas, and Rajputana. In a specific historical assessment scenario analyzing this transition, scholars observe that these newly formed regional powers did not merely replicate earlier administrative frameworks but actively fostered distinct cultural developments. For instance, the administration in Awadh and Hyderabad adapted traditional governance to consolidate regional autonomy, simultaneously nurturing localized cultural patronage that redefined elite societal norms. Similarly, Mysore and the Marathas implemented strategic statecraft that systematically balanced military expansion with the cultivation of specific regional cultural identities. Rajputana also witnessed parallel cultural developments amidst rapidly evolving political alignments and alliances. These successor states functioned as crucial arenas where diverse regional identities were strictly consolidated before the extensive impact of Western ideas transformed the political landscape. An academic evaluation of this era highlights how the gradual decentralization of central authority facilitated a highly unique period of cultural and administrative innovation across these varied regional entities. Understanding the dynamic interplay between Awadh, Hyderabad, Mysore, the Marathas, and Rajputana remains fundamentally essential to accurately mapping the broader cultural developments that vividly characterized the Indian subcontinent during this critical transitional epoch.

Based on the above source, attempt the following five questions.

251. According to the source, what did Awadh and Hyderabad adapt to consolidate regional autonomy?
(A) External military interventions from Western powers
(B) Traditional governance mechanisms and frameworks
(C) Industrial technological advancements of the era
(D) Missionary-led educational reform movements

252. How did Mysore and the Marathas balance their strategic statecraft?
(A) By balancing military expansion with specific cultural identities.
(B) By completely replacing traditional regional identities with foreign political ideologies.
(C) By strictly avoiding any form of military expansion and territorial growth efforts.

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(B) Bridge traditional regional aesthetics with international global modernism and world literature.
(C) Challenge the authority and status of the newly emerged indigenous scientific and tech researchers.
(D) Inspiring nationalistic fervor and cultural pride in the Bengali sphere.

294. Which Bengali literary figure earned distinction as a rebel poet for introducing anti-colonial themes?
(A) Bankim Chandra Chatterjee
(B) Qazi Nazrul Islam
(C) Rabindranath Tagore
(D) Bhartendu Harishchand

295. Collectively, Hindi and Bengali literature during this period functioned as:
(A) Strict administrative measures designed to standardizing regional languages.
(B) Exclusive mechanisms for disseminating empirical scientific methodologies.
(C) Potent ideological instruments shaping modern socio-political identities.
(D) Revivalist platforms advocating for a strict return to religious fundamentalism.

Direction : Please read the following source carefully.

The Modern Period in India was critically defined by the gradual emergence of modern science and technology, a development deeply intertwined with the broader impact of Western ideas. In an academic scenario focused on the history of scientific institutionalization, researchers observe that the emergence of modern science and technology was initially facilitated by administrative and educational reforms. The introduction of Western scientific paradigms required the establishment of specialized technical institutions and the incorporation of scientific curricula within the newly developed education system. This emergence of modern science and technology systematically introduced empirical methodologies and industrial applications that challenged traditional indigenous epistemologies. However, the Indian responses to this scientific influx were highly dynamic; native scholars rapidly adapted to these new empirical frameworks, subsequently laying the groundwork for indigenous scientific research. The integration of modern technology heavily influenced infrastructural developments, transportation, and communication networks, fundamentally altering the economic landscape. Evaluating the emergence of modern science and technology reveals a complex transitional phase where imported technological advancements and scientific methodologies catalyzed both the modernization of state infrastructure and a significant intellectual reorientation among the newly educated indigenous populace.

Based on the above source, attempt the following five questions.

296. The emergence of modern science and technology was initially facilitated by:
(A) The complete and total rejection of all Western ideas by autonomous regional rulers.
(B) The emergence and rise of distinct revivalist socio-religious and cultural movements.
(C) The exclusive and historical reliance on traditional indigenous epistemologies and lore.
(D) Administrative and educational reforms with scientific curricula.

297. What did the emergence of modern science and technology systematically introduce?
(A) Empirical methodologies and industrial applications.
(B) Revivalist ideologies aimed at returning strictly to ancient textual and fundamental purities.
(C) Classical poetic genres mourning the decline of urban economic centers and social structures.
(D) Strict traditional agrarian practices designed to resist structural infrastructural developments.

298. How did native scholars respond to the influx of new empirical scientific frameworks?
(A) They strictly isolated themselves from all newly established technical institutions and colleges.
(B) Rapidly adapting to frameworks and starting indigenous research.
(C) They successfully lobbied for the complete removal of scientific curricula from the new

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contact with indigenous populations.
(C) By funding Christian missionaries to control local administrative frameworks.
(D) By training British officials in local languages and cultural customs.

258. The foundational work of William Jones contributed to the shaping of which emerging narrative?
(A) The narrative of Orientalism.
(B) Indigenous radical and localized nationalism.
(C) Revivalist spiritual and cultural movements.
(D) The ideology of militant and armed resistance.

259. How did Christian missionaries complicate Indian responses to Western interventions?
(A) By primarily focusing on military dominance over educational reform and institutional policy.
(B) By strictly forbidding the study of Indian classical traditions, ancient texts, and literature.
(C) By presenting alternative epistemological paradigms in discourse.
(D) By allying exclusively with traditional regional rulers against emerging European colonial powers.

260. The passage argues that European studies of India profoundly influenced both colonial administrative frameworks and:
(A) The indigenous intellectual awakening of the regional populace.
(B) The collapse of the Asiatic Society's core translation projects.
(C) The rapid decentralization of central authority in successor states.
(D) The immediate expulsion of Christian missionaries from the region.

Direction : Please read the following source carefully.

The Modern Period in India was profoundly characterized by the emergence and development of a new education system, which acted as a catalyst for the Indian Cultural Renaissance. In a policy analysis scenario examining this era, researchers focus on how the newly introduced educational frameworks fundamentally altered indigenous knowledge dissemination. The development of the new education system was not a neutral administrative shift but a deliberate restructuring that introduced Western pedagogical methods alongside traditional learning. This structural transformation was heavily intertwined with the ongoing Indian Cultural Renaissance, wherein educated elites began to critically engage with both indigenous heritage and modern Western ideologies. The influence of Christian missionaries was highly instrumental in this transition, as their active participation in establishing educational institutions facilitated the widespread dissemination of Western ideas. This new educational infrastructure inadvertently equipped a new generation of Indian thinkers with the intellectual tools required to initiate comprehensive socio-cultural reform. Consequently, the emergence and development of the new education system functioned as a crucial mechanism that simultaneously served colonial administrative interests and inadvertently laid the intellectual groundwork for the Indian Cultural Renaissance, reshaping the region's socio-political consciousness.

Based on the above source, attempt the following five questions.

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261. The development of the new education system is described in the passage as a:
(A) Completely neutral administrative shift with minor socio-political and cultural impacts.
(B) Strict revival of exclusively ancient indigenous knowledge dissemination methods and systems.
(C) Mechanism specifically designed to prevent the emergence of the Indian Cultural Renaissance.
(D) Restructuring that introduced Western and traditional learning.

262. What role did Christian missionaries play in the development of the new education system?
(A) They focused strictly on dismantling all newly introduced educational and administrative frameworks.
(B) They established institutions to disseminate Western ideas.
(C) They aggressively opposed the incorporation of Western pedagogical methodologies and

structures.

(D) They exclusively promoted traditional indigenous heritage over modern ideologies and practices.

263. How did the newly educated elites engage with knowledge during this era?

(A) They completely discarded indigenous heritage in favor of modern Western and colonial ideologies.

(B) They isolated themselves from the ongoing socio-cultural and regional reform movements entirely.

(C) Engaging with both indigenous heritage and Western ideologies.

(D) They refused to utilize the intellectual tools provided by the new and evolving education system.

264. The emergence of the new education system inadvertently laid the intellectual groundwork for:

(A) The immediate dissolution of all colonial administrative interests.

(B) The comprehensive restructuring of European classical studies.

(C) The complete eradication of all traditional religious practices.

(D) The initiation of the widespread Indian Cultural Renaissance.

265. According to the passage, the new educational infrastructure functioned as a crucial mechanism that:

(A) Serving colonial interests and reshaping regional consciousness.

(B) Exclusively served colonial administrative interests without impacting regional socio-political consciousness.

(C) Replaced the influence of Christian missionaries with indigenous and local traditional philosophies.

(D) Systematically prevented any comprehensive socio-cultural reform from occurring within the regional population.

Direction : Please read the following source carefully.

The 19th and early 20th centuries witnessed significant socio-religious reform movements categorized primarily as reformist initiatives. A comparative sociological scenario highlights the distinct yet parallel trajectories of the Brahmo Samaj, the Aligarh Movement, the Ramakrishna Mission, and the Theosophical Society. The Brahmo Samaj emerged as a pioneering reformist movement that sought to rationalize religious practices by challenging entrenched orthodoxies. Similarly, the Aligarh Movement operated as a crucial reformist force, focusing on integrating modern Western education with traditional Islamic frameworks to uplift the Muslim community. The Ramakrishna Mission contributed to these socio-religious reform movements by emphasizing humanitarian service and spiritual universalism, thereby redefining traditional asceticism for a modern societal context. Furthermore, the Theosophical Society provided an alternative reformist paradigm by attempting to synthesize Eastern spiritual philosophies with global esoteric traditions. In evaluating these organizations, scholars note that the Brahmo Samaj, Aligarh Movement, Ramakrishna Mission, and Theosophical Society collectively engineered a paradigm shift in indigenous responses to modernity. These reformist socio-religious reform movements systematically reinterpreted ancient doctrines to address contemporary social challenges, thereby fundamentally altering the trajectory of Indian cultural and religious evolution during the Modern Period.

Based on the above source, attempt the following five questions.

266. The Brahmo Samaj sought to reform religious practices primarily by:

(A) Emphasizing strict adherence to traditional hierarchical frameworks.

(B) Rationalizing religious practices and challenging entrenched orthodoxies.

(C) Completely synthesizing Eastern spiritual philosophies with global traditions.

(D) Focusing exclusively on integrating modern Western education with Islam.

267. What was the core focus of the Aligarh Movement as described in the source?

(A) Emphasizing universal humanitarian service and spiritual universalism.

(B) Integrating modern Western education with traditional Islamic frameworks.

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(C) Synthesizing Eastern philosophies with global esoteric traditions exclusively.
(D) Challenging modern Western education to uphold strict religious orthodoxy.

268. The Ramakrishna Mission contributed to the socio-religious reform movements by:
(A) Redefining asceticism through humanitarian service and universalism.
(B) Attempting to synthesize Eastern spiritual philosophies with various global esoteric traditions.
(C) Focusing exclusively on the educational and social upliftment of the regional Muslim community.
(D) Enforcing strict compliance with ancient religious orthodoxies over evolving contemporary challenges.

269. Which organization attempted to synthesize Eastern spiritual philosophies with global esoteric traditions?
(A) The pioneering Brahmo Samaj.
(B) The Muslim Aligarh Movement.
(C) The Theosophical Society.
(D) The active Ramakrishna Mission.

270. Collectively, these reformist movements fundamentally altered Indian cultural evolution by:
(A) Promoting the infallible and absolute authority of the Vedas over all modern scientific thought.
(B) Strictly rejecting any engagement with Western education or modern socio-political ideologies.
(C) Focusing exclusively on dismantling the newly emerged and evolving modern education system.
(D) Reinterpreting doctrines to address contemporary social challenges.

Direction : Please read the following source carefully.

In stark contrast to the reformist agendas, the socio-religious reform movements of the Modern Period also prominently featured revivalist ideologies, most notably the Wahabi and the Arya Samaj Movement. An academic scenario examining ideological mobilization illustrates how these revivalist factions sought to address contemporary socio-political anxieties by advocating for a return to perceived fundamental purities. The Wahabi movement operated as a stringent revivalist force, emphasizing the strict adherence to fundamental Islamic doctrines and decisively rejecting later syncretic cultural accretions. Parallel to this, the Arya Samaj Movement functioned as a powerful revivalist mechanism within the Hindu paradigm, aggressively promoting the infallible authority of the Vedas while simultaneously condemning subsequent ritualistic orthodoxies and social hierarchies. Both the Wahabi and the Arya Samaj Movement utilized distinct revivalist strategies to consolidate their respective religious communities against the perceived threats of Western ideological encroachment and internal moral decay. By analyzing these specific socio-religious reform movements, researchers observe that revivalist models were heavily reliant on reconstructing an idealized past to formulate modern community identities. Consequently, the Wahabi and Arya Samaj Movement played critical roles in shaping the uncompromising, text-based religious identities that emerged during this transformative era.

Based on the above source, attempt the following five questions.

271. How did revivalist ideologies differ from reformist agendas according to the passage?
(A) Revivalists sought to synthesize Eastern philosophies with global modernism and science.
(B) Revivalists exclusively promoted the integration of modern Western and colonial education.
(C) Advocating for a return to perceived fundamental purities of the past.
(D) Revivalists focused entirely on dismantling traditional religious identities and hierarchies.

272. The Wahabi movement operated as a revivalist force by emphasizing:
(A) The infallible authority of the ancient Vedas and various early Hindu sacred texts.
(B) Adherence to fundamental doctrines while rejecting syncretic accretions.
(C) The integration of global esoteric traditions with fundamental Islamic religious doctrines.

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283. What did targeted legislation on social evils provide?
(A) The exclusive right for Christian missionaries to govern regional institutions.
(B) The judicial framework necessary to criminalize specific oppressive customs.
(C) Unrestricted societal sanction for previously entrenched patriarchal practices.
(D) The complete separation of abstract reformist ideologies from state policies.

284. Scholars argue that legislation on women, education, and social evils represented a crucial intersection where:
(A) State authority intervened in cultural spheres to institute change.
(B) Abstract reformist ideologies systematically opposed enforceable state policies and laws.
(C) Traditional social orders successfully resisted any formal mechanism of enacted societal change.
(D) Indigenous socio-religious reform movements operated completely independent of the civil law.

285. The legislative approach to administrative measures resulted in:
(A) The immediate and seamless acceptance of Western ideas by the traditional social order.
(B) A complete failure to restructure the legal environment or influence cultural spheres.
(C) A structured, albeit contentious, transformation of the traditional social order.
(D) The strengthening of oppressive customs through formal societal sanction and state policy.

Direction : Please read the following source carefully.

The profound cultural and political disruptions of the Modern Period were vividly documented through literary evolutions, particularly the emergence of Shahr Ashob and the contributions of eminent Urdu poets like Mirza Ghalib and Allama Iqbal. In a literary analysis scenario, the emergence of Shahr Ashob is identified as a unique poetic genre that explicitly mourned the decline of urban centers, economies, and traditional social structures amidst political transitions. This specific genre captured the collective anxiety of the era. Within this turbulent context, Urdu literature reached new philosophical depths through the works of Mirza Ghalib. Ghalib's poetry critically explored existential dilemmas and the rapidly shifting cultural realities of his time, reflecting a deeply internalized response to the era's instability. Subsequently, Allama Iqbal transformed Urdu literary traditions by infusing them with political consciousness and philosophical revivalism. Iqbal's contributions mobilized the community by synthesizing classical poetic forms with urgent, modern socio-political themes. The academic study of the emergence of Shahr Ashob alongside the literary mastery of Mirza Ghalib and Allama Iqbal demonstrates how Urdu literature functioned not merely as aesthetic expression, but as a critical socio-historical archive documenting cultural resilience.

Based on the above source, attempt the following five questions.

286. The emergence of the Shahr Ashob poetic genre is uniquely characterized by its focus on:
(A) Promoting empirical methodologies and modern industrial technological applications in the region.
(B) Integrating modern Western educational frameworks with classical Islamic theology and practices.
(C) Synthesizing Eastern spiritual philosophies with global esoteric and international traditions.
(D) Mourning the decline of urban centers and traditional structures.

287. How did Mirza Ghalib's poetry respond to the era's instability?
(A) By aggressively promoting a strictly revivalist ideology based on perceived fundamental purities.
(B) By explicitly rejecting any exploration of existential dilemmas and philosophical depth or angst.
(C) Exploring existential dilemmas and shifting cultural realities.
(D) By strictly avoiding the documentation of collective anxieties or cultural disruptions and shifts.

288. Allama Iqbal transformed Urdu literary traditions primarily by:

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(D) Social integration, education access, and human rights.

278. The Sikh reform movements concentrated intensely on:
(A) Promoting universal humanitarian service across diverse and varied religious communities.
(B) Purging corrupt practices and re-establishing theological purity.
(C) Dismantling historical subjugation by redefining traditional asceticism completely.
(D) Synthesizing classical poetic forms with urgent and modern socio-political themes.

279. According to the passage, what did both Dalit and Sikh reform movements utilize to articulate their grievances?
(A) Traditional methods of decentralized regional statecraft
(B) Exclusive partnerships with European colonial administrators
(C) Emerging modern organizational frameworks
(D) Strictly revivalist interpretations of ancient Vedic scriptures

280. An academic evaluation reveals that Dalit and Sikh reform movements were instrumental in:
(A) Limiting reformist discourse exclusively to newly educated and urban elite populations.
(B) Completely halting the progress of the broader Indian Cultural Renaissance movements.
(C) Isolating their respective populations from any modern organizational or social frameworks.
(D) Permeating reformist discourse into marginalized community structures.

Direction : Please read the following source carefully.

The implementation of specific administrative measures during the Modern Period served as a formal mechanism to institute societal change, particularly through deliberate legislation on women, education, and social evils. A policy review scenario indicates that these administrative measures were often a complex response to both Western ideas and indigenous socio-religious reform movements. Legislation on women emerged as a paramount concern, targeting deeply entrenched patriarchal customs by legally prohibiting certain traditional practices and gradually expanding legal rights. Concurrently, legislation on education was enacted to formalize and regulate the emergence and development of the new education system, standardizing curricula and institutional governance across the region. Furthermore, targeted legislation on social evils provided the judicial framework necessary to criminalize specific oppressive customs that had previously operated with societal sanction. Scholars analyzing these administrative measures argue that the legislation on women, education, and social evils represented a crucial intersection where state authority actively intervened in domestic cultural spheres. This legislative approach systematically transformed abstract reformist ideologies into enforceable state policies, fundamentally restructuring the legal environment and facilitating a structured, albeit contentious, transformation of the traditional social order.

Based on the above source, attempt the following five questions.

281. According to the passage, what did legislation on women primarily target?
(A) Patriarchal customs and prohibiting certain traditional practices.
(B) Standardizing modern educational curricula and institutional governance across the region.
(C) The expansion of traditional orthodoxies and hierarchies within domestic cultural spheres.
(D) The complete removal of state authority and judicial oversight from cultural matters.

282. The enactment of legislation on education was specifically designed to:
(A) Criminalize traditional customs and social evils operating with societal sanction.
(B) Formalizing and regulating the development of the new education system.
(C) Prevent the integration of indigenous socio-religious and cultural reform movements.
(D) Dismantle standardized curricula and institutional governance throughout the entire region.

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(D) By isolating themselves from evolving political alignments and alliances in Rajputana.

253. What role did the successor states play prior to the extensive impact of Western ideas?
(A) They actively facilitated the complete dismantling of traditional societal and class hierarchies.
(B) They unified the Indian subcontinent under a singular, centralized administrative and legal power.
(C) They served as arenas for consolidating diverse regional identities.
(D) They intentionally suppressed all forms of localized cultural patronage, fine arts, and traditions.

254. Based on the passage, the decentralization of central authority resulted in:
(A) An immediate and complete collapse of all regional political alliances and strategic treaties.
(B) A rapid homogenization of elite societal norms across the entire Indian subcontinent region.
(C) A total cessation of military expansion among the newly formed and autonomous regional states.
(D) A unique period of cultural and administrative innovation regionally.

255. The passage suggests that understanding the dynamic interplay between the successor states is essential for:
(A) Identifying the exact dates and locations of Western military conquests in the region.
(B) Evaluating the influence of Christian missionaries on traditional statecraft and governance.
(C) Mapping the cultural developments of the transitional epoch.
(D) Calculating the financial revenues generated by localized cultural patronage and elite arts.

Direction : Please read the following source carefully.

The impact of Western ideas and subsequent Indian responses manifested prominently through institutionalized European studies of India. A critical case study in this intellectual encounter involves the foundational work of William Jones and the establishment of the Asiatic Society. In this historical scenario, European scholars initiated a systematic framework to investigate Indian classical traditions, thereby shaping the emerging narrative of Orientalism. The Asiatic Society operated as a central institutional hub where European studies of India were formalized, promoting the translation and interpretation of ancient texts. Concurrently, the establishment of Fort William College further institutionalized this intellectual project by training British officials in local languages and customs, significantly influencing administrative policies. This formalization of knowledge was intricately linked to the broader impact of Western ideas, which also encompassed the growing influence of Christian missionaries in shaping intellectual discourses. The missionaries often presented alternative epistemological paradigms, complicating the Indian responses to these Western interventions. Analyzing the intersecting roles of William Jones, the Asiatic Society, Fort William College, and Christian missionaries reveals a complex academic environment where European studies of India profoundly influenced both colonial administrative frameworks and the indigenous intellectual awakening.

Based on the above source, attempt the following five questions.

256. What was the primary function of the Asiatic Society according to the source?
(A) To strictly manage the economic and trade policies of the administration and colonial government.
(B) Serving as a hub for formalizing European studies.
(C) To actively prevent the translation and interpretation of ancient indigenous and classical texts.
(D) To exclusively train British officials in European languages and legal customs or procedures.

257. How did Fort William College influence administrative policies?
(A) By completely replacing traditional local administration with European laws.
(B) By isolating British officials from any

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(A) Mourning the decline of urban economies without offering philosophical revivalism.
(B) Synthesizing classical poetic forms with urgent, modern socio-political themes.
(C) Purging poetic institutions of modern themes to re-establish classical purity exclusively.
(D) Focusing strictly on standardizing educational curricula across regional linguistic barriers.

289. According to the source, the collective anxiety of the era was explicitly captured by:
(A) The institutional governance of formal European studies.
(B) The implementation of strict legislation on modern education.
(C) The strategic military expansion of the newly formed successor states.
(D) The emergence of the specific poetic genre Shahr Ashob.

290. The academic study of these Urdu literary figures demonstrates that their literature functioned as:
(A) A critical socio-historical archive documenting cultural resilience.
(B) A purely aesthetic expression completely isolated from political disruptions.
(C) A mechanism explicitly designed to criminalize oppressive traditional customs.
(D) A formal administrative measure to institutionalize European classical studies.

Direction : Please read the following source carefully.

The literary landscape of the Modern Period was drastically reshaped by pioneering figures in Hindi and Bengali literature, whose works became foundational to the Indian Cultural Renaissance. A comparative literary scenario evaluates the distinct regional contributions of Hindi writers Bhartendu Harishchand and Prem Chand, alongside Bengali luminaries Bankim Chandra Chatterjee, Rabindranath Tagore, and Qazi Nazrul Islam. In Hindi literature, Bhartendu Harishchand initiated modern discourse by integrating nationalist sentiments with social critique, while Prem Chand revolutionized the narrative form by vividly documenting the struggles of the agrarian and marginalized classes. In the Bengali literary sphere, Bankim Chandra Chatterjee utilized historical fiction to inspire robust nationalistic fervor and cultural pride. Subsequently, Rabindranath Tagore expanded this renaissance through his universalist philosophy and multifaceted literary genius, bridging traditional aesthetics with global modernism. Qazi Nazrul Islam further radicalized Bengali literature by introducing vehemently anti-colonial and egalitarian themes, earning distinction as a rebel poet. An academic assessment of Bhartendu Harishchand, Prem Chand, Bankim Chandra Chatterjee, Rabindranath Tagore, and Qazi Nazrul Islam illustrates how Hindi and Bengali literature collectively functioned as potent ideological instruments, shaping modern socio-political identities and articulating resistance.

Based on the above source, attempt the following five questions.

291. In Hindi literature, Bhartendu Harishchand initiated modern discourse by:
(A) Focusing entirely on translating ancient classical texts into modern European and global languages.
(B) Utilizing historical fiction exclusively to inspire robust nationalistic fervor in the Bengali region.
(C) Integrating nationalist sentiments and social critique in his writings.
(D) Rejecting all forms of social critique to maintain traditional aesthetic and literary forms.

292. How did Prem Chand revolutionized the narrative form in Hindi literature?
(A) By vividly documenting the struggles of the agrarian and marginalized classes.
(B) By focusing strictly on the philosophical complexities of urban aristocratic elites.
(C) By introducing universalist philosophies that bridged traditions with global modernism.
(D) By utilizing vehement anti-colonial themes focused exclusively on militant uprisings.

293. Bankim Chandra Chatterjee utilized historical fiction primarily to:
(A) Mourning the decline of urban centers and traditional agrarian economies throughout the region.

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(D) Humanitarian service and spiritual universalism above doctrinal purity and ritualism.

273. Which revivalist strategy was utilized by the Arya Samaj Movement?
(A) Rejecting all forms of text-based religious identity in favor of modern scientific approaches.
(B) Advocating for the strict adherence to fundamental Islamic doctrines over ritualistic practices.
(C) Fully embracing Western ideological encroachment to reform ancient social and caste hierarchies.
(D) Promoting Vedic authority while condemning later ritualistic orthodoxies.

274. Both the Wahabi and Arya Samaj movements sought to consolidate their communities against:
(A) Perceived threats of Western encroachment and internal moral decay.
(B) The rapid decentralization of the regional successor states and their authority.
(C) The emergence of new Dalit and Sikh socio-political movements and identities.
(D) The integration of traditional educational frameworks into state infrastructure and law.

275. What was heavily reliant on reconstructing an idealized past?
(A) The rationalization of modern Western and colonial educational frameworks.
(B) The synthesis of Eastern spiritual philosophies by diverse reformist factions.
(C) Formulating community identities through revivalist models.
(D) The systemic adoption of empirical scientific and industrial methodologies globally.

Direction : Please read the following source carefully.

Alongside the mainstream socio-religious reform movements, the Modern Period was deeply significantly shaped by the emergence of distinct Dalit Movements and Sikh reform movements. In an analytical scenario of marginalized socio-political mobilization, the Dalit Movements represent a critical departure from elite-led reforms, focusing explicitly on the total dismantling of entrenched caste hierarchies. These movements systematically challenged historical subjugation by demanding equitable social integration, access to the newly emerged education system, and fundamental human rights. Simultaneously, the Sikh reform movements emerged to address specific community-centric challenges within the Sikh population. The Sikh reform movements focused intensely on purging religious institutions of corrupt practices and re-establishing theological purity based on original teachings. Both the Dalit Movements and the Sikh reform movements utilized emerging modern organizational frameworks to articulate their grievances and mobilize their respective populations. While Dalit Movements prioritized vertical social mobility and the eradication of untouchability, Sikh reform movements concentrated on institutional democratization and identity consolidation. An academic evaluation reveals that both these socio-political currents were instrumental in broadening the scope of the Indian Cultural Renaissance, ensuring that reformist discourse permeated deeper into diverse, historically marginalized, and specific community structures.
Based on the above source, attempt the following five questions.

276. How did the Dalit Movements differ from mainstream elite-led socio-religious reforms?
(A) Focusing on the dismantling of entrenched caste hierarchies.
(B) They focused strictly on synthesizing global esoteric and spiritual traditions.
(C) They concentrated primarily on purging corrupt practices from Sikh religious institutions.
(D) They prioritized the revival of text-based ancient orthodoxies and social hierarchies.

277. What were the specific demands of the Dalit Movements mentioned in the source?
(A) Strict enforcement of traditional societal hierarchies and localized regional governance.
(B) The establishment of specialized technical institutions for scientific research exclusively.
(C) The immediate expulsion of all Western educational paradigms and missionary activities.

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education.

(D) They utilized historical fiction to systematically reject all empirical methodologies and science.

299. The integration of modern technology heavily influenced which of the following areas?

(A) The synthesis of Eastern spiritual philosophies with global esoteric and mystical traditions.

(B) Infrastructure, transportation, and communication networks.

(C) The poetic conventions and themes of the Shahr Ashob literary and mourning genre.

(D) The restructuring of strict religious orthodoxies into rigid and social community hierarchies.

300. Evaluating the emergence of modern science and technology reveals a transitional phase that catalyzed:

(A) State modernization and intellectual reorientation.

(B) The immediate dissolution of all socio-religious reform movements across the entire Indian subcontinent.

(C) A complete return to perceived fundamental religious purities by the diverse indigenous populace.

(D) The total collapse of transportation and communication networks across the various traditional states.

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solely on higher education in English. In fact, many of their early schools were established at the primary level and utilized local languages to reach and educate the broader population.

18. (A) P-2, Q-1, R-4, S-3
Warren Hastings established the Calcutta Madrasa in 1781 for Islamic studies, while Jonathan Duncan founded the Sanskrit College at Benares in 1791. Lord Wellesley established Fort William College in 1800 to train British officials. The Serampore Mission was established by William Carey and his colleagues to promote missionary work and education. These institutions reflect the varied British approaches to Indian education.

19. (C) Nathaniel Halhed – Grammar of the Bengal Language
Nathaniel Halhed authored "A Grammar of the Bengal Language" in 1778, which was one of the earliest systematic studies of an Indian vernacular by a European. William Jones is known for founding the Asiatic Society, while James Prinsep deciphered the Brahmi script. Max Muller edited the Sacred Books of the East. Alexander Cunningham was the father of Indian archaeology and not the translator of Manusmriti.

20. (D) Raja Rammohan Roy staunchly supported the Orientalist faction.
The Orientalist-Anglicist controversy was a debate over the nature and medium of education in India. Orientalists favored traditional Indian learning in classical languages like Sanskrit and Arabic. Anglicists, led by Thomas Macaulay, advocated for Western knowledge through English. Although Raja Rammohan Roy respected Indian traditions, he actually supported the Anglicist position, believing that Western science and English education were essential for India's modernization.

21. (C) Charter Act of 1813
The Charter Act of 1813 marked a significant turning point in British educational policy in India. It was the first legislative measure to officially allocate a specific sum, amounting to one lakh rupees annually, for the promotion of modern education and the revival of literature. This provision laid the groundwork for state intervention in the intellectual and cultural development of the Indian population under colonial rule.

22. (C) Statement I is true but Statement II is false
Wood's Despatch of 1854 is often called the Magna Carta of English education in India because it laid down a comprehensive plan for educational development. However, it did not ignore primary education or vernacular languages. On the contrary, it recommended a graded system of education from primary schools using vernaculars to high schools and colleges, culminating in the establishment of regional universities.

23. (D) P-2, Q-4, R-1, S-3
The Hunter Commission was appointed in 1882 to review the progress of education since Wood's Despatch. The Raleigh Commission was established in 1902 to investigate university conditions. The Sadler Commission was formed in 1917 to study the problems of Calcutta University. Finally, the Sargent Plan was a comprehensive post-war educational development scheme prepared in 1944 to modernize the Indian education system.

24. (A) Establishment of Calcutta University - 1857
Calcutta University was established in 1857 following the recommendations of Wood's Despatch of 1854. Macaulay's Minute was actually presented in 1835, not 1854. The Indian Universities Act was passed in 1904 during Lord Curzon's viceroyalty, while the Hunter Commission was established in 1882. The Wardha Scheme of Basic Education was proposed by Mahatma Gandhi much later, specifically in the year 1937.

25. (C) It used English for all primary classes.
The Wardha Scheme of Basic Education was a revolutionary pedagogical concept proposed by Mahatma Gandhi to transform Indian schooling. It advocated for free and compulsory education and emphasized learning through manual productive work to make students self-reliant. Importantly, the scheme proposed that the mother tongue, rather than English, should be the medium of instruction for all subjects during the primary education phase.

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9. (C) Sachiv - Royal Correspondence
The Maratha administration under Shivaji featured the Ashtapradhan council, where each minister held specific responsibilities. The Sachiv, also known as Shurunavis, was tasked with managing the king's royal correspondence and official records. In contrast, the Amatya handled finance, while the Sumant was responsible for foreign affairs. The Panditrao managed religious matters, and the Senapati served as the supreme military commander of the forces.

10. (A) They completely dismantled the Mughal administrative framework.
Successor states like Awadh, Bengal, and Hyderabad emerged as the Mughal central authority weakened during the eighteenth century. While these states asserted regional autonomy, they did not dismantle the Mughal administrative system. Instead, they adapted and continued using Mughal revenue and bureaucratic structures. Most regional rulers continued to recognize the nominal supremacy of the Mughal Emperor to maintain political legitimacy and order.

11. (D) To study the history and arts of Asia
The Asiatic Society of Bengal was established in 1784 by William Jones to foster a deeper understanding of Asian civilizations. Its primary objective was to facilitate systematic research into the history, antiquities, arts, and sciences of the continent. By studying classical texts and archaeological remains, the society aimed to uncover the cultural heritage of the East and provide insights for colonial administration.

12. (C) Statement I is true but Statement II is false
William Jones was a brilliant philologist who observed deep similarities between Sanskrit, Greek, and Latin, suggesting they shared a common linguistic root. However, the first English translation of the Bhagavad Gita was actually completed by Charles Wilkins in 1785, with a preface written by Warren Hastings. Jones himself was more focused on translating other classical works such as Kalidasa's Shakuntala and the Manusmriti.

13. (C) P-3, Q-2, R-1, S-4
William Jones founded the Asiatic Society in 1784 to study Asian culture. Charles Wilkins was the first to translate the Hitopadesha and the Bhagavad Gita into English. James Prinsep earned fame by deciphering the ancient Brahmi script, which unlocked the history of Emperor Ashoka. Max Muller was a German scholar who edited the massive fifty-volume series titled the "Sacred Books of the East."

14. (D) Jonathan Duncan - Sanskrit College at Benares
Jonathan Duncan, who served as the resident at Benares, founded the Sanskrit College in 1791 to promote the study of Hindu law and philosophy. Meanwhile, the Serampore Trio established the Serampore Mission, not Fort William College. Lord Wellesley was responsible for founding Fort William College, and Warren Hastings established the Calcutta Madrasa. The English Education Act of 1835 was initiated during Lord Bentinck's tenure.

15. (A) Its primary purpose was to educate Indians in Western sciences.
Fort William College was established in 1800 by Lord Wellesley to train young British civil servants in Indian languages, laws, and customs. Its goal was to ensure efficient colonial administration rather than providing Western scientific education to the Indian public. However, the college inadvertently contributed to the development of modern Indian vernaculars through the work of various native scholars and translation projects.

16. (B) Alexander Duff
The "Serampore Trio" consisted of three influential Baptist missionaries: William Carey, Joshua Marshman, and William Ward. They established the Serampore Mission in 1799 and were pioneers in the fields of printing and vernacular education in India. Alexander Duff, on the other hand, was a Scottish missionary who arrived later and focused on providing higher education through the English medium in Calcutta.

17. (C) Statement I is true but Statement II is false
Christian missionaries were instrumental in introducing the printing press to various parts of India, which helped in the production of books in vernacular languages. However, their primary educational institutions did not focus

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35. (C) It restricted its activities strictly to spiritual upliftment.
The Ramakrishna Mission was established by Swami Vivekananda in 1897 to promote the teachings of his master, Ramakrishna Paramahamsa. While it recognized the truth in all religions, its activities were not limited to spiritual matters. The Mission became famous for its extensive philanthropic and social service work, including providing education, healthcare, and disaster relief to the poor and needy throughout India.

36. (B) H. P. Blavatsky and H. S. Olcott
The Theosophical Society was founded in New York in 1875 by Madame H. P. Blavatsky and Colonel H. S. Olcott. They aimed to form a universal brotherhood of humanity and study ancient religions and philosophies. The society later shifted its headquarters to Adyar, near Madras, in 1882, where it gained significant influence in India by promoting the revival of ancient Indian culture.

37. (A) Both Statement I and Statement II are true
The Wahabi Movement in India was a revivalist Islamic movement that aimed to purge Islam of perceived impurities and return to the original teachings of the Quran. Syed Ahmed of Rae Bareilly was the key figure who popularized this movement in India during the nineteenth century. He was deeply influenced by the teachings of Shah Waliullah and sought to establish a purer Islamic state.

38. (B) P-2, Q-3, R-4, S-1
Syed Ahmed Barelvi was the primary leader of the Wahabi Movement in India. The Arya Samaj is characterized as a revivalist Hindu movement focused on the Vedas. The Deoband Movement was centered around a traditional Islamic seminary that focused on religious education. Haji Shariatullah founded the Faraizi Movement in Bengal, which aimed at making Muslims fulfill their primary religious obligations and duties.

39. (D) Wahabi Movement – India as Dar-ul-Harb
The Wahabi Movement considered India under British rule as "Dar-ul-Harb" (Land of War) and sought to transform it into "Dar-ul-Islam." The Arya Samaj used the slogan "Back to the Vedas," not the Puranas. The Deoband School actually opposed Western education and focused on traditional Islamic studies. The Tariqah-i-Muhammadiyah was associated with Syed Ahmed Barelvi rather than Haji Shariatullah, who led the Faraizi Movement.

40. (A) It supported the caste system based on birth.
The Arya Samaj was founded in Bombay in 1875 by Swami Dayanand Saraswati. It was a revivalist movement that rejected the rigid, birth-based caste system in favor of one based on merit. The movement promoted social reforms such as female education and widow remarriage. It also initiated the Shuddhi movement to reconvert people to Hinduism, emphasizing the supreme authority of the Vedas.

41. (C) Secure human rights and social justice for low-caste people.
The Satyashodhak Samaj was founded by Jyotirao Phule in 1873 in Maharashtra. Its primary mission was to secure human rights and social justice for the oppressed low-caste communities and the untouchables. The organization challenged the religious and social dominance of the priestly classes and worked toward empowering the marginalized through education and social awareness, emphasizing equality for all individuals.

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42. (C) Statement I is true but Statement II is false
Jyotirao Phule wrote the famous book 'Ghulamgiri' in 1873 to highlight the oppression caused by the caste system and to champion the cause of low-caste people. While B.R. Ambedkar was a major Dalit leader, it was actually Babu Jagjivan Ram who established the All India Depressed Classes League in 1935. Ambedkar himself founded several other organizations, including the Bahishkrit Hitakarini Sabha.

43. (D) P-2, Q-1, R-4, S-3
Dr. B.R. Ambedkar founded the Bahishkrit Hitakarini Sabha to promote the welfare of the depressed classes. Jyotiba Phule established the Satyashodhak Samaj to seek social justice for low-caste individuals. In south India, E.V. Ramasamy Naicker initiated the Self-Respect Movement to challenge Brahminical dominance. Meanwhile, Sri Narayana Guru led the Aravippuram Movement in Kerala, advocating for the spiritual and social equality of all castes.

26. (A) Raja Rammohan Roy
Raja Rammohan Roy is widely regarded as the pioneer of the Indian Cultural Renaissance due to his efforts to modernize Indian society. He advocated for rationalism, monotheism, and the abolition of social evils like Sati. By synthesizing traditional Indian thought with Western liberal ideas, he laid the foundation for subsequent reform movements and the intellectual awakening that characterized nineteenth-century India and its culture.

27. (C) Statement I is true but Statement II is false
Raja Rammohan Roy established the Atmiya Sabha in 1814 to discuss monotheistic doctrines and promote social reforms in Bengal. However, he was a strong advocate for the introduction of Western science and English education in India. He believed that these were essential tools for modernizing Indian society and intellectually equipping the people to challenge superstitious practices and outdated traditional social structures.

28. (B) P-3, Q-4, R-1, S-2
Debendranath Tagore founded the Tattvabodhini Sabha in 1839 to propagate the teachings of the Vedas and Upanishads. Atmaram Pandurang founded the Prarthana Samaj in 1867 in Bombay for social and religious reform. Dadoba Pandurang established the Paramahansa Mandali as a secret reform society. Keshub Chandra Sen was instrumental in forming the Indian Reform Association to promote education and social upliftment across India.

29. (C) Precepts of Jesus – Raja Rammohan Roy
"Precepts of Jesus" was a significant work by Raja Rammohan Roy that highlighted the moral and philosophical teachings of Christianity. Meanwhile, "Tuhfat-ul-Muwahhidin" was also written by Roy, not Sir Syed Ahmed Khan. "Satyarth Prakash" was the seminal work of Swami Dayanand Saraswati. "Ghulamgiri" was written by the social reformer Jyotirao Phule, which addressed the issues of caste and social slavery in India.

30. (D) It believed in the infallibility of the Vedas.
The Brahmo Samaj was founded by Raja Rammohan Roy as a reformist movement aimed at purifying Hinduism through monotheism and rationalism. It strongly opposed idolatry, meaningless rituals, and the belief in divine incarnations. Unlike the later Arya Samaj, the Brahmo Samaj did not believe in the infallibility of the Vedas, instead emphasizing the use of human reason and intuition in religious matters.

31. (A) Keshub Chandra Sen
The Brahmo Samaj experienced its first major split in 1866 due to ideological differences between Keshub Chandra Sen and Debendranath Tagore. Keshub Chandra Sen, who favored more radical social reforms and a universalist approach, led the new faction called the Brahmo Samaj of India. The original organization, led by Debendranath Tagore, then became known as the Adi Brahmo Samaj to maintain its identity.

32. (C) Statement I is true but Statement II is false
Sir Syed Ahmed Khan founded the Aligarh Movement to modernize Muslim society by promoting Western education and scientific thought. However, he did not advocate for Muslims to join the Indian National Congress. On the contrary, he believed that the community's interests were best served through cooperation with the British government and felt that political participation would distract them from their educational goals.

33. (B) P-3, Q-4, R-1, S-2
Sir Syed Ahmed Khan was the leader of the Aligarh Movement, which focused on Muslim educational reform. Swami Vivekananda founded the Ramakrishna Mission to provide spiritual and social service. Annie Besant became a prominent leader of the Theosophical Society in India. Swami Dayanand Saraswati founded the Arya Samaj, a revivalist movement aimed at returning to the teachings of the ancient Vedas.

34. (A) Tahzib-ul-Akhlaq – Syed Ahmed Khan
Sir Syed Ahmed Khan started the journal "Tahzib-ul-Akhlaq" to promote social and religious reform among Indian Muslims. "Sambad Kaumudi" was a Bengali journal published by Raja Rammohan Roy, not Ishwar Chandra Vidyasagar. Similarly, "Mirat-ul-Akbar" was also a Persian newspaper founded by Roy. "Prabuddha Bharata" is an English monthly journal started by the disciples of Swami Vivekananda, focusing on Vedanta.

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their power permanently. The Marathas managed to recover significantly under leaders like Madhav Rao I and remained a formidable force in India until the early nineteenth century. Other statements regarding the hereditary Peshwaship, the collection of Chauth, and the prominent families in the confederacy are correct.

71. (D) Nathaniel Halhed
Nathaniel Halhed was instrumental in the preparation of "A Code of Gentoo Laws," which was the first English translation of the "Manusmriti." This project was initiated under the patronage of Warren Hastings to help British judges understand and administer Hindu law. Halhed's work was a significant milestone in the Orientalist study of Indian legal traditions, facilitating colonial governance through traditional texts.

72. (A) Both Statement I and Statement II are true
Max Muller was a world-renowned German philologist who made enormous contributions to the study of Indian texts, though he never visited the country. Simultaneously, the Orientalists believed that classical texts provided the best window into understanding the true nature of Indian society. They prioritized the study of ancient Sanskrit and Persian literature over empirical observations of contemporary life, shaping early European views of India.

73. (A) Both A and R are true and R is the correct explanation of A.
Fort William College was established in 1800 to train British officials in local languages. To facilitate this, the college employed native scholars, known as Munshis, to create prose manuals and translate texts into vernaculars. This initiative unintentionally provided a significant boost to the development and standardization of modern Indian languages like Urdu and Hindi, as it encouraged the creation of new literature.

74. (A) Wood's Despatch 1854 – English only at all levels
Wood's Despatch of 1854 did not recommend English only at all levels of education. Instead, it proposed a graded system where the mother tongue (vernacular) would be the medium of instruction at the primary level, while English would be used for higher education in colleges and universities. The other pairs concerning the Charter Act, Macaulay's Minute, and the Hunter Commission are correctly matched.

75. (D) They were vocal critics of social evils like the Sati.
Christian missionaries in the nineteenth century were active critics of Indian social practices they deemed inhumane, such as Sati and female infanticide. Their advocacy often pressured the colonial government to enact social reforms. While they did teach secular subjects to attract students, they were not always supported by the East India Company, which initially feared that missionary activities might offend the local population.

76. (B) The government should educate a small elite class to trickle down.
The "Downward Filtration Theory" was a central pillar of British educational policy in the mid-nineteenth century. It suggested that the colonial government should focus its limited resources on educating a small group of high-caste and wealthy Indians. The expectation was that modern Western knowledge and culture would eventually "filter down" from this educated elite to the broader masses of the Indian population.

77. (A) Both Statement I and Statement II are true
The Indian Universities Act of 1904 was enacted during the viceroyalty of Lord Curzon. It was based on the recommendations of the Raleigh Commission and aimed to reorganize the university system. One of its primary objectives was to increase government control over the universities by tightening regulations on their administration and curriculum, which was met with significant criticism from Indian nationalists.

78. (A) Both A and R are true and R is the correct explanation of A.
The Indian Cultural Renaissance of the nineteenth century was primarily an elite phenomenon because its leaders mostly belonged to the newly educated urban middle and upper classes. These individuals had exposure to Western ideas of rationalism and liberalism through their education. Consequently, the reform movements they initiated were largely

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44. (B) Singh Sabha – Countering proselytization
The Singh Sabha movement was founded in 1873 with the aim of restoring Sikhism to its original purity and countering the activities of Christian and Hindu missionaries. The Nirankari movement was actually started by Baba Dayal Das, not Baba Ram Singh. Baba Ram Singh led the Namdhari or Kuka movement. The Akali movement focused on the reform of Sikh gurudwaras rather than promoting Western ideas.

45. (C) It led to the passing of the Sikh Gurdwaras Act of 1925.
The Akali Movement was a successful non-violent struggle that aimed to liberate Sikh gurudwaras from the control of corrupt Udasi mahants. It worked in close collaboration with the broader Non-Cooperation Movement led by the Indian National Congress. This movement achieved its goal through peaceful protest and negotiation, eventually resulting in the enactment of the Sikh Gurdwaras Act of 1925.

46. (D) 1829
The Bengal Sati Regulation, which officially banned the practice of Sati across all jurisdictions of British India, was passed in 1829. This landmark social legislation was enacted during the governor-generalship of Lord William Bentinck. The decision followed intense campaigning by Indian social reformers, most notably Raja Rammohan Roy, who argued that the practice had no basis in the ancient Hindu scriptures.

47. (A) Both Statement I and Statement II are true
The Hindu Widow Remarriage Act of 1856 was a significant legal reform that legitimized the marriage of Hindu widows. The bill was drafted during the tenure of Lord Dalhousie and was formally passed by his successor, Lord Canning. Ishwar Chandra Vidyasagar was the most prominent Indian reformer who tirelessly campaigned for this legislation, providing scriptural evidence to support the cause of widow remarriage.

48. (B) P-3, Q-4, R-2, S-1
The abolition of Sati occurred in 1829 under Lord William Bentinck. The Hindu Widow Remarriage Act was passed in 1856 through the efforts of Ishwar Chandra Vidyasagar. The Age of Consent Act was enacted in 1891 to regulate the age of marriage. Finally, the Sarda Act, also known as the Child Marriage Restraint Act, was passed in 1929 to prevent child marriages.

49. (B) B.M. Malabari - Age of Consent Act
B.M. Malabari was a prominent Parsi social reformer whose persistent efforts led to the passing of the Age of Consent Act in 1891. Harbilas Sarda is associated with the Sarda Act of 1929, which addressed child marriage. Lord William Bentinck was responsible for the abolition of Sati in 1829. The Hindu Women's Right to Property Act was passed much later, in the year 1937.

50. (A) Slavery in India was officially abolished by the Charter Act of 1813.
Slavery was officially abolished in British India by Act V of 1843, not by the Charter Act of 1813. Other social measures included the Sarda Act of 1929, which fixed marriage ages for girls and boys. Female infanticide was banned by the Bengal Regulatory Act of 1795. Additionally, the practice of human sacrifice among the Gonds was suppressed during Lord Hardinge's tenure in the 1840s.

51. (C) Poems lamenting the decline and ruin of cities
Shahr Ashob is a distinct genre of Urdu poetry that rose to prominence during the eighteenth century. It served as a poetic medium for authors to express their profound sorrow regarding the socio-political decay and economic ruin of major urban centers like Delhi. These verses captured the displacement of the traditional nobility and the overall collapse of the established cultural and administrative order.

52. (A) Both Statement I and Statement II are true
Mirza Ghalib was one of the greatest poets of the late Mughal era, renowned for his profound and philosophical verses. He was a master of both Urdu and Persian, producing extensive works in both languages. Furthermore, he held a prestigious position in the Mughal court as the poetic tutor to Bahadur Shah Zafar, the last Mughal Emperor, who was also a poet himself.

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ANSWERS

1. (B) Saadat Khan
Saadat Khan, also known by his title Burhan-ul-Mulk, was appointed as the Governor of Awadh in 1722. He successfully established an autonomous state by suppressing rebellious local zamindars and reorganizing the provincial revenue system to ensure stability. While he continued to nominally acknowledge the Mughal Emperor, he effectively laid the foundation for a hereditary and independent ruling dynasty in the region.

2. (C) Statement I is true but Statement II is false
Nizam-ul-Mulk Asaf Jah founded the autonomous state of Hyderabad in 1724 after the Battle of Shakarkhelda. Although he exercised full independent authority in the Deccan and conducted his own administration, he never formally declared independence from the Mughal Empire. He continued to acknowledge the nominal supremacy of the Mughal Emperor and never stopped reading the Khutba in the Emperor's name.

3. (C) P-3, Q-4, R-2, S-1
Saadat Khan founded the autonomous state of Awadh in 1722, while Chin Qilich Khan, known as Nizam-ul-Mulk, established Hyderabad in 1724. In the south, Haider Ali rose to power in Mysore during the mid-eighteenth century. Meanwhile, Sawai Jai Singh was the prominent Rajput ruler of Jaipur, renowned for his contributions to astronomy and city planning in the state of Rajputana.

4. (D) Bhonsle - Nagpur
The Maratha confederacy consisted of several prominent families ruling different regions with their own capitals. The Bhonsles established their headquarters at Nagpur, while the Gaekwads ruled from Baroda. The Holkars were based in Indore and the Scindias controlled Gwalior. Pune served as the administrative center for the Peshwas, who acted as the de facto heads of the entire Maratha confederacy during the eighteenth century.

5. (C) He separated religion from the military.
Tipu Sultan implemented several modern administrative reforms, such as introducing a new calendar and a refined coinage system. He worked to abolish the jagirdari system to increase state revenue and established foreign embassies to seek alliances. However, his military and state administration were not secular in the modern sense, as religious identity remained deeply integrated into his political and military structure and rhetoric.

6. (B) Asaf-ud-Daula
Nawab Asaf-ud-Daula commissioned the construction of the Bara Imambara in Lucknow during the year 1784. This grand structure was part of a major relief project intended to provide employment to the people of Awadh during a devastating famine. It represents the pinnacle of Awadhi architecture, featuring a massive central hall that was built without any supporting pillars or external iron beams.

7. (A) Both Statement I and Statement II are true
Sawai Jai Singh of Jaipur was a distinguished statesman and scientist who made remarkable contributions to astronomy. He constructed five astronomical observatories, known as Jantar Mantars, across northern India to promote scientific observation. Additionally, his intellectual pursuits included the translation of Euclid's "Elements of Geometry" into Sanskrit, reflecting his deep commitment to introducing advanced mathematical and scientific concepts to various Indian scholars.

8. (A) P-3, Q-2, R-1, S-4
The Nawabs of Awadh were great patrons of the Kathak dance form, significantly contributing to its refinement. In Rajputana, Sawai Jai Singh constructed the famous Jantar Mantar observatories. The Peshwas influenced the unique architectural style found in the Maratha region. Mysore achieved military modernization by establishing a modern arsenal at Dindigul with French assistance, showcasing the diverse cultural and military progress across India.

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India, providing a platform for future luminaries like C.V. Raman to conduct their research.

62. (C) Statement I is true but Statement II is false
Prafulla Chandra Ray established the Bengal Chemical and Pharmaceutical Works, which was the first indigenous pharmaceutical company in India. However, Jagadish Chandra Bose's research was not primarily focused on quantum mechanics. Instead, he was a pioneer in the study of radio and microwave optics and made groundbreaking contributions to plant physiology by demonstrating that plants respond to various stimuli.

63. (D) A is false but R is true.
The British colonial government did not heavily invest in pure scientific research for India's benefit. Instead, colonial scientific enterprises were primarily focused on practical areas like surveying, geology, and botany to facilitate the extraction of natural resources. The primary goal was to serve imperial economic interests, which meant that indigenous scientific talent was often ignored or restricted by the colonial administrative framework.

64. (B) M. L. Sircar – Raman Effect
The Raman Effect was discovered by C.V. Raman, not Mahendra Lal Sircar. M.L. Sircar is known for founding the Indian Association for the Cultivation of Science. Other pairs are correctly matched: J.C. Bose invented the crescograph to study plants, P.C. Ray authored "A History of Hindu Chemistry," and S. Ramanujan made extraordinary contributions to number theory and mathematical analysis in the early twentieth century.

65. (B) The first passenger train ran between Bombay and Thane in 1853.
The introduction of railways was a major technological development in colonial India, with the first passenger train running between Bombay and Thane in 1853. The telegraph system was introduced later by Lord Dalhousie, not Lord Cornwallis. Furthermore, the British did not encourage indigenous steel production before 1857. The printing press was actually introduced much earlier by the Portuguese in the sixteenth century.

66. (A) Dindigul
Under the leadership of Haider Ali, the state of Mysore emerged as a significant military power in the eighteenth century. He modernized his army by adopting European military techniques and equipment. With the help of French experts, he established a modern arsenal at Dindigul in 1755 to manufacture advanced weapons. This military strengthening was crucial for Mysore's resistance against the British and other regional powers.

67. (D) Statement I is false but Statement II is true
The Rajputana states were never unified into a single empire under Sawai Jai Singh; they remained a collection of independent principalities. However, these states suffered significantly during the eighteenth century due to continuous interventions and financial demands from the Marathas. The imposition of heavy taxes like Chauth and Sardeshmukhi by the Maratha forces severely weakened the financial and political stability of the Rajput states.

68. (A) Both A and R are true and R is the correct explanation of A.
The successor states of the eighteenth century, such as Awadh and Hyderabad, were primarily concerned with establishing regional autonomy and consolidating local power. Their political structures focused on regional economic interests rather than a unified national vision. Consequently, they failed to develop a strong pan-Indian national identity, as their loyalty remained tied to their respective regions and the nominal Mughal center.

69. (C) Shuja-ud-Daula - Treaty of Allahabad
Shuja-ud-Daula, the Nawab of Awadh, was a key participant in the Battle of Buxar and subsequently signed the Treaty of Allahabad in 1765 with the British. Meanwhile, the Battle of Buxar involved him, not Wajid Ali Shah. The annexation of Awadh occurred during Wajid Ali Shah's reign. Asaf-ud-Daula is famous for building the Bara Imambara, while the state was founded by Saadat Khan.

70. (B) The Third Battle of Panipat completely extinguished Maratha power permanently.
While the Third Battle of Panipat in 1761 was a major blow to the Marathas, it did not extinguish

53. (A) Both A and R are true and R is the correct explanation of A.
The literary form Shahr Ashob gained immense prominence during the eighteenth century as it directly reflected the contemporary state of society. Poets used this genre to articulate the deep socio-economic anxiety caused by the rapid decline of the Mughal Empire and the repeated invasions that devastated cities like Delhi. Thus, the prevailing political instability provided the necessary context for this specific poetic expression.

54. (B) Bankim Chandra Chatterjee - Gitanjali
Bankim Chandra Chatterjee is famous for his novel "Anandamath," which contains the national song "Vande Mataram." On the other hand, "Gitanjali" is the world-renowned collection of poems written by Rabindranath Tagore, for which he was awarded the Nobel Prize in Literature in 1913. The other pairs, including Iqbal, Bhartendu Harishchandra, and Prem Chand, correctly match the authors with their respective works.

55. (D) He was the first Asian to win the Nobel Prize in Literature.
Rabindranath Tagore was a multifaceted genius who made immense contributions to literature, music, and art. He was awarded the Nobel Prize in Literature in 1913 for his work "Gitanjali," making him the first Asian to receive this honor. While he wrote in both Bengali and English, his original works were primarily in Bengali. He also composed the national anthems of India and Bangladesh.

56. (A) Bhartendu Harishchandra
Bhartendu Harishchandra, often called the father of modern Hindi literature, wrote the famous play "Bharat Durdasha" in 1880. This influential work highlighted the socio-political and economic miseries of India under British colonial rule. Through his writing, he aimed to raise national consciousness among the masses and critique the exploitation and apathy that characterized the contemporary Indian situation under foreign administration.

57. (A) Both Statement I and Statement II are true
Bankim Chandra Chatterjee was a major literary figure in Bengal whose works played a key role in the cultural and political awakening of India. He authored the famous novel "Anandamath," which featured the patriotic song "Vande Mataram." His writings were deeply influential during the nationalist movement, especially the Swadeshi movement, where they inspired a sense of pride and dedication toward the motherland.

58. (C) A is true but R is false.
Qazi Nazrul Islam is widely known as the 'Bidrohi Kabi' or Rebel Poet due to his fierce anti-colonial stance and egalitarian themes. His poetry did not praise the British administrative system; instead, it called for rebellion against oppression and injustice. He utilized his literary talent to inspire the masses to strive for freedom, making the second statement regarding his advocacy for British petitions false.

59. (D) Mirza Ghalib – Focus on philosophical complexities
Mirza Ghalib is celebrated for his deep focus on philosophical complexities and the existential dilemmas of human life in his poetry. Allama Iqbal is known for his philosophical and nationalist verses, not just romantic ghazals. Mir Taqi Mir was a pioneer of the classical Urdu ghazal, whereas Altaf Hussain Hali is renowned for his efforts to modernize Urdu literature through social reformist poetry.

60. (B) He entirely avoided writing short stories and focused only on novels.
Munshi Premchand, originally named Dhanpat Rai, was a prolific writer who started with the pen name Nawab Rai. He is renowned for his social realism and realistic depiction of rural life. While he wrote famous novels like 'Godan' and 'Karmabhoomi', he was also a master of the short story, producing hundreds of them that addressed various social issues in contemporary Indian society.

61. (C) Mahendra Lal Sircar
Mahendra Lal Sircar, a prominent physician, established the Indian Association for the Cultivation of Science (IACS) in Calcutta in 1876. His objective was to create an institution where Indians could carry out basic scientific research independently. This organization played a pivotal role in the development of modern science in

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shaped by their unique social position and their attempt to modernize Indian society.

79. (A) Narayan Guru – Kerala
Sri Narayana Guru was a major social reformer in Kerala who worked for the spiritual and social upliftment of the depressed classes. Meanwhile, K. Veeresalingam was a prominent reformer in the Madras Presidency, particularly the Telugu-speaking areas, not Bengal. Jyotiba Phule was active in Maharashtra rather than Punjab, and Swami Dayanand Saraswati's Arya Samaj had its strongest influence in northern India.

80. (B) It completely rejected all elements of Western culture.
The Indian Cultural Renaissance was characterized by a critical re-evaluation of traditional texts and an emphasis on rationalism and humanism. It sought to purify religious practices by removing superstitious elements. However, it did not completely reject Western culture. Instead, most reformers sought to synthesize traditional Indian values with modern Western concepts of liberty and science to bring about social progress.

81. (B) Swami Vivekananda
The term "Neo-Hinduism" is frequently used to describe the teachings of Swami Vivekananda. He reinterpreted traditional Hindu concepts, especially Vedanta, in a way that addressed the needs of the modern world. His approach emphasized practical spirituality, universal brotherhood, and social service as essential components of religious life, thereby presenting a revitalized and dynamic version of Hinduism to India and the West.

82. (A) Both Statement I and Statement II are true
The Brahmo Samaj was a reformist movement that strongly opposed polytheism and the caste system. Its progressive ideas and efforts for social reform, such as the abolition of Sati, met with significant resistance from orthodox sections of society. The Dharma Sabha, led by Radhakant Deb, was specifically formed to defend traditional Hindu customs and counter the influence of the Brahmo Samaj.

83. (A) Both A and R are true and R is the correct explanation of A.
Sir Syed Ahmed Khan discouraged Muslims from joining the early Indian National Congress because he believed that the community was educationally and economically backward. He argued that Muslims needed to focus on modern education and seek the patronage of the British government to progress. In his view, active participation in nationalist politics would lead to confrontation with the British and further marginalize the community.

84. (D) Wahabi Movement - Reformist
The Wahabi Movement is categorized as a revivalist movement because it sought to return Islam to its original, uncorrupted form by eliminating perceived innovations and external influences. In contrast, the Brahmo Samaj is considered a reformist movement. The Arya Samaj and the Theosophical Society also displayed revivalist tendencies by looking back to ancient traditions, although the Theosophical Society also had a syncretic nature.

85. (C) Annie Besant led the movement and founded Central Hindu College.
The Theosophical Society in India gained significant momentum under the leadership of Annie Besant. She was a major advocate for the revival of Indian culture and founded the Central Hindu College in Benares, which later became the Banaras Hindu University. The society's ideology embraced Hindu concepts like Karma and Reincarnation and aimed to foster a sense of pride in India's ancient spiritual heritage.

86. (B) Wahabi Movement
The Wahabi Movement centrally utilized the concepts of "Dar-ul-Islam" and "Dar-ul-Harb" in its political and religious struggle. It viewed India under the control of non-Muslim powers like the British and the Sikhs as "Dar-ul-Harb" (Land of War) where jihad was necessary. The movement's ultimate goal was to transform the country into "Dar-ul-Islam" (Land of Islam) by restoring what they considered pure Islamic rule.

87. (C) Statement I is true but Statement II is false
The Arya Samaj played a significant role in the field of education by establishing a large network of Dayanand Anglo-Vedic (DAV) schools and

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colleges across northern India. However, the movement did not reject the authority of the Vedas. On the contrary, it considered the Vedas to be the ultimate and infallible source of knowledge and advocated for a return to Vedic teachings.

88. (A) Both A and R are true and R is the correct explanation of A.
Dalit movements in the nineteenth and early twentieth centuries were characterized by a fierce critique of orthodox Hindu religious frameworks. Leaders such as Jyotiba Phule and B.R. Ambedkar identified traditional Brahminical scriptures as the fundamental source of the caste hierarchy and the practice of untouchability. They argued that social emancipation for Dalits was impossible without challenging the ideological basis of these religious texts.

89. (C) Mooknayak - B.R. Ambedkar
B.R. Ambedkar started the journal "Mooknayak" in 1920 to give a voice to the voiceless depressed classes. Meanwhile, "Som Prakash" was a newspaper associated with Ishwar Chandra Vidyasagar. "Harijan" was started by Mahatma Gandhi, not E.V. Ramasamy Naicker. "Dinabandhu" was a journal published by the Satyashodhak Samaj, which was founded by Jyotiba Phule, to address the concerns of the laboring and oppressed classes.

90. (A) The Namdhari movement emphasized strict adherence to the caste system.
The Namdhari movement, led by Baba Ram Singh, actually emphasized equality and rejected the caste system among the Sikhs. The Singh Sabha movement was indeed founded in Amritsar in 1873 and was instrumental in establishing Khalsa College. The Akali movement successfully utilized non-violent satyagraha to reform the management of gurudwaras, leading to significant social and religious changes within the Sikh community.

91. (D) Granted inheritance rights to Christian converts.
The Lex Loci Act of 1850 was a significant legislative measure that protected the inheritance rights of individuals who converted from their ancestral religion to another faith, particularly Christianity. Before this act, conversion often resulted in the loss of one's right to inherit family property. By ensuring these rights, the British administration removed a major social and economic barrier for those wishing to convert.

92. (D) Statement I is false but Statement II is true
The Age of Consent Act of 1891 was primarily the result of efforts by the Parsi reformer B.M. Malabari, while B.G. Tilak actually opposed the act on the grounds of government interference in religious matters. The act was significant as it raised the age of consent for sexual intercourse for all girls from ten to twelve years, aiming to protect young girls from early marriage.

93. (A) Both A and R are true and R is the correct explanation of A.
The British colonial administration often adopted a cautious approach toward implementing social reforms in India. This hesitation stemmed from a fear that aggressive interference in deep-rooted religious and social customs could provoke widespread public anger and mass uprisings. The memory of the 1857 revolt, partially caused by religious concerns, made the colonial state extremely wary of challenging traditional practices too quickly.

94. (D) Child Marriage Restraint Act (Sarda Act) - 1905
The Child Marriage Restraint Act, popularly known as the Sarda Act, was actually passed in 1929, not 1905. It was named after its sponsor, Harbilas Sarda. The other legislative milestones regarding the abolition of Sati in 1829, the Hindu Widow Remarriage Act in 1856, and the Female Infanticide Prevention Act in 1870 are correctly matched with their respective years of enactment.

95. (A) Hartog Committee (1929) highlighted stagnation and wastage.
The Hartog Committee of 1929 was significant because it highlighted the issues of "stagnation" and "wastage" in the primary education system. Meanwhile, the Sadler Commission focused on university and secondary education, not just primary. The Hunter Commission did not recommend withdrawing state support for higher education, and Wood's Despatch actually proposed the introduction of a grant-in-aid system to encourage private education.

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96. (B) Bankim Chandra Chatterjee
Bankim Chandra Chatterjee is the author of the national song "Vande Mataram," which first appeared in his novel "Anandamath." The song became a powerful anthem for the Indian nationalist movement, symbolizing devotion to the motherland. While Rabindranath Tagore composed the national anthem "Jana Gana Mana," Bankim's work provided the early revolutionary and emotional impetus for the struggle for independence against the British.

97. (A) Both Statement I and Statement II are true
Munshi Prem Chand was a legendary figure in Indian literature, originally named Dhanpat Rai Srivastava. He is renowned for his realistic and socially conscious writing. His novel 'Sevasadan' is particularly significant as it courageously addressed taboo subjects like prostitution and the hypocrisy prevalent in urban social life. Prem Chand's works often depicted the harsh realities of society, making him a pioneer of modern social realism.

98. (C) A is true but R is false.
Allama Iqbal initially composed patriotic poetry, including the famous "Sare Jahan Se Achha," during his early nationalist phase. However, in his later years, he became a key philosophical advocate for a separate Muslim identity and supported the idea of a separate state. The assertion is true, but the reason is false because "Sare Jahan Se Achha" was actually written during his early nationalist period.

99. (C) Shikwa - Allama Iqbal
Allama Iqbal is the author of the famous Urdu poem "Shikwa," in which he addresses the Almighty regarding the plight of Muslims. Meanwhile, "Gitanjali" was written by Rabindranath Tagore, not Bankim Chandra Chatterjee. "Godan" is a masterpiece by Prem Chand, not Bhartendu Harishchandra. "Kapalkundala" is a Bengali novel by Bankim Chandra Chatterjee, rather than Prem Chand, reflecting their diverse literary contributions.

100. (D) The government funded indigenous research to replace British imports.
The British established various scientific surveys and medical colleges primarily to serve imperial economic and administrative needs. While institutions like the Geological Survey were founded to locate resources, the colonial government did not fund indigenous research intended to replace British imports. Instead, technological developments were designed to facilitate the extraction of raw materials and maintain India as a market for British industrial goods.

101. (C) Haider Ali
Haider Ali was responsible for transforming Mysore into a formidable power during the eighteenth century by modernizing its military. He recognized the superiority of European military discipline and established an arsenal at Dindigul with the assistance of French experts. This modernization of the army allowed Mysore to effectively challenge the Marathas, the Nizam, and eventually the British East India Company in the Deccan.

102. (D) Statement I is false but Statement II is true
The Marathas did not establish a highly centralized bureaucratic empire; instead, they functioned more as a loose confederacy of regional powers. However, during the eighteenth century, the Peshwas became the de facto rulers of this confederacy, exercising supreme administrative and military authority from Pune. The original central authority of the Maratha King became largely symbolic as the power shifted to the office of the Peshwa.

103. (D) 1, 3, and 4
Awadh, Bengal, and Hyderabad were breakaway provinces of the Mughal Empire that emerged as governors asserted regional autonomy. However, they did not discard the Mughal revenue systems; they adapted them. Mysore and the Maratha states arose through direct resistance and rebellion against the central Mughal authority. Thus, statements 1, 3, and 4 correctly describe the different origins and administrative continuities of these eighteenth-century states.

104. (A) Thomas Macaulay - Establishment of Sanskrit College
Thomas Macaulay is famous for his "Minute on Indian Education," which advocated for English education and Western science, not the establishment of a Sanskrit College. Jonathan Duncan was the one who founded the Sanskrit

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College at Benares. The other pairs are correctly matched: Charles Wilkins translated the Bhagavad Gita, William Jones founded the Asiatic Society, and James Prinsep deciphered the ancient Ashokan edicts.

105. (C) They believed English should be the medium for Western knowledge.
The Anglicists, during the educational debate of the 1830s, argued that Western literature and science were superior and should be taught in India. They believed that the English language was the most effective medium for disseminating this modern knowledge. Their view triumphed with Macaulay's Minute, which led to the official policy of promoting Western education through English to create an educated Indian elite.

106. (A) To create a class of subordinate clerks and administrators.
The primary motivation for the British to introduce modern education in India was pragmatic rather than altruistic. They needed a large number of educated Indians to fill the lower levels of the colonial administration as clerks and subordinate officials. This approach was cost-effective and helped in consolidating British rule by creating a class of people who were loyal to the colonial system.

107. (C) Statement I is true but Statement II is false
The Indian Cultural Renaissance was deeply influenced by Western ideas of rationalism, humanism, and liberalism, which were introduced through modern education. However, the movement did not seek a complete break from India's ancient cultural heritage. Instead, reformers like Raja Rammohan Roy aimed to purify and revitalize traditional culture by removing social evils and superstitious practices that had accumulated over time.

108. (B) 1, 2, and 4
Raja Rammohan Roy founded the Brahmo Samaj in 1828 and was a leading advocate for the legal abolition of Sati. He also supported David Hare in establishing the Hindu College to promote modern education. However, he strongly opposed polytheism and idol worship, emphasizing monotheism instead. Therefore, statements 1, 2, and 4 correctly describe his major contributions and beliefs during the reform period.

109. (C) Swami Vivekananda - Practical Vedanta
Swami Vivekananda is well-known for his philosophy of "Practical Vedanta," which emphasizes applying spiritual principles to social service and the upliftment of the masses. Dayanand Saraswati is associated with the "Back to the Vedas" slogan, not Neo-Buddhism. Syed Ahmed Khan led the Aligarh Movement rather than Wahabism. Raja Rammohan Roy rejected the doctrine of the infallibility of the Vedas, emphasizing rationalism and monotheism instead.

110. (D) It strongly supported the orthodox interpretations of the Quran.
The Aligarh Movement, led by Sir Syed Ahmed Khan, aimed to modernize Muslim society by harmonizing Islamic teachings with modern scientific thought and Western education. It sought to bridge the gap between the British and the Muslims. Crucially, the movement did not support orthodox interpretations; instead, it advocated for a rationalistic approach and a new interpretation of the Quran to suit modern times.

111. (A) Service to the poor as service to God
The Ramakrishna Mission popularized the profound spiritual concept of "Daridra Narayan," which translates to seeing God in the poor and marginalized. This ideology emphasizes that serving humanity, especially those in need, is the highest form of worship and spiritual practice. It moved the focus of religious life from mere rituals and meditation to active social service and humanitarian work across the entire country.

112. (C) Statement I is true but Statement II is false
The Theosophical Society drew inspiration from ancient Indian philosophies such as the Upanishads and various schools of Hindu thought. While Colonel Olcott was a co-founder, the movement gained its maximum popularity and influence in India under the leadership of Annie Besant. She became a powerful voice for the revival of Indian culture and played a major role in the Indian nationalist movement.

113. (B) 1, 2, and 3
The Wahabi Movement was a revivalist Islamic movement inspired by the teachings of Shah Waliullah. In certain phases, it took on an anti-imperialist character and organized peasants

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against oppressive landlords. The movement even established a parallel government in the North-West Frontier to wage jihad. However, it did not aim to modernize Islam through Western education; it sought to return to traditional purity.

114. (A) Satyashodhak Samaj - B.R. Ambedkar
The Satyashodhak Samaj was founded by Jyotiba Phule in 1873, not by B.R. Ambedkar. B.R. Ambedkar was a major Dalit leader who founded several other organizations, including the Bahishkrit Hitakarini Sabha. The other pairs are correctly matched: Raja Rammohan Roy founded the Brahmo Samaj, Atmaram Pandurang founded the Prarthana Samaj, and Swami Shraddhanand was a prominent leader in the later Arya Samaj.

115. (C) E.V. Ramasamy Naicker criticized Brahminical dominance in Tamil Nadu.
E.V. Ramasamy Naicker, popularly known as Periyar, was the leader of the Self-Respect Movement in Tamil Nadu, where he fiercely criticized Brahminical dominance and social inequality. The Mahad Satyagraha was led by Dr. B.R. Ambedkar, not Jyotiba Phule. The Self-Respect Movement was centered in the Madras Presidency, and Mahatma Gandhi, not Ambedkar, was the founder of the Harijan Sevak Sangh.

116. (D) Restore Sikhism's purity and promote modern education
The Singh Sabha Movement was founded in 1873 with the primary objective of restoring the original purity of the Sikh religion and reclaiming its distinct identity. It sought to purge Sikhism of Hindu influences and superstitious practices that had crept in over time. Additionally, the movement aimed to promote modern Western education among the Sikhs by establishing various schools and colleges.

117. (A) Both Statement I and Statement II are true
Sati was legally abolished by Regulation XVII of 1829 during the tenure of Governor-General Lord William Bentinck. This was a major victory for social reformers like Raja Rammohan Roy. Initially, the legislation was applicable only to the Bengal Presidency, the region where the practice was most prevalent. However, similar regulations were subsequently extended to the Madras and Bombay Presidencies in the following year.

118. (B) 1, 2, and 4
The Hindu Widow Remarriage Act of 1856 was heavily advocated by Ishwar Chandra Vidyasagar and formally passed by Lord Canning. It legally legitimized the remarriage of widows. However, the act did not allow a widow to retain the property inherited from her deceased husband upon her remarriage; she had to forfeit those rights. Therefore, statements 1, 2, and 4 are correct regarding this legislation.

119. (D) Abolition of Slavery - Act V of 1843
Slavery was officially abolished in British India by Act V of 1843. The Age of Consent Act was passed in 1891, not 1856. The Sarda Act, which addressed child marriage, was enacted in 1929. The ban on Sati was implemented in 1829, while measures against female infanticide were introduced earlier, such as through the Bengal Regulatory Act XXI of 1795 and later in 1870.

120. (A) The Sarda Act applied only to the Hindu community.
The Sarda Act of 1929, also known as the Child Marriage Restraint Act, was a secular piece of legislation that applied to all religious communities in India, not just Hindus. B.M. Malabari's efforts were indeed crucial for the Age of Consent Act. The abolition of Sati faced protests from orthodox groups like the Dharma Sabha, and the Female Infanticide Prevention Act was enacted in 1870.

121. (C) The grief over the decline of traditional elites and cities.
Shahr Ashob is a distinct genre of Urdu poetry that rose to prominence during the eighteenth century. It served as a poetic medium for authors to express their profound sorrow regarding the socio-political decay of major urban centers like Delhi. These verses captured the economic distress, the displacement of the traditional nobility, and the overall collapse of the established cultural and administrative order.

122. (C) Statement I is true but Statement II is false
Mirza Ghalib was a firsthand witness to the tumultuous events of the 1857 revolt, which he detailed in his Persian work titled 'Dastanbu'. While he was a master of the Urdu language, he did not oppose the use of Persianized vocabulary. In fact, his poetry is renowned for its

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157. (A) Both Statement I and Statement II are true
Jyotiba Phule was a pioneering social reformer who founded the Satyashodhak Samaj in 1873 to champion the rights of the oppressed. He was a vocal advocate for the education of women and the upliftment of the untouchables, challenging the traditional caste hierarchy. His work laid the foundation for the non-Brahmin movement in Maharashtra and significantly contributed to the struggle for social justice.

158. (D) 1, 2, 3, and 5
Dr. B.R. Ambedkar founded the Bahishkrit Hitakarini Sabha and the Independent Labour Party. He also organized the Mahad Satyagraha and participated in all three Round Table Conferences. However, he was a fierce critic of the Varna system and authored "Annihilation of Caste" to challenge it, making statement 4 incorrect. Thus, statements 1, 2, 3, and 5 correctly represent his major contributions.

159. (A) Absolute worship of a formless God
The Nirankari movement, founded by Baba Dayal Das, emphasized the worship of God as "Nirankar" or the formless one. This movement sought to restore the original purity of Sikh teachings by rejecting rituals and superstitious practices. The Namdhari movement was led by Baba Ram Singh, while the SGPC and Akali Dal were organizations focused on the management of gurudwaras and political representation for Sikhs.

160. (B) The British passed legislation without pressure from Indian reformers.
The British government typically enacted social legislation in response to intense pressure and advocacy from Indian reformers. For example, the abolition of Sati in 1829 followed Raja Rammohan Roy's campaigning, and the Widow Remarriage Act of 1856 was the result of Ishwar Chandra Vidyasagar's efforts. The colonial administration was generally cautious and only intervened when there was significant internal support for such reforms.

161. (B) Prohibited polygamy and allowed inter-caste marriages.
The Native Marriage Act of 1872, also known as the Civil Marriage Act, was a significant piece of social legislation. It provided a legal framework for marriages that did not follow traditional religious rites, thereby facilitating inter-caste marriages. Additionally, the act prohibited polygamy for those marrying under its provisions. This legislation was largely enacted due to the efforts of the Brahmo Samaj and its leader Keshub Chandra Sen.

162. (A) Both Statement I and Statement II are true
Mirza Ghalib's extensive collection of letters is widely considered to have laid the foundation for modern Urdu prose due to their conversational and informal style. At the same time, Allama Iqbal is celebrated for his profound poetic works 'Shikwa' (The Complaint) and 'Jawab-e-Shikwa' (The Response to the Complaint). These poems explored philosophical and religious themes, significantly influencing the intellectual and cultural landscape of the era.

163. (C) 1, 2, 4, and 5
Bhartendu Harishchandra is the father of modern Hindi literature and used his works to raise national awareness. Prem Chand moved Hindi literature toward social realism, as seen in his masterpiece 'Godan'. However, Prem Chand wrote in simple, accessible language (Hindustani) rather than classical Sanskritized Hindi, making statement 3 incorrect. Thus, statements 1, 2, 4, and 5 correctly describe the evolution of Hindi literature.

164. (D) Sarat Chandra Chattopadhyay - Anandamath
The famous novel "Anandamath" was written by Bankim Chandra Chatterjee, not Sarat Chandra Chattopadhyay. Bankim also wrote "Durgeshnandini." Rabindranath Tagore is the author of "Gora." Michael Madhusudan Dutt was a pioneer of modern Bengali poetry, but "Agnibina" is a collection of poems by the rebel poet Qazi Nazrul Islam. Thus, the association of Sarat Chandra with "Anandamath" is historically incorrect.

165. (C) Qazi Nazrul Islam
The poem "Bidrohi" (The Rebel) was written by Qazi Nazrul Islam in 1921. This masterpiece of anti-colonial literature utilized powerful and defiant imagery to challenge the British Raj and all forms of oppression. Its message of rebellion and human dignity resonated deeply with the masses, earning Nazrul the title of "Bidrohi Kabi"

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131. (C) The Mughal revenue administration framework.
The successor states that emerged in the eighteenth century, such as Awadh and Hyderabad, largely continued the established Mughal revenue administration framework. Although they achieved political autonomy, they found the Mughal systems of taxation and bureaucracy efficient for maintaining local order and ensuring state income. This administrative continuity allowed for a relatively smooth transition from central Mughal control to regional governance in these territories.

132. (C) Statement I is true but Statement II is false
The Maratha administration under the Peshwas featured a highly efficient secretariat at Pune known as the Huzur Daftar. However, the collection of Chauth was not primarily intended for the welfare of conquered subjects. Instead, it was essentially a tribute amounting to one-fourth of the land revenue, demanded by the Marathas from neighboring states as protection money to prevent Maratha raids and military interventions.

133. (C) 1, 2, and 4
Western ideas introduced concepts of democracy and modern nationalism and led to the critical scrutiny of traditional social practices. They also played a major role in the birth of modern vernacular prose through translation and educational projects. However, Western influence did not completely destroy indigenous cultural traditions; instead, it sparked a complex process of synthesis and reform within those traditions.

134. (B) Rammohan Roy - Tattvabodhini Patrika
The "Tattvabodhini Patrika" was actually the journal of the Tattvabodhini Sabha, founded and edited by Debendranath Tagore, not Raja Rammohan Roy. The other pairs are correctly matched: Ishwar Chandra Vidyasagar wrote the "Borno Porichoy," Radhakant Deb led the orthodox Dharma Sabha, and Keshub Chandra Sen was associated with the "Indian Mirror," a prominent English newspaper of that period.

135. (D) Reconcile Islam with modern Western science and education.
The primary objective of the Aligarh Movement, led by Sir Syed Ahmed Khan, was to bring about a social and intellectual awakening among Indian Muslims. It aimed to reconcile Islamic teachings with modern Western science and rational thought. By promoting modern education through institutions like the Muhammadan Anglo-Oriental College, the movement sought to equip the community with the tools needed for progress in the colonial era.

136. (A) Swami Vivekananda
The Ramakrishna Mission was founded in 1897 by Swami Vivekananda, the foremost disciple of the saint Sri Ramakrishna Paramahamsa. The Mission was established to carry out humanitarian and social service work based on the Master's teachings of universalism and spiritual harmony. It became a prominent organization dedicated to education, healthcare, and disaster relief, reflecting Vivekananda's vision of spirituality combined with active service to humanity.

137. (A) Both Statement I and Statement II are true
The Theosophical Society moved its international headquarters to Adyar, near Madras, in 1882. Under the leadership of Annie Besant, the society gained significant influence in India by promoting the revival of ancient Indian culture. Annie Besant's popularity and her active involvement in the nationalist cause eventually led to her election as the first woman president of the Indian National Congress in 1917.

138. (A) 1, 3, and 4
The Arya Samaj used the slogan "Go back to the Vedas" and played a crucial role in spreading education in northern India through DAV schools. It also initiated the Shuddhi movement to reconvert individuals to Hinduism. However, the movement did not support untouchability or idol worship; on the contrary, it strongly opposed these practices, advocating for social equality and the worship of a formless God.

139. (D) E.V. Ramasamy - Vaikom Satyagraha
E.V. Ramasamy, also known as Periyar, played a significant role in the Vaikom Satyagraha, which was a struggle for temple entry rights in Kerala. Meanwhile, B.R. Ambedkar founded the Bahishkrit Hitakarini Sabha, not the Satyashodhak Samaj. Jyotiba Phule was the founder of the Satyashodhak Samaj and wrote 'Ghulamgiri'. Sri Narayana Guru was the leader

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complex, highly Persianized style, which added philosophical depth and linguistic sophistication to his verses.

123. (D) 1, 2, and 3
Allama Iqbal is celebrated for his poetry and his role in articulating a separate political identity for Indian Muslims, leading to his recognition as Pakistan's spiritual father. He composed the famous 'Tarana-e-Milli' and delivered the influential Allahabad Address in 1930. Crucially, his philosophy centered on the concept of 'Khudi' or selfhood, which he promoted as a means for individual and collective empowerment.

124. (B) Bhartendu Harishchandra - Anandamath.
Bhartendu Harishchandra is the father of modern Hindi literature and wrote the famous play 'Bharat Durdasha'. While Prem Chand authored influential novels like 'Rangbhoomi' and 'Gaban', the novel 'Anandamath' was written by the Bengali author Bankim Chandra Chatterjee. Therefore, attributing 'Anandamath' to Bhartendu Harishchandra is historically incorrect, as the work belongs to a different literary tradition and author focused on Bengali nationalism.

125. (C) It realistically portrayed the struggles of the peasantry.
Munshi Premchand's literary works are distinguished by their focus on social realism and the daily hardships of the common people. He moved away from the tradition of historical romances and courtly tales to depict the agrarian crisis and the exploitation of the peasantry by landlords. His narratives provided a powerful voice to the marginalized, making him a pioneer of progressive Indian literature.

126. (D) The Sanyasi Rebellion
Bankim Chandra Chatterjee's famous novel 'Anandamath' was published in 1882 and is set against the historical backdrop of the Sanyasi Rebellion in Bengal during the late eighteenth century. The book is significant for its patriotic themes and for including the song 'Vande Mataram'. It played a crucial role in inspiring nationalist sentiments and revolutionary activities against British colonial rule during the independence movement.

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127. (A) Both Statement I and Statement II are true
Rabindranath Tagore was a leading figure in India's cultural and intellectual life. He founded Visva-Bharati University at Santiniketan to promote a unique educational philosophy that combined Indian traditions with global learning. His deep sense of nationalism and humanism was also evident when he renounced his knighthood in 1919 as a direct protest against the brutal Jallianwala Bagh massacre by British forces.

128. (B) 1, 2, and 3
The Asiatic Society promoted early scientific research through its journal, and the Indian Association for the Cultivation of Science became the first national-level science association. British scientific policies were indeed driven by imperial interests like surveying and resource extraction. However, statement 4 is incorrect because P.C. Ray was a pioneer in chemistry, not botany; the father of modern Indian botany is considered to be others.

129. (B) S.N. Bose - Quantum Physics
Satyendra Nath Bose was a world-renowned physicist known for his collaboration with Albert Einstein on Bose-Einstein statistics, which is a cornerstone of quantum physics. Meanwhile, J.C. Bose made major contributions to plant physiology and physics, not just chemistry. P.C. Ray was a pioneering chemist, and Birbal Sahni was a famous paleobotanist, not a mathematician. These scientists helped lay the foundation for modern research in India.

130. (A) The British made vernaculars the medium for university education.
Under the new education system, the British made English the medium of instruction for higher and university education to promote Western knowledge. However, they established other notable institutions like the Bethune School for women, the Roorkee Engineering College for technical training, and the Calcutta Medical College for Western medical education. Vernacular languages were primarily relegated to the primary and secondary levels of the educational hierarchy.

Universities Act of 1904 increased government control over higher education. However, Macaulay's Minute of 1835 strongly advocated for Western education through the medium of English, specifically rejecting Oriental learning. Therefore, statement 2 is incorrect, while statements 1, 3, and 4 correctly describe colonial education policies.

149. (C) Rammohan Roy - Gift to Monotheists
Raja Rammohan Roy authored the Persian work "Tuhfat-ul-Muwahhidin," which is translated as "A Gift to Monotheists." This work laid the foundation for his monotheistic views. Meanwhile, the "Precepts of Jesus" was also written by Roy, while "Satyarth Prakash" was the work of Dayanand Saraswati. Sir Syed Ahmed Khan started the journal "Tahzib-ul-Akhlaq," and Swami Vivekananda was the founder of the Ramakrishna Mission.

150. (B) It firmly supported the doctrine of the Karma and transmigration.
The Brahmo Samaj was a reformist movement influenced by Western liberalism and monotheistic ideals. It campaigned against social evils like the caste system and idol worship. However, it did not support the traditional doctrines of Karma and transmigration of the soul. The movement faced internal conflicts, leading to a significant split when Keshub Chandra Sen's personal actions contradicted the organization's progressive reformist principles.

151. (D) Muhammadan Anglo-Oriental College
The Aligarh Movement is fundamentally associated with the establishment of the Muhammadan Anglo-Oriental College in 1875 by Sir Syed Ahmed Khan. This institution was created to provide modern Western education alongside Islamic teachings to the Muslim community. It later evolved into the Aligarh Muslim University in 1920, serving as the intellectual heart of the movement and playing a crucial role in modernizing Muslim society.

152. (D) Statement I is false but Statement II is true
The Ramakrishna Mission did not focus solely on meditative practices; instead, it became famous for its extensive philanthropic and social service work. It emphasized the synthesis of spiritual life with service to humanity. Furthermore, a core principle of the Mission is the belief that all religions are essentially true and represent different paths leading to the same ultimate spiritual reality or God.

153. (C) 2, 3, and 4
The Theosophical Society advocated for the revival of ancient Indian religions and established the Central Hindu College. Annie Besant was instrumental in its growth in India. However, it was founded in New York, not India, by Madame Blavatsky and Colonel Olcott. Additionally, the society's core mission was to form a universal brotherhood, making statement 5 false. Therefore, statements 2, 3, and 4 are correct.

154. (A) Ramakrishna Mission - Keshub Chandra Sen
The Ramakrishna Mission was founded by Swami Vivekananda, not Keshub Chandra Sen. Keshub Chandra Sen was a prominent leader of the Brahmo Samaj. The other pairs are correctly matched: Syed Ahmed Barelvi led the Wahabi Movement, Dayanand Saraswati founded the Arya Samaj, and M.G. Ranade was a central figure in the Prarthana Samaj, focusing on social and religious reform in Maharashtra.

155. (D) Purifying Islam and restoring its original uncorrupted form.
The central ideological principle of the Wahabi Movement was the purification of Islam from perceived external influences and innovations. It was a revivalist movement that sought to return to the original, uncorrupted teachings of the Quran and the Sunnah. The movement's leaders believed that the decline of Muslim power was due to the abandonment of these early Islamic ideals and sought to restore them.

156. (B) Opposition to child marriage and support for widow remarriage.
The Arya Samaj was a reformist and revivalist movement that strongly opposed social evils like child marriage and supported the cause of widow remarriage. Founded by Swami Dayanand Saraswati, the Samaj rejected the birth-based caste system and the worship of various deities. It emphasized the supreme and infallible authority of the Vedas and advocated for social equality and modern education through the DAV institutions.

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of the Aravippuram Movement and gave the message of social equality.

140. (B) The Akali Movement was a violent struggle against the British army.
The Akali Movement, also known as the Gurdwara Reform Movement, was characterized by its commitment to non-violent protest and satyagraha. It aimed to liberate Sikh gurudwaras from the control of corrupt mahants rather than being a violent struggle against the British army. The other statements correctly describe the Chief Khalsa Diwan, the role of the Singh Sabha, and its efforts to distinguish Sikhism.

141. (C) Sarda Act
The Sarda Act, formally known as the Child Marriage Restraint Act of 1929, was a landmark piece of social legislation in India. It fixed the minimum marriageable age for girls at fourteen and for boys at eighteen. This act was named after its sponsor, Harbilas Sarda, and aimed to curb the widespread practice of child marriage and its detrimental effects on the health and education of children.

142. (A) Both Statement I and Statement II are true
Munshi Prem Chand was a pioneering figure in modern Indian literature and was instrumental in the Progressive Writers' Movement, which emphasized social realism. At the same time, Rabindranath Tagore achieved immense international recognition when he was awarded the Nobel Prize in Literature in 1913 for "Gitanjali." This collection of poems beautifully expressed his spiritual and humanistic vision, marking a high point in modern Indian literary achievement.

143. (A) 1, 2, and 3
During the colonial period, the British restricted technical education to maintain dependence on foreign experts. Railways were established primarily to serve imperial commercial and military interests. Furthermore, Indian scientists like P.C. Ray faced significant hurdles within the racially biased colonial scientific establishment. However, the British did not completely ban indigenous technological practices, although they often ignored or sidelined them in favor of Western methods.

144. (B) Nizam-ul-Mulk - Marathas
Nizam-ul-Mulk was the founder of the autonomous state of Hyderabad, not the Maratha state. The Marathas were a separate power with leaders like the Peshwas. Other pairs are correctly matched: Safdar Jung was a prominent Nawab of Awadh, Tipu Sultan was the ruler of Mysore, and Sawai Jai Singh was the renowned ruler of the Rajput state of Jaipur during the eighteenth century.

145. (B) They lacked a modern military and economic system.
The decline and eventual collapse of the successor states were primarily due to their internal weaknesses. They failed to develop a modern economic base and a unified military system capable of resisting the superior technology and organization of the British East India Company. Constant internal rivalries and the lack of a centralized national vision made them vulnerable to the systematic expansion of British colonial power.

146. (A) Help British judges administer Hindu and Muslim laws.
The Asiatic Society of Bengal, led by Orientalists like William Jones, translated classical Indian texts primarily for administrative purposes. The British needed to understand the legal and social traditions of their subjects to govern effectively. By translating works on Hindu and Muslim law, they provided British judges with the necessary knowledge to administer justice according to the traditional codes of the local Indian population.

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147. (D) Statement I is false but Statement II is true
Fort William College was established in 1800 by Lord Wellesley, not Lord Cornwallis. Its primary objective was to train British civil servants in Indian languages. In the process, the college played a significant role in the standardization of modern Indian languages like Hindi and Urdu. By commissioning native scholars to write textbooks and translate works, it contributed to the development of vernacular prose and grammar.

148. (D) 1, 2, and 4
The Charter Act of 1813 first allocated funds for education, and Wood's Despatch proposed a graded educational system. The Indian

(Rebel Poet) and making him a central figure in the literary history of Bengal.

166. (B) P.C. Ray
Prafulla Chandra Ray, a renowned chemist and educator, established the Bengal Chemical and Pharmaceutical Works in 1892. This was the first indigenous pharmaceutical company in India and was founded to promote self-reliance in the chemical industry. Ray's initiative was a significant contribution to the Swadeshi movement, demonstrating how scientific knowledge could be applied to foster national economic growth and industrial independence.

167. (C) Statement I is true but Statement II is false
Jagadish Chandra Bose was a pioneering scientist who invented the crescograph to measure and record the minute responses of plants to various stimuli. While his work on radio waves and microwave optics was groundbreaking and preceded others, he never received the Nobel Prize in Physics. He is celebrated as one of the fathers of modern science in India for his multidisciplinary research and innovation.

168. (A) 1, 2, 3, and 5
The Nawabs of Awadh maintained standing armies, and the Nizam of Hyderabad was frequently in conflict with the Marathas. Mysore under Tipu Sultan introduced modern economic measures like a state commercial corporation. The Marathas were indeed the most powerful successor state. However, the Rajputana states failed to achieve unity and were often fragmented, making statement 4 incorrect. Thus, statements 1, 2, 3, and 5 are correct.

169. (C) Treaty of Salbai – Ended the First Anglo-Maratha War.
The Treaty of Salbai, signed in 1782, was a significant diplomatic event that brought the First Anglo-Maratha War to an end. Other statements are incorrect: the Treaty of Bassein was signed by Peshwa Baji Rao II, not Baji Rao I; the Third Battle of Panipat was led by Sadashivrao Bhau, not Mahadji Scindia; and the Treaty of Purandar was signed between Shivaji and the Mughals, not the British.

170. (A) He followed traditional warfare without adopting European tactics.
Tipu Sultan was a modern-minded ruler who recognized the importance of European military science. He adopted Western tactics, trained his infantry with French assistance, and attempted to build a modern navy. He also showed his interest in global revolutionary ideas by becoming a member of the Jacobin Club and planting a "Tree of Liberty" at his capital, Srirangapatna, demonstrating his unique and progressive political outlook.

171. (D) Warren Hastings
The Asiatic Society of Bengal was founded in 1784 by William Jones during the governor-generalship of Warren Hastings. Hastings was a great patron of Oriental learning and supported Jones's efforts to study Indian history, language, and culture. The establishment of the Society under his tenure marked the beginning of systematic European research into the classical civilizations of Asia and provided a foundation for Indological studies.

172. (A) Both Statement I and Statement II are true
The Hunter Commission was established in 1882 to evaluate the progress of the Indian education system and suggested improvements in primary and secondary education. Later, the Sadler Commission was formed in 1917 specifically to investigate the problems and functioning of Calcutta University. Both commissions were critical milestones in the development of colonial education policy, leading to significant changes in educational administration and institutional structures.

173. (C) 1, 2, 4, and 5
Christian missionaries introduced modern printing, translated the Bible into vernaculars, and established numerous schools and hospitals. They also openly criticized indigenous religious and social practices. However, they did not support the caste system; on the contrary, they frequently attacked it as an oppressive social structure. Therefore, statement 3 is incorrect, while statements 1, 2, 4, and 5 correctly highlight the varied impact of missionaries.

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174. (D) Raleigh Commission - 1882
The Raleigh Commission was actually established in 1902 during the viceroyalty of Lord Curzon to look into the condition of universities. The year 1882 is associated with the appointment of the Hunter Commission. The other milestones, including the Charter Act of 1813, Macaulay's Minute of 1835, and Wood's Despatch of 1854, are correctly matched with their respective years of enactment or presentation.

175. (A) Creation of Education Departments and establishment of Universities.
Wood's Despatch of 1854 had a profound impact on the Indian education system. Its most significant consequence was the creation of separate Departments of Public Instruction in various provinces and the recommendation to establish universities in the presidency towns. This led to the founding of the Universities of Calcutta, Bombay, and Madras in 1857, marking the beginning of the modern university system in India.

176. (B) Debendranath Tagore
Debendranath Tagore founded the Tattvabodhini Sabha in 1839 with the aim of promoting a systematic study of the Vedas and Upanishads. The Sabha also published the influential "Tattvabodhini Patrika" to propagate its ideas. In 1842, Debendranath Tagore joined the Brahmo Samaj, and the Tattvabodhini Sabha was eventually merged with it, helping to revitalize the movement and provide it with a strong organizational foundation.

177. (C) Statement I is false but Statement II is true
The Indian Cultural Renaissance was not a total rejection of the past; instead, it sought to rediscover and reform ancient traditions using modern rationalistic principles. Furthermore, the movement was primarily an urban phenomenon, largely confined to the newly educated middle and upper classes who had access to Western thought. It did not significantly penetrate the rural masses, although its long-term social impact was widespread.

178. (A) 1, 2, 4, and 5
The Aligarh Movement, led by Syed Ahmed Khan, promoted modern education, English study, and social reform among Muslims. However, it did not reject the Quran as the ultimate authority; rather, it sought to reinterpret the Quranic teachings in a rational way that harmonized with modern knowledge. Thus, statement 3 is incorrect, while statements 1, 2, 4, and 5 correctly represent the core objectives and leadership.

179. (C) Swami Vivekananda - Belur Math
Swami Vivekananda founded the headquarters of the Ramakrishna Mission at Belur Math, which remains its spiritual and administrative center. Raja Rammohan Roy founded the Brahmo Samaj, not the Arya Samaj. Swami Dayanand Saraswati was the founder of the Arya Samaj rather than the Brahmo Samaj. Sir Syed Ahmed Khan was the leader of the Aligarh Movement and was not associated with the leadership of the Theosophical Society.

180. (D) It was vehemently opposed to the Indian National movement.
The Theosophical Society was founded in the United States and played a significant role in reviving interest in Hindu philosophy. Annie Besant, a prominent leader of the society, even translated the Bhagavad Gita into English. Far from opposing the national movement, the society and its leaders, especially Annie Besant, were active supporters of Indian nationalism and Besant even served as the Congress president.

181. (C) Revivalist movement to eradicate un-Islamic practices.
The Wahabi Movement in India was a revivalist Islamic struggle that aimed to purge Muslim society of perceived un-Islamic practices and return to the pure teachings of early Islam. Influenced by the ideas of Shah Waliullah and led by Syed Ahmed Barelvi, the movement sought to establish what it considered a true Islamic state, often taking a militant stance against both the Sikhs and the British.

182. (D) Statement I is false but Statement II is true
The Arya Samaj, founded by Swami Dayanand Saraswati, did not advocate for a birth-based caste system; instead, it supported a merit-based social structure. The movement was also a strong proponent of gender equality in education, promoting equal educational opportunities for women. It established numerous schools and

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colleges for girls to empower them and bring about social reform in northern Indian society.

183. (D) 1, 2, 3, and 4
Dalit movements challenged Brahminical hegemony through leaders like Sri Narayana Guru and E.V.R. Naicker. Dr. Ambedkar's symbolic act of burning the Manusmriti during the Mahad Satyagraha was a landmark protest. However, Dalit movements did not reject political participation; in fact, Ambedkar strongly believed that political power was essential for Dalit emancipation. Therefore, statement 5 is incorrect, while the other four statements correctly describe these movements.

184. (A) Akali Movement - Led by Maharaja Ranjit Singh
The Akali Movement was a twentieth-century struggle for the reform of Sikh gurudwaras and was not led by Maharaja Ranjit Singh, who ruled much earlier. The movement was characterized by non-violent satyagraha. The other pairs are correctly matched: the Nirankari movement was started by Baba Dayal Das, the Namdhari movement by Baba Ram Singh, and the Singh Sabha was indeed founded in the year 1873.

185. (C) 1925
The Akali Movement, also known as the Gurdwara Reform Movement, was a prolonged struggle by the Sikhs to gain control over their religious places from corrupt mahants. The movement's persistent non-violent protests and negotiations finally led the British government to enact the Sikh Gurdwaras Act in 1925. This act established a democratic body, the SGPC, to manage and administer all historical Sikh gurudwaras in the Punjab region.

186. (A) To restrain child marriages
The primary purpose of the Sarda Act of 1929 was to curb the practice of child marriage in India. It was named after its sponsor, Harbilas Sarda, a social reformer from Rajasthan. The act set the minimum legal age for marriage at fourteen for girls and eighteen for boys. This legislation was a significant step toward improving the health and educational status of young children in Indian society.

187. (A) Both Statement I and Statement II are true
The Wardha Scheme of Basic Education, proposed by Mahatma Gandhi, was a revolutionary concept that integrated learning with manual productive work. In the final years of colonial rule, the Sargent Plan of 1944 was developed as a comprehensive educational scheme. Its ambitious goal was to achieve universal literacy in India within a period of forty years, reflecting the growing importance of education in the national agenda.

188. (B) 1, 3, 4, and 5
Shahr Ashob poetry reflected political decay, while Prem Chand highlighted rural distress. Bankim's 'Anandamath' influenced revolutionaries, and Tagore composed the national anthems of India and Bangladesh. However, Mirza Ghalib's poetry was deeply philosophical and intellectual, not just romantic, making statement 2 incorrect. Thus, statements 1, 3, 4, and 5 correctly describe the significant themes and figures of modern Indian literature and its impact.

189. (C) Qazi Nazrul Islam - Anti-colonial rebellion
Qazi Nazrul Islam is renowned for his fierce anti-colonial and egalitarian poetry, which earned him the title "Bidrohi Kabi" (Rebel Poet). Bhartendu Harishchandra focused on Hindi literature and national consciousness rather than Islamic revivalism. Allama Iqbal initially wrote nationalist poetry but later turned toward Muslim identity. Prem Chand is celebrated for his social realism and depiction of rural life, rather than writing aristocratic Persianized court romances.

190. (D) M. L. Sircar supported science only under British control.
Mahendra Lal Sircar was a strong advocate for indigenous scientific research and established the Indian Association for the Cultivation of Science (IACS) specifically to provide Indians with an independent platform for scientific study. He did not support science only under British control. Other statements regarding the imperial focus of colonial science, the establishment of the Science Congress, and P.C. Ray's industrial efforts are correct.

191. (A) Misgovernance
The autonomous state of Awadh was finally annexed by the British in 1856 during the

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governor-generalship of Lord Dalhousie. The annexation was justified on the grounds of chronic misgovernance and maladministration by the Nawab, Wajid Ali Shah. This controversial move was a major grievance for the local population and the sepoys, significantly contributing to the widespread resentment that led to the Revolt of 1857.

192. (A) Both Statement I and Statement II are true
The Subsidiary Alliance was a strategic system of expansion used by the British East India Company to bring Indian states under its control. It was perfected and extensively implemented by Lord Wellesley. Under this system, the allied state had to maintain a British force and accept a British resident. Hyderabad, under Nizam Ali Khan, was the first major state to officially accept the Subsidiary Alliance in 1798.

193. (B) 1, 2, 4, and 5
William Jones founded the Asiatic Society, Max Muller translated the Rig Veda, and Charles Wilkins translated the Bhagavad Gita. Fort William College also trained British officials. However, Orientalists generally admired ancient Indian civilization, even if they viewed contemporary society as decayed, rather than seeing it as inherently inferior. Therefore, statement 3 is incorrect, while statements 1, 2, 4, and 5 correctly represent the major aspects of early European Indological studies.

194. (A) Fort William College - Lord Dalhousie
Fort William College was established in 1800 by Lord Wellesley, not Lord Dalhousie, to train British civil servants in local languages and customs. The other associations are correctly matched: Jonathan Duncan founded the Sanskrit College at Benares, Warren Hastings established the Calcutta Madrasa for Islamic studies, and David Hare was a key figure in the foundation of the Hindu College in Calcutta.

195. (C) Create a class of persons, Indian in blood but English in taste.
Thomas Macaulay's educational policy, articulated in his famous Minute of 1835, aimed to create an educated class of Indians who would serve as intermediaries between the British and the masses. His goal was to produce individuals who were Indian by birth but British in their tastes, opinions, morals, and intellect. This policy prioritized Western science and literature over traditional Indian learning and established English as the medium of instruction.

196. (D) Primary and secondary education
The Hunter Education Commission of 1882 was appointed to review the implementation of Wood's Despatch and suggest further improvements. Its central focus was on the expansion and improvement of primary and secondary education. The Commission emphasized that the state should take a more active role in promoting basic literacy and recommended that the management of primary schools be transferred to the newly formed local boards.

197. (A) Both Statement I and Statement II are true
The Brahmo Samaj was a reformist movement that synthesized Upanishadic ideas with Christian ethical principles. It faced a significant internal crisis when Keshub Chandra Sen, a key leader, married his minor daughter to the Prince of Cooch Behar. This act directly violated the Native Marriage Act of 1872, which he had campaigned for, leading to a major split and the formation of the Sadharan Brahmo Samaj.

198. (B) 1, 2, 3, and 4
The Ramakrishna Mission was founded in 1897 and emphasized the synthesis of Eastern spirituality and Western progress. It engaged in humanitarian work, and Swami Vivekananda gained fame at the 1893 Parliament of Religions. However, the Mission did not advocate for the violent overthrow of British rule; instead, it focused on spiritual and social regeneration. Therefore, statement 5 is incorrect, while the other four statements are correct.

199. (D) M.G. Ranade - Prarthana Samaj
Mahadev Govind Ranade was a central figure in the Prarthana Samaj, a social and religious reform organization in Maharashtra. Meanwhile, Keshub Chandra Sen was a leader of the Brahmo Samaj, not the Arya Samaj. Annie Besant was associated with the Theosophical Society rather than the Brahmo Samaj. Sir Syed Ahmed Khan led the Aligarh Movement, which was distinct from the revivalist and often militant Wahabi Movement.

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200. (A) It encouraged Muslims to actively participate in the National Congress.
The Aligarh Movement, led by Sir Syed Ahmed Khan, focused on modernizing Muslim society through Western education and scientific thought. Sir Syed believed that Muslims needed British patronage to advance economically and educationally. Consequently, he discouraged Muslims from joining the Indian National Congress, fearing that political opposition to the British would hinder their progress. The movement also worked to reform social customs like polygamy and purdah.

201. (C) Reconvert Hindus who had converted to Islam or Christianity.
The Shuddhi movement was a significant initiative of the Arya Samaj, aimed at the reconversion of individuals who had previously left the Hindu fold. This movement sought to bring back those who had converted to Islam or Christianity by performing purification rituals. The Samaj believed that such reconversions were necessary to strengthen Hindu society and preserve its cultural and religious identity against the influence of other faiths.

202. (C) Statement I is true but Statement II is false
The Aravippuram consecration by Sri Narayana Guru in 1888 was a historic act that directly challenged the Brahmin monopoly over temple rituals and the installation of deities. However, the second statement is false because Dr. B.R. Ambedkar strongly believed that political power was essential for the emancipation of Dalits. He famously urged the depressed classes to "educate, agitate, and organize" to secure their rights through political representation.

203. (A) 3, 1, 4, 2
The development of the British educational system in India followed a specific chronological order. It began with Macaulay's Minute in 1835, which established English as the medium of instruction. This was followed by Wood's Despatch in 1854, often called the Magna Carta of Indian education. The Hunter Commission was then established in 1882, and finally, the Sadler Commission was formed in 1917 to review the university system.

204. (B) Brahmo Samaj - Lahore
The Brahmo Samaj was originally founded in Calcutta by Raja Rammohan Roy in 1828 and remained primarily centered there. While it had branches elsewhere, Lahore is not its primary place of origin or headquarters. On the other hand, the Ramakrishna Mission is headquartered at Belur, the Theosophical Society moved its headquarters to Adyar, and the Arya Samaj was first established in Bombay in 1875.

205. (C) The Akali Movement was directed against the corrupt Mahants.
The Akali Movement, also known as the Gurdwara Reform Movement, was a successful non-violent struggle by the Sikhs to liberate their gurudwaras from the control of corrupt and pro-British mahants. The Singh Sabha Movement actually promoted modern Western education rather than opposing it. The Namdhari and Akali movements were distinct, and the Sikh Gurdwaras Act was passed in 1925, not 1891, after several years of intense struggle.

206. (D) Lord Canning
The Hindu Widow Remarriage Act, which legally legitimized the marriage of Hindu widows, was formally passed in 1856 during the governor-generalship of Lord Canning. Although the bill was drafted and introduced during the tenure of his predecessor, Lord Dalhousie, it was Canning who oversaw its enactment into law. This significant reform was largely the result of the persistent campaigning and scriptural justifications provided by Ishwar Chandra Vidyasagar.

207. (D) Statement I is false but Statement II is true
The British did not abolish female infanticide entirely in the eighteenth century; they continued to pass various regulations, such as the Female Infanticide Prevention Act of 1870, to address the issue. However, the second statement is correct, as the Age of Consent Act of 1891, initiated through the efforts of B.M. Malabari, successfully raised the legal age of consent for marriage for girls from ten to twelve years.

208. (A) 2, 3, 4, 1
Social legislation in British India was enacted across different periods to address various societal issues. The abolition of Sati occurred first in 1829

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241. (B) Flourishing of regional cultural traditions, arts, and literature.
The establishment of successor states in the eighteenth century, such as Awadh and Hyderabad, led to a vibrant flourishing of regional cultural traditions. These states became new centers of patronage for arts, music, and literature as the Mughal central authority declined. Lucknow and Hyderabad, in particular, developed unique cultural identities and refined courtly traditions, demonstrating that the period was one of significant regional creativity rather than a "dark age."

242. (C) Statement I is true but Statement II is false
The Marathas recognized the importance of maritime power and developed a formidable navy, most notably under the leadership of Kanhoji Angre. However, the second statement is false because the Maratha administrative system was heavily dependent on a structured taxation system. They collected regular land revenue from their core territories and demanded additional taxes like Chauth and Sardeshmukhi from neighboring regions to sustain their large military and administrative expenses.

243. (C) The debate over the medium of instruction and nature of knowledge.
The primary cause of the Orientalist-Anglicist controversy was the intense debate within the British administration over the type of education to be provided in India. Orientalists favored traditional learning in classical Indian languages like Sanskrit and Arabic. In contrast, the Anglicists argued for the promotion of modern Western knowledge through the medium of the English language. This controversy was finally resolved in favor of the Anglicists by Macaulay's Minute of 1835.

244. (D) Macaulay's Minute - Advocated Oriental learning
Thomas Macaulay's Minute of 1835 was famous for its strong rejection of Oriental learning and its staunch advocacy for Western education through the medium of English. He believed that traditional Indian knowledge was far inferior to European science and literature. The other pairs, including the Serampore Mission, the Asiatic Society, and Fort William College, are correctly matched with their respective roles and contributions to the intellectual life of colonial India.

245. (C) It resulted in a massive revival of vernacular literature.
The Indian Cultural Renaissance was a multifaceted movement that had a significant impact on Indian society. One of its most important results was a massive revival of vernacular literature. Reformers and writers began using local languages like Bengali, Hindi, and Urdu to express modern ideas and critique social practices. This helped in the development of modern prose and made new ideas more accessible to a broader section of the population across India.

246. (B) Deoband School
The Aligarh Movement, which promoted modern education and a rational interpretation of Islam, faced intense opposition from the Deoband School. Founded in 1866, the Deoband seminary focused on traditional Islamic studies and aimed to preserve religious purity by rejecting Western influence and modern interpretations. The Deobandi scholars viewed the Aligarh Movement as a threat to traditional Islamic values and were vocal critics of Sir Syed Ahmed Khan's modernization efforts.

247. (C) Statement I is true but Statement II is false
Both the Wahabi and the Arya Samaj movements were revivalist in nature, as they aimed to restore their respective religions to what they perceived as their original, uncorrupted forms. However, the second statement is false because neither movement supported the integration of Western culture into their religious practices. On the contrary, they were both critical of Western cultural influence, although the Arya Samaj did adopt Western organizational and educational methods.

248. (A) Increased political representation and constitutional safeguards.
The Dalit movements of the early twentieth century, led by figures like B.R. Ambedkar, focused on securing social justice and political power for the depressed classes. Their persistent efforts eventually resulted in increased political representation through reserved seats and various constitutional safeguards in the later

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Although he ruled independently, he maintained a symbolic connection with the Mughal center, which allowed him to govern the Deccan with administrative continuity and traditional legitimacy.

217. (C) Statement I is true but Statement II is false
Nawab Asaf-ud-Daula transferred the capital of Awadh from Faizabad to Lucknow in 1775, which led to the city's growth as a major cultural hub. However, the second statement is false because the culture of Awadh was famous for its vibrant patronage of the arts, especially music and dance. Lucknow became the center of the Kathak dance form and witnessed a great flourishing of Urdu literature and refined courtly etiquette.

218. (A) 1, 2, 4, 3
The chronological order of the Maratha Peshwas began with Balaji Vishwanath, who served from 1713 to 1720. He was followed by his son, Baji Rao I, who expanded Maratha influence significantly. After him, Balaji Baji Rao, also known as Nana Saheb, took office and witnessed the Third Battle of Panipat. Finally, Madhav Rao I ruled, working to restore Maratha prestige and authority after the devastating defeat at Panipat.

219. (D) James Mill - History of British India
James Mill was a Scottish historian who authored the influential "History of British India," in which he divided Indian history into Hindu, Muslim, and British periods. William Jones was an Orientalist who founded the Asiatic Society, but James Prinsep deciphered the Brahmi script. Max Muller did not found Fort William College; it was Lord Wellesley. Charles Wilkins is known for his translation work rather than editing "Asiatic Researches."

220. (B) The Company always supported their activities unconditionally.
While Christian missionaries played a significant role in education and social reform, the East India Company did not always support their activities. In the early nineteenth century, the Company was often wary of missionaries, fearing that their proselytization efforts might provoke religious unrest among the Indian population. It was only after the Charter Act of 1813 that missionaries were officially allowed more freedom to operate within the Company's territories.

221. (C) Synthesis of Western liberal ideas with indigenous traditions.
The Indian Cultural Renaissance of the nineteenth century was characterized by a unique synthesis of Western liberal ideas—such as rationalism, humanism, and democracy—with indigenous Indian traditions. Most reformers sought to modernize Indian society by adopting the best elements of Western thought while simultaneously purifying and revitalizing their own cultural and religious heritage. This approach aimed to achieve social progress without losing the country's core cultural identity.

222. (A) Both Statement I and Statement II are true
The Brahmo Samaj was a pioneer in advocating for women's rights, including education and the abolition of the Sati system. However, the movement suffered from internal divisions due to ideological differences regarding the pace of reform and the universalist approach of its leaders. These tensions culminated in significant splits, most notably when Keshub Chandra Sen's actions conflicted with the organization's principles, leading to the formation of separate Samaj factions.

223. (A) 2, 4, 3, 1
Socio-religious organizations in India were founded at different times. The Brahmo Samaj was established first in 1828 by Raja Rammohan Roy. This was followed by the Prarthana Samaj in 1867 in Bombay. The Arya Samaj was founded later, in 1875, by Swami Dayanand Saraswati. Finally, the Ramakrishna Mission was established in 1897 by Swami Vivekananda to promote the spiritual and social teachings of his master, Sri Ramakrishna.

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224. (B) Dayanand Saraswati - Som Prakash
"Som Prakash" was a influential Bengali newspaper started by Ishwar Chandra Vidyasagar, not Dayanand Saraswati. Swami Dayanand Saraswati authored the "Satyarth Prakash." Other pairs are correctly matched: Raja Rammohan Roy founded the Persian newspaper "Mirat-ul-Akbar," Sir Syed Ahmed Khan started the journal "Tahzib-ul-Akhlaq," and Swami Vivekananda's disciples published the English journal "Prabuddha Bharata" to spread Vedantic ideas to a wider audience.

225. (B) It was instrumental in the intellectual awakening of Indian Muslims.
The Aligarh Movement played a crucial role in the intellectual and social awakening of Indian Muslims by promoting modern education and rational thinking. It sought to reform outdated social customs and encouraged the community to adapt to the changing socio-political landscape under British rule. Through institutions like the Muhammadan Anglo-Oriental College, the movement helped create a new generation of educated Muslim leaders who could navigate the challenges of modernity.

226. (A) A synthesis of ancient Eastern philosophies and esoteric traditions.
The Theosophical Society's ideology was centered on a synthesis of ancient Eastern philosophies, especially Hindu and Buddhist thought, and various esoteric traditions. The society aimed to form a universal brotherhood of humanity without distinction of race, creed, or color. It also encouraged the systematic study of comparative religion, philosophy, and science, fostering a deeper understanding of the spiritual heritage of the East among both Indians and Westerners.

227. (A) Both Statement I and Statement II are true
The Wahabi Movement in India was heavily influenced by the puritanical teachings of Muhammad ibn Abd al-Wahhab of Arabia. Syed Ahmed Barelvi, the leader of the movement in India, initially focused his struggle against the Sikh kingdom in the Punjab. He believed that the Sikhs were a major threat to Muslim interests and sought to establish an Islamic state in the region through jihad, which later expanded against the British.

228. (D) To counter the spread of Christian and Islamic conversions.
The primary motivation behind the Shuddhi movement initiated by the Arya Samaj was to counter the activities of Christian and Islamic missionaries. The Samaj felt that the Hindu community was being weakened by mass conversions and sought to bring those individuals back into the Hindu fold through purification rituals. This movement was part of a broader effort to revitalize Hinduism and consolidate it as a unified and assertive religious force.

229. (C) Annihilation of Caste - B.R. Ambedkar
"Annihilation of Caste" is one of the most influential works of Dr. B.R. Ambedkar, in which he provides a profound critique of the Hindu social order. Meanwhile, "Ghulamgiri" was written by Jyotiba Phule, and "Mooknayak" was a journal started by Ambedkar himself. "Satyarth Prakash" was authored by Swami Dayanand Saraswati, not Narayan Guru. These works played a vital role in highlighting the social injustices faced by marginalized communities.

230. (B) The Gurdwara Reform Movement was strictly a violent armed struggle.
The Gurdwara Reform Movement, also known as the Akali Movement, was characterized by its commitment to non-violent satyagraha and peaceful protest. It was not a violent armed struggle. The other statements regarding the Bahishkrit Hitakarini Sabha, Jyotiba Phule's challenge to the Aryan theory, and the Singh Sabha's goal of religious purity are correct. The Akali Movement's success demonstrated the power of non-violence in achieving religious and social reforms.

231. (D) B.G. Tilak
The Age of Consent Act of 1891, which raised the marriageable age for girls from ten to twelve years, was most intensely opposed by Bal Gangadhar Tilak. Tilak argued that the British government had no right to interfere in the internal religious and social customs of the Hindu community. His opposition was rooted more in the principle of political autonomy than in a rejection of social reform itself, highlighting the complex relationship between nationalism and social change.

232. (C) Statement I is true but Statement II is false
Shahr Ashob poetry emerged as a direct response to the socio-economic and political ruin of major Indian cities like Delhi during the eighteenth century. However, the second statement is false because Mirza Ghalib did not write poetry celebrating the expansion of the British Empire. Instead, his verses reflected a complex and often melancholy view of the world, capturing the decline of the old Mughal order and the uncertainties of his time.

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233. (C) His realistic depiction of the agrarian crisis and exploitation.
The immense popularity of Munshi Premchand's literature was due to his ability to realistically portray the struggles of common Indians. He moved away from romantic and fantastic themes to focus on the agrarian crisis and the systemic exploitation of the peasantry by landlords and moneylenders. His works resonated with the masses because they reflected their own lived experiences and voiced their social and economic concerns in simple and powerful language.

234. (A) Mirza Ghalib - Bengali
Mirza Ghalib was a legendary poet who wrote in Urdu and Persian, not Bengali. He is a central figure in the literary history of Delhi and the late Mughal period. Other pairs are correctly matched: Bankim Chandra Chatterjee was a major Bengali author, Allama Iqbal wrote in Urdu and Persian, and Bhartendu Harishchandra is the father of modern Hindi literature, reflecting the diverse linguistic and literary heritage of modern India.

235. (D) His philosophy emphasized harmony with nature at Santiniketan.
Rabindranath Tagore's philosophy of education was deeply rooted in the idea of harmony between humans and nature, which he practiced at his institution, Santiniketan. While he was a nationalist, he did not support the total boycott of the Non-Cooperation Movement, as he believed in internationalism and the exchange of ideas. He wrote primarily in Bengali, though his own translations into English brought him global fame and the Nobel Prize.

236. (B) Fierce anti-colonial and egalitarian poetry
Qazi Nazrul Islam is celebrated as the "Bidrohi Kabi" or Rebel Poet because of his fierce anti-colonial and egalitarian poetry. His works, such as the famous poem "Bidrohi," challenged the British Raj and advocated for the rights of the oppressed and the equality of all human beings. His literary contributions were characterized by a spirit of defiance against injustice and a deep commitment to social and political freedom for all people.

237. (C) Statement I is true but Statement II is false
The British established various scientific institutions in India mainly to serve imperial needs, such as surveying the land for resource extraction and mapping. However, the second statement is false because Indian scientists faced significant racial discrimination within the colonial scientific services. They were often excluded from high-level positions and faced numerous obstacles in obtaining funding and professional recognition from the British administrative and scientific establishment in the country.

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238. (D) It provided a platform for basic scientific research by Indians.
The establishment of the Indian Association for the Cultivation of Science (IACS) in 1876 was a landmark event in the history of Indian science. Founded by Mahendra Lal Sircar, it provided the first independent platform for Indians to conduct basic scientific research. The IACS played a crucial role in fostering a scientific temper and was the place where C.V. Raman performed his Nobel Prize-winning research on light scattering.

239. (A) Raleigh Commission - 1902
The Raleigh Commission was appointed in 1902 during the viceroyalty of Lord Curzon to investigate the conditions of universities in India. Meanwhile, the Hunter Commission was established in 1882, not 1917, to review primary and secondary education. The Sadler Commission was formed in 1917, and the Sargent Plan was developed in 1944. Thus, only the Raleigh Commission is correctly matched with its year of appointment among the given options.

240. (B) The Calcutta Medical College was established to teach Western medicine.
While the Calcutta Medical College was established to teach Western medicine, it was not an incorrect statement. The incorrect fact in such contexts often involves dates or specific claims about the medium of instruction. However, according to the options, the establishment of Western medical education through Calcutta Medical College is a correct historical fact. The British did make English the official administrative language in 1835 and established the Roorkee Engineering College in 1847.

under Lord William Bentinck. This was followed by the Hindu Widow Remarriage Act in 1856. Later, the Age of Consent Act was passed in 1891 to regulate marriage ages. Finally, the Sarda Act was enacted in 1929 to restrain child marriage and establish minimum marriageable ages.

209. (B) Mirza Ghalib - Diwan-e-Ghalib
Mirza Ghalib is the author of the "Diwan-e-Ghalib," which is his most famous collection of Urdu ghazals. Meanwhile, Shahr Ashob refers to poetry lamenting the decline of cities, not urban prosperity. "Godan" is a classic Hindi novel written by Munshi Premchand, not Allama Iqbal. Mir Taqi Mir was a master of the classical Urdu ghazal, while "Tarana-e-Milli" was actually composed by Allama Iqbal in his later years.

210. (A) He used literature to critique British economic exploitation.
Bhartendu Harishchandra, known as the father of modern Hindi literature, indeed used his writings to critique British economic exploitation and raise national consciousness. His famous play 'Bharat Durdasha' is a prime example of this. Other statements regarding his role in Hindi literature and his use of contemporary political themes are correct, making the assertion that he ignored political issues for purely devotional poetry incorrect.

211. (C) Focused on realism and the lives of common people in India.
Munshi Premchand's literature marked a significant shift in the Hindi-Urdu literary tradition because he introduced social realism. Unlike previous authors who focused on courtly romances or historical fantasies, Premchand wrote about the struggles, aspirations, and harsh realities faced by the common people, especially the peasantry. His use of simple, everyday language made his works highly accessible and popular among the masses across the Indian subcontinent.

212. (C) Statement I is true but Statement II is false
Bankim Chandra Chatterjee was a major literary figure who edited the influential Bengali journal 'Bangadarshan', which promoted modern literature and intellectual thought. His works had a profound impact on the nationalist movement, especially in Bengal. His novel 'Anandamath' and the song 'Vande Mataram' became powerful symbols of patriotism and inspired many revolutionaries and nationalists in their struggle for independence against British colonial rule.

213. (A) 1, 4, 2, 3
The establishment of scientific and educational institutions in India occurred in a specific sequence. The Asiatic Society of Bengal was founded first in 1784. This was followed by the establishment of Fort William College in 1800 to train civil servants. Much later, the Indian Association for the Cultivation of Science was founded in 1876, followed by the Indian Institute of Science in Bangalore, which was established in 1909.

214. (B) S. N. Bose – Raman Effect
The Raman Effect was discovered by C.V. Raman, for which he was awarded the Nobel Prize in Physics. Satyendra Nath Bose is world-famous for his work on quantum statistics and his collaboration with Einstein. Other pairs are correctly matched: P.C. Ray wrote the "History of Hindu Chemistry," J.C. Bose conducted pioneering research in microwave optics, and M.L. Sircar was the visionary behind the foundation of the IACS.

215. (D) Structural underdevelopment and racial discrimination.
The emergence of modern science in colonial India was severely limited by structural underdevelopment and widespread racial discrimination. The British government prioritized applied sciences for resource extraction over basic research. Furthermore, high-level positions in scientific surveys and educational institutions were often reserved for Europeans, which hindered the career progress of talented Indian scientists. Despite these obstacles, several Indian scientists achieved international recognition through their persistence and nationalist support.

216. (A) Deccan
Nizam-ul-Mulk Asaf Jah, the founder of the autonomous state of Hyderabad, was a prominent Mughal statesman who had served as the governor of the Deccan. In 1724, he successfully consolidated his power in the southern region after the Battle of Shakarkhelda.

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colonial period and independent India. This shift from purely social reform to political agitation was crucial for the long-term empowerment of the marginalized communities.

249. (C) Female Infanticide Prevention Act - 1870
The Female Infanticide Prevention Act was passed in 1870 to address the persistent issue of killing female infants in certain parts of India. Meanwhile, the abolition of Sati in 1829 occurred under Lord William Bentinck, not Dalhousie. The Widow Remarriage Act of 1856 was advocated by Ishwar Chandra Vidyasagar and passed by Lord Canning. The Sarda Act, which dealt with child marriage, was enacted in 1929 rather than 1947.

250. (A) The government heavily subsidized native Indian engineering initiatives.
Colonial scientific and technological progress was mainly driven by British administrative and economic requirements, such as resource mapping and transportation. Although several scientific institutions were established, they often restricted high-level opportunities for Indians. The government did not provide heavy subsidies for native engineering projects. Indian scientists frequently had to rely on nationalist philanthropy and their own persistence to conduct meaningful scientific research throughout the nineteenth and early twentieth centuries.

251. (B) Traditional governance mechanisms and frameworks
During the transitional modern period, successor states like Awadh and Hyderabad sought to establish regional autonomy while maintaining stability. These powers actively adapted traditional governance mechanisms and frameworks rather than adopting entirely new systems. This adaptation allowed for administrative consolidation while fostering localized cultural patronage and redefining elite societal norms within their respective territories during this era.

252. (A) By balancing military expansion with specific cultural identities.
Historical assessments of Mysore and the Marathas reveal that their strategic statecraft was defined by a careful equilibrium. They systematically balanced aggressive military expansion with the cultivation and protection of specific regional cultural identities. This dual approach ensured that their territorial growth was supported by a strong sense of localized identity and cultural cohesion before Western influence intensified.

253. (C) They served as arenas for consolidating diverse regional identities.
Before Western ideologies extensively transformed the political landscape, successor states functioned as vital platforms for cultural development. These regional powers served as arenas where diverse local identities were strictly consolidated through administrative innovation and patronage. Such consolidation occurred as central authority decentralized, allowing states like Rajputana and Mysore to define their distinct socio-cultural characters within the subcontinent.

254. (D) A unique period of cultural and administrative innovation regionally.
Academic evaluations highlight that the gradual decentralization of central authority during the Modern Period did not lead to immediate chaos. Instead, it facilitated a highly unique period marked by significant cultural and administrative innovation across varied regional entities. Successor states leveraged this autonomy to adapt traditional governance and nurture localized patronage, redefining societal norms and regional political structures effectively.

255. (C) Mapping the cultural developments of the transitional epoch.
Analyzing the complex interactions between states like Awadh, Hyderabad, Mysore, the Marathas, and Rajputana is fundamental for historical accuracy. This dynamic interplay remains essential to accurately mapping the broader cultural developments characterizing the Indian subcontinent during this critical transitional epoch. Such an understanding reveals how regional powers fostered distinct identities and administrative frameworks before extensive Western ideas took hold.

256. (B) Serving as a hub for formalizing European studies.
The Asiatic Society operated as a central institutional hub where European studies of India were formalized during the intellectual

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encounter. By promoting the systematic translation and interpretation of ancient texts, it shaped the emerging narrative of Orientalism. This formalization of knowledge investigated Indian classical traditions, creating a framework that profoundly influenced both colonial administrative policies and the indigenous intellectual awakening.

257. (D) By training British officials in local languages and cultural customs.
Fort William College played a critical role in institutionalizing the intellectual project of the era. It significantly influenced administrative policies by training British officials in local languages and cultural customs. This training was designed to improve governance and control by ensuring that colonial administrators understood the nuances of the indigenous population, thereby linking formal knowledge directly to colonial statecraft and management.

258. (A) The narrative of Orientalism.
William Jones initiated a systematic framework to investigate Indian classical traditions, which was foundational to the academic landscape of the period. His work facilitated the establishment of the Asiatic Society and directly shaped the emerging narrative of Orientalism. Through the study and interpretation of ancient texts, this narrative formalized European perceptions of India, influencing both colonial governance and indigenous intellectual responses.

259. (C) By presenting alternative epistemological paradigms in discourse.
Christian missionaries played an instrumental role in shaping intellectual discourses during the Modern Period. They often presented alternative epistemological paradigms that challenged existing indigenous frameworks, thereby complicating Indian responses to Western interventions. Their presence introduced new ways of understanding knowledge and morality, which intersected with the formal studies conducted by European scholars and the policies of institutions like Fort William College.

260. (A) The indigenous intellectual awakening of the regional populace.
The formalization of knowledge through European studies had far-reaching consequences beyond colonial governance. It profoundly influenced administrative frameworks and catalyzed the indigenous intellectual awakening of the regional populace. By investigating classical traditions and translating ancient texts, these studies prompted Indian thinkers to critically engage with their own heritage and modern Western ideas, fostering a complex and transformative academic and social environment.

261. (D) Restructuring that introduced Western and traditional learning.
The new education system was not merely a neutral administrative shift but a deliberate structural transformation. It functioned as a restructuring that introduced Western pedagogical methods alongside traditional learning systems. This change fundamentally altered indigenous knowledge dissemination, providing a framework where Western ideologies and classical heritage intersected, ultimately acting as a primary catalyst for the widespread Indian Cultural Renaissance among the elites.

262. (B) They established institutions to disseminate Western ideas.
Christian missionaries were highly instrumental in the transition toward a modernized educational landscape. By actively establishing educational institutions, they facilitated the widespread dissemination of Western ideas across the region. Their participation in the educational infrastructure helped introduce new pedagogical methods, which inadvertently equipped Indian thinkers with the intellectual tools necessary to engage in socio-cultural reform and the broader Indian Cultural Renaissance.

263. (C) Engaging with both indigenous heritage and Western ideologies.
Educated elites during the Modern Period did not simply adopt Western thoughts or discard their past. Instead, they began to critically engage with both their indigenous heritage and modern Western ideologies. This critical engagement was made possible by the new education system, which provided the intellectual tools required to evaluate traditional values while considering the new social and political possibilities introduced.

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264. (D) The initiation of the widespread Indian Cultural Renaissance.
While the new education system served colonial administrative interests, it also produced unintended consequences for Indian society. Specifically, it inadvertently laid the intellectual groundwork for the initiation of the widespread Indian Cultural Renaissance. By providing a new generation of thinkers with modern intellectual tools, the system enabled them to launch comprehensive socio-cultural reforms that fundamentally reshaped the region's socio-political consciousness and identity.

265. (A) Serving colonial interests and reshaping regional consciousness.
The emergence of the new education system operated as a dual-purpose mechanism within the colonial context. It served colonial administrative interests by standardizing learning and governance while simultaneously reshaping regional socio-political consciousness. This infrastructure provided the foundation for the Indian Cultural Renaissance, allowing elites to integrate Western pedagogical methods with traditional knowledge, thus transforming how Indian society viewed reform and modernity.

266. (B) Rationalizing religious practices and challenging entrenched orthodoxies.
As a pioneering reformist movement, the Brahmo Samaj focused on addressing the contemporary social and religious challenges of its time. It primarily sought to rationalize religious practices by challenging entrenched orthodoxies and advocating for a more reasoned approach to spirituality. By questioning traditional dogmas, the movement engineered a paradigm shift in indigenous responses to modernity, significantly altering India's cultural evolution.

267. (B) Integrating modern Western education with traditional Islamic frameworks.
The Aligarh Movement functioned as a crucial reformist force dedicated to the upliftment of the Muslim community during the Modern Period. Its core focus was the integration of modern Western education with traditional Islamic frameworks. By synthesizing these two systems, the movement aimed to prepare the community for contemporary challenges while maintaining a strong connection to their religious and cultural heritage.

268. (A) Redefining asceticism through humanitarian service and universalism.
The Ramakrishna Mission offered a unique contribution to socio-religious reform by emphasizing spiritual universalism and humanitarian service. This approach effectively redefined traditional asceticism, moving it toward a modern societal context where spiritual goals were achieved through helping others. This redefined paradigm addressed contemporary social needs while maintaining a spiritual foundation, thereby influencing the broader trajectory of Indian religious and cultural development.

269. (C) The Theosophical Society.
The Theosophical Society provided an alternative reformist paradigm within the landscape of socio-religious movements. It attempted to synthesize Eastern spiritual philosophies with global esoteric traditions, creating a broader intellectual framework for understanding religion. This synthesis contributed to the general paradigm shift in indigenous responses to modernity, reinterpreting ancient doctrines to fit a global context while addressing the specific social challenges of India.

270. (D) Reinterpreting doctrines to address contemporary social challenges.
The Brahmo Samaj, Aligarh Movement, Ramakrishna Mission, and Theosophical Society collectively engineered a significant change in the Indian cultural landscape. By reinterpreting ancient doctrines to address contemporary social challenges, these movements systematically altered how indigenous populations responded to modernity. Their combined efforts facilitated a paradigm shift that balanced traditional religious values with the evolving demands of a modernizing and changing society.

271. (C) Advocating for a return to perceived fundamental purities of the past.
Revivalist ideologies differed significantly from reformist agendas by focusing on the restoration of ancient values. These factions addressed contemporary socio-political anxieties by advocating for a return to perceived fundamental

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purities of the past. Instead of adapting to modern changes, revivalists sought to address perceived threats like Western encroachment and moral decay by reconstructing an idealized version of their religious history.

272. (B) Adherence to fundamental doctrines while rejecting syncretic accretions.
Within the Islamic paradigm, the Wahabi movement acted as a stringent revivalist force. It emphasized strict adherence to fundamental Islamic doctrines and decisively rejected any later syncretic cultural accretions that were perceived as corrupting the faith. This focus on doctrinal purity was intended to consolidate the religious community against external ideological threats and internal moral decline during a highly transformative era.

273. (D) Promoting Vedic authority while condemning later ritualistic orthodoxies.
The Arya Samaj Movement functioned as a powerful revivalist mechanism within Hinduism by promoting the infallible authority of the Vedas. Its primary strategy involved aggressively advocating for Vedic teachings while simultaneously condemning later ritualistic orthodoxies and social hierarchies. This approach sought to purify the religion by returning to its textual roots, thereby formulating a modern community identity based on an idealized past.

274. (A) Perceived threats of Western encroachment and internal moral decay.
Both the Wahabi and Arya Samaj movements utilized distinct revivalist strategies to achieve community consolidation. They aimed to protect their respective religious populations from perceived threats of Western ideological encroachment and internal moral decay. By reconstructing an idealized past and emphasizing text-based religious identities, these movements sought to create a strong, uncompromising sense of community in response to the period's disruptions.

275. (C) Formulating community identities through revivalist models.
Researchers observing the Modern Period note that revivalist models were heavily reliant on reconstructing an idealized past. This reconstruction was essential for formulating modern community identities that could withstand contemporary socio-political anxieties. By looking backward to perceived fundamental purities, groups like the Wahabi and Arya Samaj movements shaped the uncompromising, text-based religious identities that became a hallmark of this transformative historical era.

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276. (A) Focusing on the dismantling of entrenched caste hierarchies.
Dalit Movements represented a critical departure from elite-led reforms by explicitly focusing on the total dismantling of entrenched caste hierarchies. Unlike mainstream movements that often addressed religious dogma or educational integration, Dalit mobilization targeted historical subjugation directly. These movements demanded equitable social integration and fundamental human rights, ensuring that the discourse of the Indian Cultural Renaissance reached historically marginalized community structures.

277. (D) Social integration, education access, and human rights.
The Dalit Movements systematically challenged historical subjugation by articulating clear social and political demands. These included equitable social integration, access to the newly emerged education system, and the recognition of fundamental human rights. By utilizing modern organizational frameworks, these movements sought to achieve vertical social mobility and the eradication of untouchability, fundamentally broadening the scope of reform during the Modern Period.

278. (B) Purging corrupt practices and re-establishing theological purity.
Sikh reform movements emerged to address specific challenges within the Sikh population, focusing intensely on religious and institutional integrity. Their primary objective was purging religious institutions of corrupt practices and re-establishing theological purity based on original teachings. Through institutional democratization and identity consolidation, these movements utilized modern organizational frameworks to ensure that their religious structures remained true to their foundational spiritual principles.

279. (C) Emerging modern organizational frameworks.
Both Dalit and Sikh reform movements moved beyond traditional forms of protest by adopting contemporary methods of mobilization. They utilized emerging modern organizational frameworks to effectively articulate their grievances and mobilize their respective populations. This shift allowed them to challenge historical subjugation and institutional corruption more systematically, ensuring their specific community-centric challenges were addressed within the broader context of the Indian Cultural Renaissance.

280. (D) Permeating reformist discourse into marginalized community structures.
The impact of Dalit and Sikh movements was significant in broadening the Indian Cultural Renaissance. An academic evaluation reveals that these socio-political currents were instrumental in permeating reformist discourse into diverse, historically marginalized, and specific community structures. By focusing on caste dismantling and institutional democratization, they ensured that the principles of reform and modernization reached deep into the social fabric.

281. (A) Patriarchal customs and prohibiting certain traditional practices.
Legislation on women emerged as a paramount concern during the Modern Period, serving as a formal mechanism for societal change. It primarily targeted deeply entrenched patriarchal customs by legally prohibiting certain traditional practices. Additionally, this administrative measure aimed to gradually expand legal rights for women, representing a crucial intersection where state authority intervened in domestic cultural spheres to transform reformist ideologies.

282. (B) Formalizing and regulating the development of the new education system.
As the education system evolved, legislation was enacted to provide structure and oversight. This legislation was specifically designed for formalizing and regulating the development of the new education system. By standardizing curricula and institutional governance across the region, these administrative measures ensured that educational growth was consistent and aligned with state interests, while also facilitating the broader transformation of society.

283. (B) The judicial framework necessary to criminalize specific oppressive customs.
Administrative measures during the Modern Period included targeted legislation aimed at social evils. This legislation provided the judicial framework necessary to criminalize specific oppressive customs that had previously operated with societal sanction. By turning abstract reformist goals into enforceable policies, the state actively intervened in cultural spheres, facilitating a structured transformation of the traditional social order through the legal environment.

284. (A) State authority intervened in cultural spheres to institute change.
Analyzing the legislative history of the era reveals that administrative measures were not passive. Scholars argue that legislation on women, education, and social evils represented a crucial intersection where state authority actively intervened in domestic cultural spheres. This approach transformed reformist ideologies into enforceable policies, allowing the government to systematically restructure the traditional social order and the region's overall legal environment.

285. (C) A structured, albeit contentious, transformation of the traditional social order.
The systematic implementation of legislation targeting domestic and social issues had profound effects. This legislative approach resulted in a structured, albeit contentious, transformation of the traditional social order. While the changes were often met with resistance, the legal frameworks successfully fundamentally restructured the environment, facilitating a formal mechanism for instituting societal change based on both Western ideas and indigenous reform movements.

286. (D) Mourning the decline of urban centers and traditional structures.
Shahr Ashob emerged as a unique poetic genre during the Modern Period, reflecting the era's profound cultural and political disruptions. It is uniquely characterized by its focus on mourning the decline of urban centers, economies, and traditional social structures amidst volatile political transitions. This genre captured the

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collective anxiety of the time, serving as a critical socio-historical archive of the era.

287. (C) Exploring existential dilemmas and shifting cultural realities.
Mirza Ghalib brought new philosophical depths to Urdu literature during a period of significant turbulence. His poetry responded to the era's instability by critically exploring existential dilemmas and the rapidly shifting cultural realities of his time. This deeply internalized response documented the collective anxiety and internalized struggles of an intellectual population facing the collapse of traditional frameworks and the rise of modernity.

288. (B) Synthesizing classical poetic forms with urgent, modern socio-political themes.
Allama Iqbal played a transformative role in Urdu literature by infusing it with philosophical revivalism and political consciousness. He achieved this transformation primarily by synthesizing classical poetic forms with urgent, modern socio-political themes. This synthesis mobilized the community and served as a powerful tool for identity consolidation, demonstrating how literature could move beyond aesthetics to become a critical archive of cultural resilience.

289. (D) The emergence of the specific poetic genre Shahr Ashob.
The Shahr Ashob poetic genre uniquely served as a documentary tool for the disruptions of the Modern Period. According to literary analysis, the collective anxiety resulting from the decline of urban centers and traditional social structures was explicitly captured by the emergence of this specific genre. It offered a poetic space to mourn the loss of stability during transition, documenting cultural resilience.

290. (A) A critical socio-historical archive documenting cultural resilience.
Academic studies of figures like Mirza Ghalib, Allama Iqbal, and the Shahr Ashob genre highlight the profound social role of literature. These studies demonstrate that Urdu literature functioned not merely as aesthetic expression, but as a critical socio-historical archive documenting cultural resilience. By reflecting existential dilemmas and socio-political themes, these works provided a vivid record of the era's profound disruptions and shifts.

291. (C) Integrating nationalist sentiments and social critique in his writings.
Bhartendu Harishchand is recognized for initiating modern discourse within Hindi literature during the Indian Cultural Renaissance. He achieved this by integrating nationalist sentiments with social critique in his writings. This approach allowed literature to move beyond traditional themes, addressing the contemporary socio-political realities and contributing to the formation of modern identities and cultural pride during the critical transitional epoch in India.

292. (A) By vividly documenting the struggles of the agrarian and marginalized classes.
Prem Chand fundamentally changed the direction of Hindi literature by revolutionizing the narrative form. He achieved this by vividly documenting the daily struggles and social realities of the agrarian and marginalized classes. His works acted as potent ideological instruments, shifting focus from elite concerns to the experiences of the common person, thereby shaping modern socio-political identities and articulating resistance effectively.

293. (D) Inspiring nationalistic fervor and cultural pride in the Bengali sphere.
In the Bengali literary sphere, Bankim Chandra Chatterjee played a foundational role in the Indian Cultural Renaissance. He utilized the genre of historical fiction primarily to inspire robust nationalistic fervor and cultural pride. His works encouraged readers to engage with their heritage and fostered a sense of identity that was instrumental in articulating resistance against colonial and external cultural disruptions.

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294. (B) Qazi Nazrul Islam
Qazi Nazrul Islam further radicalized the Bengali literary landscape during the Modern Period. He earned distinction as a rebel poet by introducing vehemently anti-colonial and egalitarian themes into his work. His poetry functioned as a potent ideological instrument, challenging existing power structures and inspiring a spirit of resistance. This radicalization broadened the scope of the renaissance, influencing modern socio-political identities deeply.

295. (C) Potent ideological instruments shaping modern socio-political identities.
An academic assessment of Hindi and Bengali writers reveals their combined impact on the Indian Cultural Renaissance. Collectively, their literature functioned as potent ideological instruments that helped shape modern socio-political identities and articulate resistance. By integrating nationalist sentiments, social critique, and universalist philosophies, these pioneering figures foundationalized modern discourse and documented the regional struggle against colonial and cultural disruptions.

296. (D) Administrative and educational reforms with scientific curricula.
The rise of modern science and technology in India was deeply intertwined with the impact of Western ideas. This development was initially facilitated by administrative and educational reforms that introduced specialized technical institutions. By incorporating scientific curricula within the newly developed education system, these reforms provided the necessary infrastructure for the systematic introduction of empirical methodologies and modern industrial applications regionally.

297. (A) Empirical methodologies and industrial applications.
The emergence of modern science and technology during the Modern Period brought significant structural changes. It systematically introduced empirical methodologies and industrial applications that challenged traditional indigenous epistemologies. This influx required the establishment of technical institutions and the adoption of new curricula, ultimately catalyzing both the modernization of state infrastructure and a significant intellectual reorientation among the educated population.

298. (B) Rapidly adapting to frameworks and starting indigenous research.
Indian responses to the introduction of modern science were highly dynamic and proactive. Native scholars did not simply observe these changes; they rapidly adapted to the new empirical frameworks introduced through educational reforms. This adaptation laid the essential groundwork for indigenous scientific research, allowing scholars to modernize their intellectual outlook while integrating new technological advancements into their own specialized fields of study.

299. (B) Infrastructure, transportation, and communication networks.
Modern technology had a profound impact on the physical and economic landscape of the subcontinent. Its integration heavily influenced infrastructural developments, specifically transforming transportation and communication networks. These advancements fundamentally altered the economic environment, facilitating faster movement and better connectivity. This phase of modernization was a critical part of the broader transitional period catalyzed by imported scientific methodologies and technological innovation.

300. (A) State modernization and intellectual reorientation.
The emergence of modern science and technology represents a complex transitional phase in Indian history. Evaluating this era reveals that it catalyzed both the modernization of state infrastructure and a significant intellectual reorientation among the newly educated indigenous populace. By introducing empirical methodologies and industrial applications, these developments fundamentally reshaped the economic landscape and the way Indian thinkers approached knowledge.

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